



ORIGINAL SIN AND THE TRIUNE ATONEMENT

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Introduction

The subjects of sin and atonement necessarily belong together, since the one is God's solution to the other. Thus, our understanding of one will affect our understanding of the other, directly affecting our understanding of how we are to be saved. It affects our understanding of God's character, and the nature of man, and of Christ. Since these things lie at the foundation of our faith, it will affect the whole system of faith built upon that foundation. This is the significance of the subject matter before you in this book.

To gain a better understanding of the subject matter, we will be exploring the types and shadows of the ancient Mosaic sanctuary and its services, considering them in more detail than perhaps you have before.

Rather than simply placing references in the footnotes, I have included entire passages of Scripture and other quotes with the intention that the reader will be able to more easily use them for studying the subject in greater depth.

I pray dear reader, that as you examine these pages, you will discern the glory of the plan of redemption and that you will aspire to reach its lofty purposes in your personal experience.

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)

Sin Brought Separation

Adam's sin brought separation¹ between God and man, and between heaven and earth. The reconciliation with God and restored communion between heaven and earth brought through Christ, is termed, *atonement*.

Atonement was Made

Webster: 1. Agreement; concord; *reconciliation*, after enmity or controversy.²

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

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. ¹¹And not only so, but we also joy in God

1 Isaiah 59:2 "But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear."

2 Noah Webster, 1828 Dictionary

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.³

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)

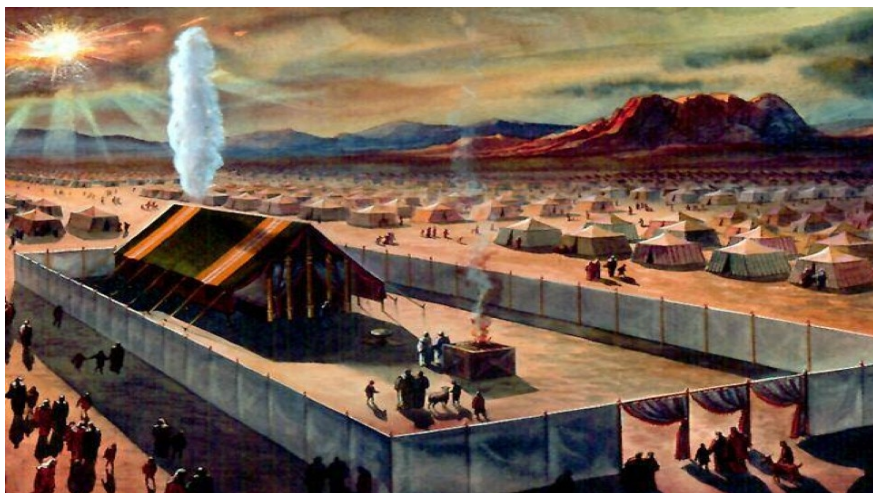
It is self-evident that God and man are reconciled to some degree. All have life and light, and blessings. "... he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matthew 5:45) God has been involved in human affairs, communicating with man, helping and blessing, and drawing man to love righteousness, even before divinity came to dwell in and among humanity in Christ. For 4000 years God had 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. If God had not taken the first step toward reconciliation with man, life itself as well as divine help to resist Satan would have been non-existent. Even if Adam could have lived, he would have had no desire to repent and return to God.

3 Revelation 13:8 "... the book of life of the Lamb slain from the foundation of the world."

This instant 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.⁴

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 things⁵ and of things to come⁶. It was typical of different events to take place in the plan of salvation.

4 Psalms 40:7 "Then said I, Lo, I come: in the volume of the book [it is] written of me,"

5 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."

... Every gospel truth centers in the sanctuary service, and radiates from it like the rays from the sun.

Every type used in the entire sacrificial system was designed by God to bear resemblance to some spiritual truth. The value of these types consisted in the fact that they were chosen by God Himself to shadow forth the different phases of the complete plan of redemption, made possible by the death of Christ. The likeness between type and antitype is never accidental, but is simply a fulfilment of the great plan of God. (1914 Stephen N. Haskell, *The Cross and Its Shadow* p. 6 par. 1, 2)

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 between heaven and earth, and between 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, that is said to make atonement. The sinner was not considered free from sin until all phases of atonement for him took place.⁷

6 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.”

7 *Great Controversy* p. 422 par. 2 “It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final

1. Courtyard - through the burnt offerings

[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)

Atonement taking place in the courtyard (typifying this earth) signified God, coming to the door of heaven, so to speak, to meet fallen man, restoring communication through Christ, and after the incarnation, in Christ.⁸ In other words, Christ in humanity, represents humanity, so when God communicates with Christ, He is communicating with humanity. Furthermore, while Christ was on earth, He communicated light, life and blessings from His divine nature, even to the sinner. These are the aspects of atonement, or reconciliation represented by the courtyard atonement made by the burnt offering.

2. Holy Place - through the sin offerings

And thou shalt beat some of it (incense) very small, and put of it before the testimony in the **tabernacle** of the congregation (on the altar of incense in the holy place), **where I will meet with thee:** it shall be unto you most holy. (Exodus 30:36)

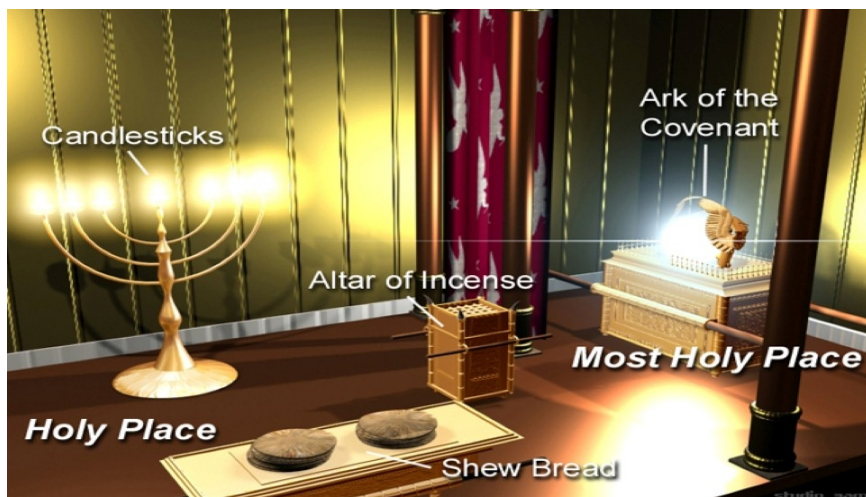
destruction of sin and sinners.”

Patriarchs and Prophets p. 358 par. 1 “As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.”

8 Desire of Ages p. 116, par. 2 “At the Saviour’s baptism, Satan was among the witnesses. He saw the Father’s glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. Ever since Adam’s sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; but now that Jesus had come “in the likeness of sinful flesh” (Romans 8:3), the Father Himself spoke. He had before communicated with humanity through Christ; now He communicated with humanity in Christ. Satan had hoped that God’s abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored. “

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 through and in Christ, and Christ ministers to man on earth through the various agencies of His spirit.

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 28:29)



3. Most Holy Place – through the sin offering on the day of atonement.

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)

Most Holy Place Atonement

First, let us consider the third phase of atonement which was typified by the yearly services on the day of atonement, the 10th day

of the 7th month. This atonement involves an investigative judgment⁹, and sealing,¹⁰ and makes possible the blotting out of sins.

For *on that day* shall [the priest] *make an atonement* for you, to cleanse you, [that] ye may be clean from all your sins before the LORD. (Leviticus 16:30)

The investigative judgment and examination of character is illustrated by Jesus parable of the marriage.

In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing of work in the sanctuary above. (Great Controversy p. 428 par. 1)

On the day of atonement as the priest was leaving the most holy place, he would tarry a moment at the altar and place some of the blood of the sin offering on the horns of the altar, in type, cleansing the altar from the sins that had been conveyed there during the year.

¹⁸And he shall go out unto the altar that [is] before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put [it] upon the

9 Revelation 14:6 "... Fear God, and give glory to him; for the hour of his Judgment is come,..." (see also Mal 3:1-5)

10 Early Writings p. 58 par. 1 "In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. I saw that the time for Jesus to be in the *most holy place* was nearly finished and that time can last but a very little longer. What leisure time we have should be spent in searching the Bible, which is to judge us in the last day."

horns of the altar round about. ²⁰And when he hath made an end of reconciling (Hebrew - “atonement”) the holy [place], and the tabernacle of the congregation, and the altar, he shall bring the live goat: (Leviticus 16:18, 20)

This typified the blotting out of the sins that have previously been repented of and have been transferred to the heavenly sanctuary.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (Acts 3:19)

Jesus is still in his Holy Temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will now pardon all the transgressions of Israel, that they may be blotted out before he leaves the Sanctuary. When Jesus leaves the Sanctuary, then he that is holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy, will be unjust and filthy still; for then there will be no Priest in the Sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. ... (Review and Herald, September 1, 1849 par. 7)

This can only be done for those that have perfected Christian character in the human nature we now possess.¹¹ This blotting out of

11 Selected Messages vol. 3 p. 140 par. 2 “The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam through faith in Jesus Christ, serve Him *in [the] human nature which we now have.*”

Manuscript Releases vol. 16, p. 273 par. 2 “The five wise virgins represent those who have perfected a Christian character, who have washed their robes and made them white in the blood of the Lamb. God's message to His people is:” [Revelation 3:3-5, quoted].

Peter's Counsel to Parents p. 57 par. 4 “None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to

the record of individual sins from the heavenly sanctuary, will be accompanied by the removal of the record of sin from our memories.¹²

It will be the finishing touches of transforming our Spiritual natures (not character), by the removing of the leftover scars of “neuronal pathways” of sinful acts and habits that have contributed to depraving our natures. Before memories of sin are miraculously blotted out, sinful habits must have been replaced with good ones by our own choices, producing a divine character, beginning the transformation of our natures.¹³

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2Peter 1:4)

Thus, only the physical aspect of the fallen nature will be changed at Jesus coming.¹⁴

life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ's character..”

- 12 Great Controversy p. 620 par. 1 “Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they **cannot bring them to remembrance.**”
- 13 Desire of Ages p. 341 par. 1 “... His Spirit will develop in man all that will **ennoble the character and dignify the nature.** ... He has called us "to the obtaining of the glory"--character--"of our Lord Jesus Christ;" has called us to be "conformed to the image of His Son." 2 Thessalonians 2:14; Romans 8:29.
- 14 1Corinthians 15:52 “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

It is only the atoning blood of Christ that enables men in their sinful natures to commune with a holy God, but:

When Christ stands up, and leaves the most holy place, the time of trouble commences, the case of every soul is decided, and there will be no atoning blood to cleanse from sin and pollution. As Jesus leaves the most holy, he speaks in tones of decision and kingly authority: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. ... (Signs of Times, November 27, 1879 par. 7, 8)

We will now turn our attention back to the first two phases of atonement 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. (Leviticus 4:3-10)

The Significance of the Ceremonies

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, thus did not avail for the removal of sin.)

But there is a distinctive aspect of the disposition of the sin offerings mentioned in the verses quoted above, that I want us to consider more closely. Either a portion of the flesh was to be eaten by the priest; or its blood was to be taken into the holy place and sprinkled before the veil - “Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.”¹⁵ The sins having been confessed over the head of the animal, and thus in figure, transferred to the animal - the eating of the flesh highlighted Christ partaking of sinful human nature and becoming our representative in heaven; and the blood taken into the tabernacle signified Christ’s life¹⁶ and its merits, and his substitutionary death.

After sin entered the world, without communication and blessings from God, man was completely helpless.¹⁷ However, in his sins and guilt, he could not enter into the presence of God to obtain divine assistance. A mediator, a representative in heaven, upon whom rested no guilt, was needed.

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)

15 Patriarchs and Prophets p. 354 par. 2

16 Leviticus 17:11 “For the life of the flesh [is] in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it [is] the blood [that] maketh an atonement for the soul.”

17 Jeremiah 13:23 “Can the Ethiopian change his skin, or the leopard his spots? [then] may ye also do good, that are accustomed to do evil.”

Blood Placed Upon the Horns of the Altar of Incense

The blood that was taken into the holy place to make atonement, was also placed upon the horns of the altar of incense, signifying the scars made by sin upon the very nature¹⁸. But the fact that incense was rising as a sweet savor to God from the altar marred with sin, showed the power of the atoning blood to reconcile the sinner to God through the righteousness of our mediator.¹⁹

In summary the offering for sin signified the recognition of personal sin and acceptance of Christ by the sinner. Just as the priest cut away its fat, so we are to allow Christ to remove sin from us, a process called sanctification. Not only did the priest cut away the fat, he ate a portion of its flesh or took its blood upon himself and entered the sanctuary with it. This signified Christ, in His humanity and as the representative of humanity, by the efficacy of His blood, entering the presence of God for us, and receiving divine resources²⁰ from God and imparting them to man, in time of need.²¹

But there are other consequences of Adam's sin that need to be considered. Let us look at how God deals with them.

18 Jeremiah 17:1 "The sin of Judah [is] written with a pen of iron, [and] with the point of a diamond: [it is] graven upon the table of their heart, and upon the horns of your altars;"

Testimonies vol. 2, p. 305, par. 2 "A person may have property and intellect, and yet be valueless, because the glowing fire of goodness has never burned upon the *altar of his heart*, because his *conscience* has been seared, blackened, and crisped with selfishness and sin. ..."

19 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."

SDA Bible Commentary vol. 6, p. 1078, par. 2 (Manuscript 50, 1900) "O, that all may see that everything in obedience, in penitence, in praise and thanksgiving must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat".

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

21 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."

The Burnt Offering

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 held over 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.

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: ⁴²This 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 who were carelessly unconcerned. Consider Job and his situation.

How could Job's burnt offering for his sons do them 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 their sins? 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.

The Burnt Offering Made an Atonement

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

The animal was entirely consumed on the altar, a token of entire consecration. The blood of the burnt offerings was poured out on the sides and at the base of the altar on the ground; (as we shall see) a symbol of temporary reconciliation for this planet in rebellion, and a probationary life of opportunities for the entire sinful, human race.

The ashes were taken without the camp, and disposed of in a clean place;²² typifying the final cleansing of the earth by fire²³ and its restoration. In the future, when the history of sin will be put to an end, this earth will not only be brought back to its Edenic state, a place where God can visit again, but it will become the home of the Father and the Son, the capital of the universe.²⁴ It will have a more exalted state than before sin entered it.

22 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."

23 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."

24 Revelation 21:1-4 ¹"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."

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 built 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)

The atonement of the true offering that the burnt offering signified, resulted in saving the earth from total annihilation at the time of the entrance of sin into the world, and again from being annihilated by the flood in the time of Noah, and will result in 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.²⁵ That includes

²⁵ 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

every human being. Life on earth only exists because of the atonement.

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 of restoring the communication between heaven and earth. God provided himself an offering. As soon as there was sin,²⁶ there was a Saviour. While we were yet sinners, and enemies of God,²⁷ Christ was pledged to die for the race.

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. (SDA Bible Commentary vol. 7, p. 485 par. 1)

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

27 Romans 5:6, 8, 10 ⁶"For 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 *sinners*, Christ died for us. ¹⁰For if, when we were



The goodness of God is what leads us to repentance.²⁸ In sin and a state of separation from God, Adam could not have been repentant, and even if he could have, he had nothing to offer to atone for his sin. God's plan provided for this problem. It made it possible for Adam to have a probationary grace period, and access to the Spirit of God to convict him of sin.

The continual morning and evening burnt offerings symbolized daily consecration, and 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 consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. (Patriarchs and Prophets p. 352)

We are dependent on the blood of Christ for our very existence. The blessings and favor of God the human race enjoys 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.²⁹

enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

28 Romans 2:4 "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

29 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

Every living person is a recipient of some of the blessings of the atonement. 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 phase of atonement signified by the burnt offering in the courtyard, 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, but does not include eternal life or deliverance from the slavery of sin itself. These are represented by other offerings and services like the sin offering and the atonement made in the holy place, and must be individually accepted.

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 (step1) **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 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 and sanctification. Justification and reconciliation is distinguished from being “saved”. Justification comes upon all, but “many”, not “all” are “made righteous”, or sanctified.

Justification comes while we are yet sinners, enemies of God. It comes upon the earth and upon the entire human race. Justification in part, atones 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 faith³⁰, 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, else all life would have been extinguished. Christ and angels came to communicate with Adam and Eve. Later, God communicated to Christ, in His human nature and as a representative of the race, thus bringing heaven and divine power within the reach of the sinner.

Because of this atonement, Adam and his posterity were given a life of probation, with opportunity for personal acceptance of Christ and sanctification (as represented by the individual sin offering). This would be followed by a temporary rest in the grave, after which there would be a resurrection and judgment, in which every man would be rewarded according to their works.³¹

Because of this atonement:

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. (Great Controversy p. 510 par. 3)

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

31 Revelation 22:12 “And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.”

To **every voyager** on the storm-tossed sea of life, the Lord has given a compass which, if rightly used, will safely guide him into the eternal haven of rest. It was given to our first parents at the gate of Eden, after they had admitted sin into this beautiful earth as well as into their own lives. The compass consists of the following words, which were spoken by the Lord to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed" (Genesis 3:15). In **every heart God has planted an enmity to sin**, which, if heeded, will lead to righteousness and eternal life. Any man, whatever his station or rank in life, who will absolutely follow the divine compass placed in his heart, will accept Christ as his Saviour and be led out into the sunlight of God's love and approval (John 1:9). (1914 Stephen N. Haskell, *The Cross and Its Shadow* p. 19 par. 1)

Original Sin

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, makes it self-evident that we are not born suffering the penalty for Adam's transgression, nor even the full consequences of his transgression. There is a divine power at work taking the penalty and diminishing the consequences. The fact that every one of us has a will and a power of choice, is evidence that a baby is born receiving benefits of God's favor, 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."³² Falling into this error could be prevented by correctly understanding the several phases of the atonement that we have been considering in this study.

When people speak of babies being born sinners. They may simply be saying that babies are born with a sinful fallen nature with the suggestions and promptings to sin, which is true.

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

However, theologically, “**born sinners**” expresses the teachings of the false doctrine of “Original Sin”. This is a doctrine that originated with a group known as gnostics in the apostle John’s time, who did not believe that Christ came in our human flesh. He warned us of this teaching in several places.³³ The Catholic Church father, Augustine, was influential in bringing it into prominence. It states 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 sin.³⁴



This teaching that our sinful nature is sin, declares that before a baby knows right from wrong, before he is able to choose, even before he has done anything good or bad, he has sinned, being in the

33 1John 4:2 “Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:”

1John 4:3 “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”

2John 1:7 “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.”

34 <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.”

loins of Adam when he sinned. This is a misunderstanding of Romans 5:12; and Hebrews 7:9-10.

... The argument is that when Abraham gave the tithe to Melchizedek, Levi was also giving him tithes because he was already present in Abraham. Of course this argument proves too much. It would mean that "all actions of all progenitors would have to be ascribed to each of their descendants, which is nearly absurd." [2] Is that what Paul is saying?³⁵

The 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:

"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)

Lets consider the facts making it self-evident babies are not born depraved, lost, and separated from God.

- Babies are born alive! - Life is a blessing from God. How can you live if you are separated from God, the source of life? Children come into this world with the gift from God of intellectual powers that will enable them with proper cultivation to think, and to increase in knowledge. Scripture tells us, all are given a measure of faith (Romans 12:3). Adam's sin cut him and his descendants off from the life and blessings of God, but there was an immediate response of God in providing an offering for an

35 Comments on the "In Adam/In Christ" Motifs, Author: Ángel Manuel Rodríguez, Copyright © Biblical Research Institute General Conference of Seventh-day Adventists® Date: 2001 (I recommend you read the entire article)

atonement which restored the favor and blessings of God, and prolonged temporal life (Matthew 5:45)!

- Human beings have a moral nature. – Human beings that have not been converted still have a conscience. That shows the spirit of God working upon their hearts. As reason dawns upon the intelligence of children, so does their discrimination of right from wrong. Their conscience can be educated, or influenced in a good or bad way, but everyone has a conscience. Even small children can feel bad when they have done something wrong. While still young, they can learn to love God and desire to please Him. If babies from birth, are separated from God, there would be no possibility of the development of good impulses, no possibility to even grow to appreciate or desire good. In the following quote, the author clearly rejects this idea of “total depravity” of a newborn until their conversion:

“To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart ***not yet hardened by contact with evil is quick to recognize the Presence*** that pervades all created things. The ear as yet undulled by the world's clamor is attentive to the Voice that speaks through nature's utterances.” (Education p. 100, par. 2)

- Children from very early, have a will - and the power of choice. If they were born separated from God, Satan would have entire control over them from birth, and would control their will, making it impossible for them to choose good. (see footnote 23)
- There is some good in children – because we are told to become like them. “... Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” (Matthew 18:3) Children are spoken of as an heritage from the Lord.³⁶ Gifts from the Lord, can not in their very nature, constitute sin.

36 Psalms 127:3 “Lo, children [are] an heritage of the LORD: [and] the fruit of the womb [is his] reward.”

Though children are capable of sinning when they are able to reason, and they have the promptings of sin from their sinful natures, that sinful nature itself, is not sin, until yielded to. "... sin is a transgression of the law." (1John 3:4). Sin is by choice.

Is it possible to have a good or holy nature and still sin? Of course! We have the examples of Lucifer, Adam and Eve. So, because of the burnt offering atonement, it is also possible to have a sinful nature and yet not sin.³⁷

God Distinguishes Between Evil and Sin.

⁴And this [is] the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; ⁵As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: ⁶Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he [was] not worthy of death, inasmuch as he hated him not in time past. ... ¹⁰That innocent blood be not shed in thy land, which the LORD thy God giveth thee [for] an inheritance, and [so] blood be upon thee. ¹¹But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: ¹²Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. ¹³Thine eye shall not pity him, but thou shalt put away [the guilt of] innocent blood from Israel, that it may go well with thee." (Deuteronomy 19:4-13)

It tells us the one killing someone accidentally was not worthy of death, and if the killer was killed, it would be shedding (the killer's) innocent blood. On the other hand, not to kill the one who killed

37 Selected Messages vol. 3 p. 140 par. 2 "The Lord now demands that every son and daughter of Adam through faith in Jesus Christ, serve Him in [the] human nature which we now have."

someone purposefully would be condoning the shedding of innocent blood.

Killing someone even by accident, is evil. There was no death before sin, and there will be no death in heaven. Death is a result or consequence of sin. But killing someone by accident or in justice, is clearly not sin and involves no condemnation or guilt. Clearly there is a distinction between evil and sin. We are born with a sinful nature, with its suggestions, and tendencies to sin, which is evil, we may even do wrong actions, but that is not sin until we, with knowledge and reason choose to indulge those evil suggestions or put them into action. A sinful nature is a consequence of Adam's fall, and is evil, but that nature itself is not sin and does not involve, guilt or condemnation.

It is true that if there had been no atonement, Adam's guilt would have remained and his posterity and the entire earth would have been condemned, and separated from God. The world would have ceased to exist, and we would not have been born, for all things are upheld by the word of His power.³⁸ Even if we could have been born, 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. But this was not the case. God provided himself a burnt offering.

38 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;"



Re-capping the Need

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 have his sins atoned for, and their punishment deferred, and thus be enabled to receive communication of life and blessings from heaven while still in his sins and at enmity with God. This must be for a long enough time for the Spirit of God to work in his heart, long enough to be able to recognize his sinfulness and need of a Saviour, and be restored to the image of God. This phase of atonement was signified by the burnt offering.

The Complete Solution

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. Sanctification is made possible by the second phase of atonement that was made in the holy place with the flesh and blood of the sin offering.

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 (SDA Bible Commentary vol. 7 p. 908 par. 15)

Sanctification means habitual communion with God (Review and Herald March 15, 1906)

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.³⁹ 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, in the nature we now have, to form



39 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.”

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 personal sin offering? Will you receive Christ as your Saviour and give your heart to Him today?

Christ is the "Light, which lighteth **every** man that cometh into the world." John 1:9. As **through Christ every human being has life**, so also through Him **every soul receives some ray of divine light**. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in **every** heart. But against these principles there is struggling an antagonistic power. The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man's greatest need... (Education p. 29, par. 1)

"Faith that enables us to receive God's gifts is itself a gift, of which some measure is imparted to every human being. ..."



"All the wisdom that men possess is God's gift, ..."

