

# **THE SANCTUARY**

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## Chapter 1

# God's 'Show and Tell'

### Hebrews 8:4-6

If he were on earth, he would not be a priest, for there are already priests who offer the gifts prescribed by the law. They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: “See to it that you make everything according to the pattern shown you on the mountain.” But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises.

The New Testament writers and the apostles were all Jews, except, of course, for Luke. When they passed away from the scene, the leadership of the church came into the hands of the Gentiles, mainly Greeks, who were called Church Fathers.

They saw very little value in the sanctuary doctrine. To them it belonged to the Jews or to the Old Covenant. Gradually, with a few exceptions, the sanctuary doctrine became obsolete until the nineteenth century, when a newly formed church by the name of Seventh-day Adventists resurrected it and restored its significance to the Christian church.

Now even though we claim that this doctrine is the unique contribution of Adventism to Christian theology, we have to be honest. Our sanctuary doctrine has made very little positive impact on Christendom. In fact, much of what we hear and read from non-Adventist scholars about Adventist doctrine on the sanctuary is negative. We need to ask, Why, is it our fault or theirs? If it is our fault, what are the reasons?

A question that all Christians should ask is, “What is the relevance of the sanctuary message to the Christian church?” The sanctuary truth is not outmoded or redundant to the Christian church, because the teaching of the New Testament is often

couched in sanctuary language. The teachings constitute a type of almost the whole range of the New Testament. God Himself placed much value and importance in the sanctuary message as a type that revealed the truth of His redemptive activity in Christ.

According to Hebrews 9:8, the sanctuary doctrine was designed by the Holy Spirit to lead us into a clearer understanding of the plan of salvation:

The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning.

Could it be that we have made the same mistake as the Jews? We have put emphasis on buildings and furniture and rituals — the Jews on the earthly, we on the heavenly. Therefore, we have made no impact.

God gave the sanctuary service to give an

outline of the plan of salvation from beginning to end. In other words, the sanctuary is God's Model Master Plan of salvation. It is His "show and tell." When I was an architect, one of the hardest things that I faced was to get my clients to visualize in three dimensions what they saw on a flat piece of paper. At Andrews University, they had just finished the science complex and the president of the university with a Ph.D. faced the architect. He pointed to the two rooms that were sitting up there on top of that building and he said, "I didn't realize that those two rooms were there." He didn't like it because it gave the building an ugly look. The architect replied, "It is in the plan." Very often when an architect does a big project, he will make a model. For example, when we began building the new college in Kenya, the architect, who was from Canada, brought to us a model of the finished project, so we could see in three dimensions what the buildings and the campus would look like when it was finished.

The sanctuary is God's visual aid of the plan of salvation and I believe that we will need that visual

aid until the plan of salvation is finished, which is not until we go to heaven. Visual aids are extremely important to get concepts. In Psalm 63:2 we read:

I have seen you in the sanctuary and beheld your power and your glory.

God's way of salvation is revealed in the sanctuary. The last part of Psalms 29:9 reads:

And in his temple all cry, "Glory!"

Or we could say that in His sanctuary everyone or everything, the furniture, the rituals, and the priests speak of His glory. The glory of God is His self-emptying love on behalf of the whole world.

In Hebrews 4:2a, the writer makes this statement concerning the Jews of the exodus:

For we also have had the good news proclaimed to us, just as they did....

“They” here refers to the Jews of the exodus. The context brings it out clearly.

What Paul is saying here is that the gospel was preached to the Jews of the exodus and it was preached through the sanctuary service. It is “God’s Master Model Plan.” A master plan is one that gives you a view of a project in its long-range development in its different stages. The sanctuary is telling us the different stages of development in the plan of our redemption and our salvation.

The plan of salvation can be divided into three different phases. The first phase is the phase of the promise. The moment Adam sinned, God came with a promise and, from Adam right up to Christ, we have the promise phase. During this phase, the sanctuary service was there as a practice. God gave the sanctuary service to keep in mind a promise. And, of course, when Christ came onto the scene, the practice was no longer meaningful. The truth remained always meaningful, but Christ brought to an end the promise when He brought the fulfillment. The first phase was the promise stage

when it was actually practiced: the ritual — the daily and the yearly.

The book of Hebrews brings this out: that when Christ came, He did away with the first and established the second. The second is the fulfillment is the central issue of the sanctuary doctrine. It should be emphasized that whatever was promised is fulfilled in the holy history of Christ. Whatever Christ is doing now as a priest is based on the finished work of His earthly mission. Therefore, even though the second phase was the shortest — thirty-three years, from the birth to the ascension of Christ — it is the most important phase of the plan of salvation. Hebrews 8:4-6:

If he were on earth, he would not be a priest, for there are already priests who offer the gifts prescribed by the law. They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: “See to it that you make everything according to the pattern shown you on the mountain.” But in fact the ministry Jesus has



received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises.

Hebrews 6:18-20:

God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be greatly encouraged. We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where our forerunner, Jesus, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

In addition, the Day of Atonement is important because, on that day, the Lord's goat was slain, which points to the cross. Also, the basis of the cleansing of the sanctuary is on Jesus Christ and Him crucified and strong emphasis is put on that area. Then, also important, we see that the third phase is the reality phase between the ascension to

the New Earth. This is the final stage when God or Christ as our High Priest is making real in our experience what God has already fulfilled in His Son Jesus Christ. What Christ has fulfilled in His thirty-three years of His earthly mission has to be made real and effective in our experience.

We will now look at a few texts in the New Testament. The first one is in Romans 3, showing the transition from the promise to the fulfillment. Romans 3:21:

But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.

Paul has just told us, in dealing with the sin problem, that by the works of the law nobody can be saved. All the law can do is give a knowledge of sin. “But now ... the righteousness of God has been made known” — that is what the sanctuary will reveal to us: not our righteousness but the righteousness of God. It was planned by Him, promised by Him, and fulfilled by Him. And it is

made real in our experience by Him alone. But now the righteousness of God without the law, without our contribution, is shown by the law and the prophets.

Notice the past tense of “has been made known.” Before that it was promised by the law and the prophets, but now it is no longer promised because it is a reality. It is fulfilled and made known. The righteousness of God which was promised in the sanctuary service is now history. The Germans have a beautiful word for that: “Heilsgeschichte.” It simply means “salvation history.” That is what Christ came for. He came to fulfill the promise that God had been making through the Jews to His people and to the world for all those years.

Even though Christ fulfilled our redemption and the redemption for the whole human race, that redemption has to be made real, applied, made effective, and it has to be carried out in the history of this world. And so, in the very first sermon that was preached by the New Testament church at

Pentecost, we read these words in Acts 2:32-36:

God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven, and yet he said, “The Lord said to my Lord: “Sit at my right hand until I make your enemies a footstool for your feet.””

“Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.”

This is a good statement here to prove that man does not go to heaven after his death. Here is David not yet ascended into the heavens (verses 34-36):

For David did not ascend to heaven, and yet he said, “The Lord said to my Lord: “Sit at my right hand until I make your enemies a footstool for your feet.”” Therefore let all Israel be assured of this:

God has made this Jesus, whom you crucified, both Lord and Messiah.”

Christ is now reigning in heaven exalted on the right hand of God until all the enemies of the gospel and all the enemies of God’s children will be placed under His footstool. Christ has to reign because now He has the authority. Before the cross, God did not have the legal right to save us. Paul brings this out in Romans 3:24-25:

...And all are justified freely by his grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement, through the shedding of his blood — to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished....

Before the cross, God forgave sin out of His forbearance (that is, out of His kindness) but, since the cross, God has the legal right to forgive us and to save us even though we are still sinners. That is the good news of the sanctuary.

We have a Redeemer who has ascended and is at the right hand of God to save us. In Hebrews 10:12-13 we read:

But when this priest had offered for all time one sacrifice for sins...

Keep that “for all time” in mind. He did not die only for your past sins. He died for every sin that you have committed and you will commit until your dying day — one sacrifice for all sins forever. Continuing the verse:

But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God, and since that time he waits for his enemies to be made his footstool.

The New Testament does identify Christ with the sanctuary. The sanctuary service, with its buildings and its furniture, was not given by God primarily to point to a building in heaven. The purpose of the sanctuary was to point to Jesus

Christ and redemption through Him. We must realize that Jesus Christ is the reality of the sanctuary. It is Jesus Christ crucified, ascended, and sitting on the right hand of God making intercession for us.

The Jews, however, perverted the gospel truth. Instead of letting the sanctuary doctrine point to Jesus Christ, they put emphasis on their building. In the days of Jesus Christ, they were very proud of their temple, which was a replacement of the exodus sanctuary. It was much more elaborately built, with beautiful stones, but it was basically the same style as the earthly sanctuary of the exodus.

The Jews of today are still crying at the wailing wall, pleading for God to restore the temple. Jesus said in John 2:19:

Jesus answered them, “Destroy this temple, and I will raise it again in three days.”

He talking about Himself, but they thought it was the building because that is where they went

wrong. Verse 20:

They replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?”

It took us that long to build this beautiful temple and you can raise it up in three days? Verse 21:

But the temple he had spoken of was his body.

The disciples did not see the truth because they were victims to Judaism. They did not see the truth until after the resurrection. Verse 22a:

After he was raised from the dead, his disciples recalled what he had said.

They remembered this text and they saw the true meaning of the sanctuary. The rest of verse 22:

Then they believed the scripture and the words



that Jesus had spoken.

The word “Scripture” here refers to the Old Testament because the New Testament did not exist at that time. Now they realized that the sanctuary service and the building and the furniture was given by God as a visual aid as His “show and tell” of the plan of salvation which was fulfilled in Jesus Christ.

In Exodus 25:8, which is the first statement we have about the sanctuary, God speaks to Moses. He says:

“Then have them make a sanctuary for me, and I will dwell among them.”

Compare John 1:14:

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

In the Greek there are three words for the word “dwell.” In this text, it is the same word as “tabernacled.” He “sanctuaried” or “tabernacled” among us. And we beheld the shekinah, or the glory of God, in Jesus Christ. Psalms 29 says that, in the sanctuary (temple), everything revealed His glory:

Ascribe to the Lord, you heavenly beings, ascribe to the Lord glory and strength. Ascribe to the Lord the glory due his name; worship the Lord in the splendor of his holiness. The voice of the Lord is over the waters; the God of glory thunders, the Lord thunders over the mighty waters. The voice of the Lord is powerful; the voice of the Lord is majestic. The voice of the Lord breaks the cedars; the Lord breaks in pieces the cedars of Lebanon. He makes Lebanon leap like a calf, Sirion like a young wild ox. The voice of the Lord strikes with flashes of lightning. The voice of the Lord shakes the desert; the Lord shakes the Desert of Kadesh. The voice of the Lord twists the oaks and strips the forests bare. And in his temple all cry, “Glory!” The Lord sits enthroned over the

flood; the Lord is enthroned as King forever. The Lord gives strength to his people; the Lord blesses his people with peace.

That glory was revealed in the face of our Lord Jesus Christ. Jesus is the reality of the sanctuary. The type met anti-type when Christ came. We read in John 14:6:

Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.”

Christ is the way; therefore, He is the fulfillment of the sanctuary. To point to the cross of Christ, we have a slain lamb in the sanctuary. John the Baptist says in John 1:29:

The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!”

In the sanctuary there was the consecrated bread and, in John 6:51, Jesus said:

“I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”

In John 6:53 Jesus said:

Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no [eternal] life in you.”

Jesus’ humanity was the sanctuary and, in that humanity, He performed the perfect will of God that we, in Him, may stand righteous before God. Therefore, our only hope is in Jesus Christ, the bread of life.

In Hebrews 10:19-20, the writer links the flesh of Christ with the curtain:

Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for

us through the curtain, that is, his body....

In the earthly sanctuary there was a veil between the Holy Place and the Most Holy Place. When the priest functioned daily, he could not see God because of this veil. All he could see was the glory that shone above the veil. The priest was a sinner in the earthly sanctuary so here was always that veil between a holy God and a sinful priest. When he went into the Most Holy Place once a year, he had to offer a special sacrifice for himself and his family. And the Talmud, which is a Jewish commentary, tells us that when the high priest went into the Most Holy Place once a year, they tied a rope around his waist so that if he did not come out (nobody ever dared go in) they would pull him out. There was always a barrier. At the cross that veil was rent from top to bottom which signified that the barrier between sinful man and a holy God was removed, and we now have direct access to God through Jesus Christ. This is the meaning of the priesthood of all believers. There is no need to go through another human priest. Through Jesus Christ we all have direct access to God because He

has opened the way for us.

We read in 1 John 2:2:

He [Jesus Christ] is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

Look at the words “atoning sacrifice.” Some translations use the word “propitiation” or “expiation.” The word in the original is the same word used in the Septuagint for the “mercy seat.” The law condemns us but Christ is the covering; He is the mercy seat, therefore, He is the atoning sacrifice. So when we have fallen down, John tells us that we have an Advocate with the Father, Jesus Christ the Righteous. Remember, we don’t fall down because we want to but because we are still weak and we have not learned how to walk one hundred percent in the Spirit. The good news is that He is not only the mercy seat for our sins but for the sins of the whole world. The only problem is that the whole world doesn’t know it. They do not know it and cannot know it if there is no one to

preach it.

God has called every believer to tell the world the good news that we have a mercy seat. Most people in the Third World think that Americans are the happiest people in the world. In fact, when I left Africa, the Africans said, “You are awfully lucky, you are going to the land of milk and money.” But five years in this country has opened my eyes. Material wealth doesn’t bring happiness. I have never seen any country in the world, and I have been in most countries, except Australia and South America, where such little self-esteem is seen among the people. In 1986, 500,000 — a half a million — teenagers attempted suicide in this country because they have no security. They have no security at home because families are breaking up and they have no one to turn to. The government is collecting our social security but it doesn’t look very prosperous for the future. Our self-esteem should never be placed on the government, social security, welfare, our accomplishments, or our degrees but in Jesus Christ. There we stand secure. When we are

secure in Christ, we will be able to stand anything.

When Idi Amin was playing havoc in Uganda, I was very disappointed in our people. At that time, I was not an American citizen. I was president of the college, but it was sad to see that our American missionaries could not take the pressure. So they went to the U.S. Embassy and said “Please give us security.” The ambassador kind of stretched his message and tried lying a little bit and said, “Don’t worry. If there is any problem for the Americans, we have plenty helicopters in Ethiopia to come and pick you up.” And they felt secure because the government promised them security. They were supposed to be missionaries — ambassadors of Jesus Christ! What the ambassador did not tell, I discovered, because I was deported to Ethiopia, was that the helicopters were in Asmara, the other end of Ethiopia. In no way could they ever make it to Uganda without refueling and there was no place to refuel. But he gave them security by a little lie. Our security is in Jesus Christ. I remember telling my fellow missionaries, “You have the government to help you out. What about the nationals? What



security are you going to give them if you don't have any in Jesus Christ?" We need to be established in Jesus Christ as our security. One of these days the crisis will come to this country. Our social security, our welfare, our banks will collapse and the credit card will have no value. There will be no place to run for even the Third World is worse than here.

The sanctuary was the ark of the covenant. As long as they were outside there was no hope, but the moment the Jew entered into the enclosure, the courtyard, he was secure in Christ. The moment you enter into Christ by faith you become secure. Let us get this clear picture of the plan of redemption from the beginning to end, with the help of the New Testament, which is the only correct interpretation of the sanctuary. And I do not mean I do not include Ellen G. White. She was given to us to lead us to the Word of God. She said, "Don't you ever use me from the pulpit." The Bible is the book she wanted us to preach from. I use her in my private studies like you should do but, when you witness the truth, let it be from the

Word of God. The Bible is the only rule of faith and practice for the Christian. It is my prayer that as we expound on this we will understand this truth.

My dealing with the sanctuary will come into two areas. We must begin with the objective fact of the gospel in Jesus Christ. Once we are clear on that, we will go to the subjective application. You do not build a house first, you build the foundation. Another foundation can no man lay than that which is already laid — that is Jesus Christ. That is what Paul tells us in Corinthians and that is what the sanctuary tells us. It begins with Jesus Christ and then only to those who accept Jesus Christ. We can receive the blessings of it in detail. May God help us as we begin this study of the sanctuary, God's Master Model Plan of Salvation.

## Chapter 2

# Redemption Unfolded

### Exodus 25:1-9

The Lord said to Moses, “Tell the Israelites to bring me an offering. You are to receive the offering for me from everyone whose heart prompts them to give. These are the offerings you are to receive from them: gold, silver and bronze; blue, purple and scarlet yarn and fine linen; goat hair; ram skins dyed red and another type of durable leather; acacia wood; olive oil for the light; spices for the anointing oil and for the fragrant incense; and onyx stones and other gems to be mounted on the ephod and breastpiece. Then have them make a sanctuary for me, and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you.”

In Chapter 1, we saw that the sanctuary is God’s “Show and Tell,” God’s visual aid, His

object lesson of His saving activity in Christ. Everything in the sanctuary — the furniture, the material, the set-up, the ritual and the services — must point to Jesus Christ. That is what we are going to cover in detail from the next chapter onward. In these first two chapters, we will see an overall picture so that we will understand what the sanctuary is all about. In the first chapter, we looked at the sanctuary as the revelation of God's plan of redemption and we saw that Christ is the reality of the sanctuary. In this chapter, we will see how the sanctuary unfolds the plan of redemption.

A master plan is a plan that gives you development of a project from the beginning to end. That is what the sanctuary does for us. It unfolds for us the plan of redemption from the beginning right up to the end. We need to keep in mind that the sanctuary is the gospel in type, especially when it comes to interpreting Daniel 8:14, which is the key text upon which this [Seventh-day Adventist] church found its birth:

He said to me, "It will take 2,300 evenings and

mornings; then the sanctuary will be reconsecrated.”

There are six points to show what the sanctuary pointed to and how it becomes a reality in Christ.

1. God met the sinner in the sanctuary. Today God meets us in Christ. That's the good news for the world.

2. God revealed Himself to the sinner in the Sanctuary. Exodus 29:46:

They will know that I am the Lord their God, who brought them out of Egypt so that I might dwell among them. I am the Lord their God.

Now God has revealed Himself in Jesus Christ. Jesus said to Philip in John 14:9:

...Anyone who has seen me has seen the Father....

So when we want to see God and see what He

really is like, we look at Jesus Christ. This is extremely important, because there are many Christians who have one picture of Christ and another picture of God. They think Christ is loving and forgiving but that God is a fierce, angry judge with a pitchfork ready to push you into the fire. That is not true. God was, in Christ, revealing Himself to us and those who have first seen Christ have seen God.

**3. God dwelt with sinners in the sanctuary.**  
Exodus 25:8, 29:46:

Then have them make a sanctuary for me, and I will dwell among them.

They will know that I am the Lord their God, who brought them out of Egypt so that I might dwell among them. I am the Lord their God.

Now He dwells with us in Christ and through Christ we saw His glory. Matthew 1:23 says:

The virgin will conceive and give birth to a

son, and they will call him Immanuel (which means “God with us”).

**4.** God spoke with the sinner in the sanctuary. Now He speaks to us in Christ. Hebrews 1:2 brings this out very clearly:

...But in these last days he [God] has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.

In other words, Christ is God’s spoken word to us who are living in the New Testament period.

**5.** God accepted the sinner in the sanctuary. Leviticus 1:4:

You are to lay your hand on the head of the burnt offering, and it will be accepted on your behalf to make atonement for you.

Now He accepts us in Christ. “We are accepted in the beloved” says Paul says in

Ephesians 1:4-8a:

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will — to the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace that he lavished on us.

**6.** God forgave sinners in the sanctuary. It is in Christ that we receive forgiveness of sins.

So we see that the sanctuary is the gospel in type. When we talk about the “little horn polluting the sanctuary” in Daniel 8:14, we need to understand it in the context of the New Testament, but first we need to get the overall picture. Daniel 8:9-14:

Out of one of them came another horn, which



started small but grew in power to the south and to the east and toward the Beautiful Land. It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the commander of the army of the Lord; it took away the daily sacrifice from the Lord, and his sanctuary was thrown down. Because of rebellion, the Lord's people and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.

Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled — the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the Lord's people?"

He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated."

Notice how God revealed His plan of

redemption to the Jews and how this revelation is meaningful to us today. We read in Exodus 25:1-2:

The Lord said to Moses, “Tell the Israelites to bring me an offering. You are to receive the offering for me from everyone whose heart prompts them to give.”

This offering was to be used to build a sanctuary. Exodus 25:8-9:

Then have them make a sanctuary for me, and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you.

The offering was to be given from the heart — a freewill offering. God told Moses that he was to build the sanctuary exactly as it was shown to him. God is a very careful master builder.

The psalmist says everything in the sanctuary revealed God’s glory; everything had a function

and a meaning. That is why we do not look at the sanctuary in a glibbish way because everything pointed to the gospel. There are areas that we sometimes ignore. We want to look at the sanctuary to find out how it revealed the plan of salvation.

The first thing we will study is the courtyard. It was one hundred cubits by fifty cubits. That was the measurement that God gave Moses. Of course, we don't use cubits today. The cubit was the space from a man's elbow to the tip of his finger. Even today in the Middle East, especially out in the bush, when you buy cloth, the merchant will not measure it by a piece of tape. He will take the cloth and measure it by the length of his arm from the tip of his finger to his elbow.

It is established by Hebrew and Old Testament scholars that the cubit was approximately 1.5 feet or 18 inches. If you multiply 100 cubits by 1.5 feet you get 150 feet. In Ezekiel 43:13, God tells us that the cubit for the sanctuary was a little bit different from the normal cubit:

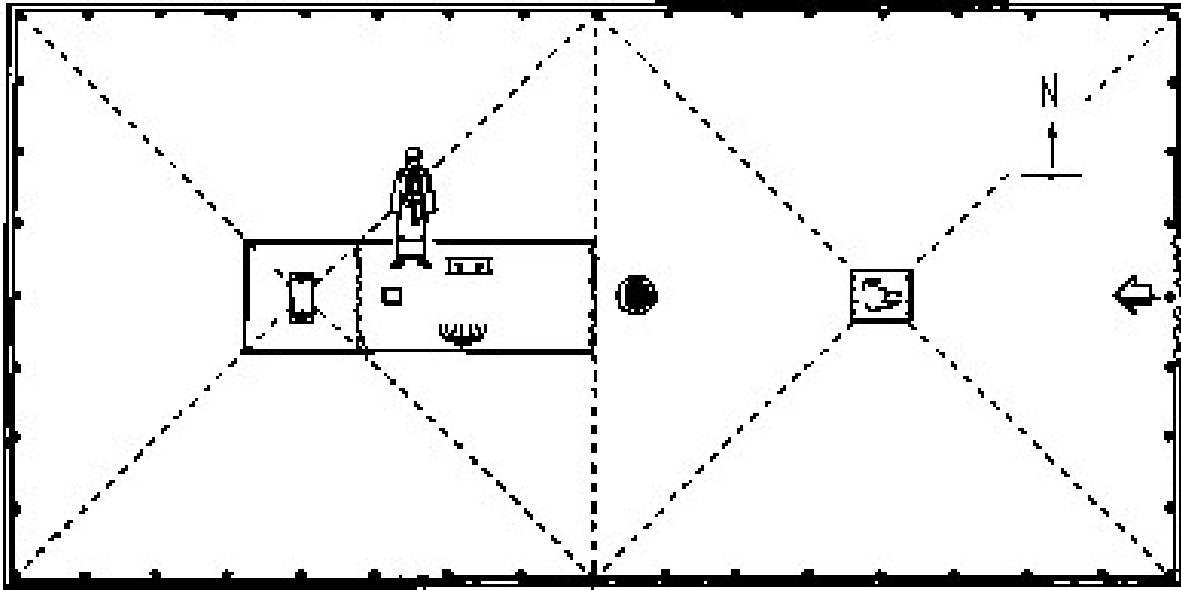
These are the measurements of the altar in long cubits, that cubit being a cubit and a handbreadth: Its gutter is a cubit deep and a cubit wide, with a rim of one span around the edge....

It was a normal cubit plus a handbreadth. The Hebrew scholars interpret that to mean 1.8 feet. According to that, the courtyard was 180 by 90 feet.

This courtyard had a wall of pure white linen nine feet high. What would people in our communities say if we built a nine-foot wall around our churches? When we used to go to church in Nairobi, we used to pass the Russian embassy. This one and the one in Addis Ababa had a nine-foot, not curtain wall, but metal and stone with a barbed wire on top. My wife used to say every time we passed that wall, “I wonder what’s going on inside there.” Why would God have a nine-foot wall so that nobody could see inside? We’ll come to that in our next two chapters, especially when we study the “in Christ”

motif.

Actually, the courtyard was made up of two squares. The eastern square which was on the right hand side which contained the brazen altar and the laver which was the basin where the priests washed their hands. It was the only part that had an entrance to the courtyard. Then you have the western square, which is also fifty cubits by fifty cubits like the eastern square. It is important that we realize the layout. At the very center of the eastern square was the brazen altar and at the very center of the western square was the ark of the covenant. These two pieces of furniture were extremely important in revealing two things: that Christ crucified is our hope and Christ our propitiation, which the mercy seat is, which is the ark of the covenant. He is our intercessor. The two focal points in the sanctuary service are Christ crucified and Christ our intercessor.



In the eastern square the common people could enter. It was called the tabernacle of the congregation. In the western square, no common person was allowed. How did they know where the eastern square ended and the western square began? There was no barrier there. The most holy place was ten cubits by ten cubits and the holy place was twenty cubits by ten cubits. If the ark of the covenant was at the center of the most holy place, then from the center of the western square to the middle curtain was five cubits. Then to the first curtain or the outer curtain was twenty cubits, so there are twenty-five cubits from the center of the western square which was the ark of the covenant

to the outer curtain. Therefore, the outer curtain represented the entrance into heaven. The gate into the eastern square represented entering into Christ. Romans 8:1:

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

May I remind you that baptism in the New Testament is always “into Christ.” In other words, you cannot be saved subjectively unless you enter into Christ.

For a good study, read the epistles of Paul. If that is too much for you, take just the book of Ephesians. Every time you come across the phrase “in Christ” or “in Him” or “in the beloved” or “together with Him,” underline it and, when you have finished, count how many times you come across that expression. It will bring a tremendous blessing to your own spiritual growth.

There was a time since the reformation that

most New Testament scholars looked at the central theme of Paul's theology as justification by faith. Modern Biblical research is turning away from that. It is saying that the central theme of Paul's theology is the "in Christ" motif or idea. It is only when we have understood that idea that we can understand Paul's concept of justification by faith. We are going to have two chapters on this one concept because it is important that we understand the "in Christ" motif. It is a difficult concept for the western mind. May God give you understanding, because it will change your life when you have understood the "in Christ" motif. [See also The Objective Facts of the "In Christ" Motif.]

After you have underlined those phrases, look at the verbs that are connected with that phrase. You will discover a wealth of truth. The courtyard was where God saved man. The courtyard represents the "in Christ" motif. The eastern square represents the earthly ministry of Christ. The western square represents the heavenly ministry of Christ. Together you have the plan of



redemption for mankind.

Are you aware of the fact that the nearest line of the Jews to the ark when they travelled or the nearest tent to the ark when they were camped had to be two thousand cubits or approximately two-thirds of a mile? No tent could be pitched nearer. In 1981, I held a series of meetings for the pastors of Egypt. In the Middle East they hold very strongly to the principle of reciprocity and so, as a gift to me, they said, “We will take you on a trip to Mount Sinai. We covered the distance from Goshen right up to Mount Sinai in eight hours by car. I do not know how they managed in forty days for there is nothing but desert — sand, sand, and more sand.

There are two plains there that are believed to be the place where the Israelites camped the first time when they received the sanctuary instruction. I believe that Dr. Horn’s location is correct for, at St. Catherine’s monastery, there is hardly any plain. At the location Dr. Horn sites, there is a big plain and I can see how the sanctuary and all the

tents were built around it. They could not build a tent any nearer than two thousand cubits or two-thirds of a mile, so, if anyone came to the sanctuary to offer a sin offering, everybody could see him. Probably the chins wagged. “I wonder what he did that he had to go with a sacrifice.” But the moment he entered that courtyard, no one could see him. He was engulfed in the righteousness of Christ. And that’s good news!

Both squares had two phases. The eastern square represents the earthly ministry of Christ which points to two things — His doing and His dying. The sanctuary unfolds Christ’s earthly mission. Hebrews 9:12 tells us that Christ obtained for us eternal redemption:

He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption.

We should be careful that we use Biblical terms. The Bible doesn’t teach that Christ made a

provision. He obtained eternal redemption. In Romans 10, Paul is contrasting salvation in Christ with salvation by works. Romans 10:4:

Christ is the culmination of the law so that there may be righteousness for everyone who believes.

The word “culmination” (or “end” in some translations) does not mean that Christ did away with the law, but that Christ is the completion of the law. Christ is the fulfillment of the law for righteousness for every one that believes. Romans 10:5 is legalism — salvation by works:

Moses writes this about the righteousness that is by the law: “The person who does these things will live by them.”

The righteousness of the law involves two parts. If you are to stand righteous before God through the law, there are two things that the law would demand of you. First, perfect obedience but, because we are sinners, that perfect obedience

would not make you righteous. Obedience cannot cancel your disobedience. The law also demands justice and so God would say, “I don’t care how well you have obeyed the law. To remove your condemnation, you must die, because the wages of sin is death.”

Christ performed both of these. The saving experience of Christ did not begin with His baptism or with the cross. It began at His incarnation. From the time He was born until the time He reached age thirty-three, He obeyed the law perfectly. Therefore, He could say, “Satan has come and could find nothing in me.” But that perfect obedience could not make Christ our Righteousness. He had to go to the cross and meet the justice of the law. By His positive obedience to the law, and by His death on the cross, He met all the demands of the law on our behalf. Therefore, Christ is the culmination or end of the law for righteousness for all who believe.

Remember that, when Christ died on the cross, He did not die just for our past sins. He died for all

our sins. I would like to challenge you to provide me with one text in the Old or New Testament that says that Christ died for only our past sins. Please don't use Romans 3:25, for I don't want you to be embarrassed:

God presented Christ as a sacrifice of atonement, through the shedding of his blood — to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished....

If you use that text, you are using it out of context. In Christ, we have forgiveness for all sins. I will come to that in detail.

That is the earthly ministry of Christ. When Christ went to heaven, He went with a righteousness that qualifies every human being for heaven if he accepts that gift. We read in Romans 5:18:

Consequently, just as one trespass [by Adam] resulted in condemnation for all people, so also one

righteous act [by Christ] resulted in justification and life for all people.

That is the good news of the gospel. That is what Christ has commissioned the church to proclaim to the world — that, by His obedience, righteousness has come as a gift, resulting in justification and life, not simply justification but justification unto life.

Notice one distinction here. When he talks about our condemnation in Adam and about our justification in Christ, there is one word that Paul uses with Christ that he does not use with Adam. That is the word “gift.” What is ours through Adam is ours by native right because we are by nature the children of Adam. What is ours in Christ is a gift and, like any gift, you cannot enjoy it unless you receive it. Romans 5:17 shows this:

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life

through the one man, Jesus Christ!

The heavenly ministry of Christ also includes two phases, the daily and the yearly. After finishing His earthly ministry, Christ entered into heaven — not into the temple in Jerusalem but into heaven itself — to intercede for us.

There are some who teach that the day of atonement was fulfilled at the cross and we want to research this so that we are clear about the heavenly ministry of Christ which began in A.D. 31 and will not finish until the earth is made new and sin is eradicated. One of the things that we need to keep in mind is the distinction between the type and the antitype. In the book of Hebrews, we are told that the sanctuary is a parable. You cannot project a parable in every detail. You cannot project everything in detail in type. Otherwise you will be in trouble. The book of Hebrews brings this out clearly time and time again, which we will cover. I would like to give you two examples. In the earthly sanctuary there was the morning and the evening sacrifices and five other individual types

of sacrifices and the day of atonement sacrifices. In reality, there is only one. Whether you talk about the daily or the yearly day of atonement sacrifices, all of them point to one sacrifice.

Let us look at a second distinction. In the earthly sanctuary, God dwelt in the most holy place. That which made the most holy place was not the building but the presence of God. The priest interceded for the people in the holy place but there was a problem. The priest interceding for the people was a sinner himself. Therefore, there was always a curtain between him and God, because he had infirmities. In Hebrews 7:28 we are told:

For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

The priests serving in the earthly sanctuary were sinful men. They had infirmities and weaknesses. So there always had to be a barrier



between the priest and God. Even on the day of atonement, when the priest went into the most holy place, this barrier was represented by a special sacrifice that the priest had to offer for himself. Christ did not have to offer a sacrifice for Himself. Christ died for your sins only for He was without sin.

But here again there is a distinction. The priest had to offer a sacrifice for himself and for his family before he could enter the most holy place. Even then they tied a rope around him so that, if he died in the most holy place, they could pull him out for no one ever went in there. That is the type but, in reality, there is no barrier between Christ and God. Therefore, we can come to God in Christ directly and boldly because there is no barrier.

Do you think I am preaching heresy? Well, I'm going to give you a little help for those of you who want proof from Ellen G. White. You don't need her to give full proof because our doctrine is based on Scripture, but, for those who need it, I will give it. First from Desire of Ages, page 757:

“The great sacrifice has been made. The way into the holiest has is laid open. A new and living way is prepared for all. The mercy seat upon which the glory of God rested in the holiest of all is open to all who accept Christ as the propitiation for sin.”

Next is from Christ’s Object Lessons, page 386:

“Christ came to demolish every wall of partition to throw open every compartment of the temple that every soul may have free access to God.”

Finally, the SDA Bible Commentary, page 1109:

“A new and living way before which there hangs no veil is offered to all.”

When Christ died on the cross, the veil between the holy place and the most holy place was torn

from top to bottom. God did that to show that there is no barrier now between a Holy God and sinful men who come to Him in Christ. There is free access. Here is a text in Hebrews 10:19-22:

Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body...

New for the old: by the old way, the common man could not enter the western court. The priest could not come directly to God. There was always this curtain or veil. Continuing the verse:

...and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

That's good news! You see, the outer curtain represents entering into heaven. The inner curtain

represents entering before the very presence of God. And I thank God through Jesus Christ that, not only do you and I have access to heaven without a curtain, but we have access to God. That's the privilege of being a Christian.

Does that mean that the day of atonement was fulfilled on the day of the cross? The answer is no. The day of atonement was centered around the two goats. It is true, the Lord's goat, which was slain on the day of atonement, represents the cross, but the goat that represents azazel was not fulfilled in 33 A.D. That is still future. When we come to the day of atonement, that is significant and we will see that. What does azazel represent? As far as the way into heaven and as far as the way into the presence of God is concerned, that has been laid open for every soul who will accept Jesus Christ as his Saviour.

When we go to the heavenly ministry, there are two phases: number one, intercession. Why? He continually intercedes for us. Please turn to Hebrews seven. I want you to look at three words

in this chapter seven. Hebrews 7:3, 25, 28:

Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever.

Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever.

In verse three, the last word “forever,” and then, in verse twenty-five, “always lives” and again the word “forever” (“evermore” in some translations) in verse twenty-eight. All are synonymous words with the Hebrew word tamid, which is “the daily.” Let’s go back to verse three:

Without father or mother [that is, Christ having

an everlasting priesthood], without genealogy [coming from the order of Melchizedek], without beginning of days or end of life, resembling the Son of God, he remains a priest forever.

This is the same word that is used in the Old Testament for “the daily.” In other words, while we are still sinners, we need an intercessor. May I remind you of another text in Romans 8:34; maybe that will help us understand why we need a continual priest at the right hand of God:

Who then is the one who condemns? No one. [Paul says it cannot be Christ because] Christ Jesus who died — more than that, who was raised to life — is at the right hand of God and is also interceding [present continuous tense] for us.

When we go back to Hebrews 7:28-8:1 (in the original, the chapter division did not exist, so we include verse one of chapter eight):

For the law appoints as high priests men in all their weakness; but the oath, which came after the

law, appointed the Son, who has been made perfect forever. Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven....

Of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. We have an Advocate, Christ, who is at the right hand of God to intercede for us. That is our hope. There is coming a time when God has to eradicate sin and that is the day of atonement. Sin has to be eradicated. Today we have to put dead bolts on our doors to keep the thieves out. We will not need that in the New Jerusalem, because sin will be eradicated. There will be no thieves there and no murderers. May God bless us so that when we come to God through Christ we can come boldly.

God has a plan for you and me and that plan is

not partial. From beginning to end it's all of God. God has planned our salvation. He has planned our redemption from beginning to end, and those who put their faith in Christ will not be disappointed, assures the Bible. So let us keep our eyes on Jesus Christ, who has gone before us to intercede for us and one day He is coming back to take us home.

Jesus told His disciples (John 14:2):

My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you?

In the King James Version, this is the well-known verse:

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

That's the KJV but the original doesn't say that. I think if John were living today he would say, "In my Father's house there is perfect full



vacancy.” When you come to a motel and you see “no vacancy,” it means there is no room for you. You are too late. But, in God’s house, there is vacancy for everybody. Yes, there will be mansions and there will be saber-tooth tigers that young people can ride on.

There is room in God’s kingdom for all people. He is the Redeemer, He is the propitiation for all men, and God wants everyone to come in. He is preparing a place for everyone, but He will not force it upon you. That is why He has delayed His coming, because He desires none to perish. Our job is to tell the world the good news! We are given the commission to preach the message of reconciliation. May God help us to tell the world that we have a Saviour Who has obtained for us — not just provided, but obtained for the human race — salvation full and complete. And this salvation is a gift to them, if they will only accept it in gratitude. May God bless us to understand the sanctuary message and be a light for Him in all our communities.

## Chapter 3

# God With Us

### Hebrews 10:5-10

Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased. Then I said, ‘Here I am — it is written about me in the scroll — I have come to do your will, my God.’”

First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them” — though they were offered in accordance with the law. Then he said, “Here I am, I have come to do your will.” He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

Our last two chapters laid the foundation for a

meaningful understanding of the sanctuary message. We noted two very important facts.

1. God gave the sanctuary through Moses as His master model plan of salvation. Through the sanctuary, we have a revelation of what God has done and is doing from beginning to end in terms of our salvation and restoration.

2. We discovered that the reality of the sanctuary model is Jesus Christ. This does not mean that there is no literal sanctuary in heaven. Hebrews chapter 8 makes it clear that there is a sanctuary in heaven. But that is not where the emphasis is. God did not give the sanctuary message to put emphasis on buildings but on a person, Jesus Christ.

Now, let us begin an in-depth study of God's great plan of salvation and His saving activity in Jesus Christ. When we come to the Word of God, we must do one thing. We must put aside our preconceived ideas and our opinions and our prejudices and let the Word of God speak to us.

Counsels to Writers and Editors, page 35, by Ellen G. White:

“There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.”

Let us investigate the truth as it is in Christ. Let us put our preconceived ideas aside, remembering that when Jesus taught the disciples they had a hard time understanding because they were trying to put old wine into old bottles. We cannot do that. Therefore, let us come to the Word of God and let it speak. We are going to make some discoveries that do not agree with our previous opinions. We have to let the Word of God be the measuring stick of truth.

Here is a statement that reveals the ultimate goal of the plan of redemption. God has a goal — an ultimate goal — in the plan of salvation. Through Christ, God will fulfil that purpose so He is the reality of the plan. Ellen G. White, *The Desire of Ages*, page 161:

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator.

That was the original plan of God. When man fell, that plan was ruined because the Spirit of God left man and our human life was plunged into darkness. You and I were born as children of darkness. Through Jesus Christ, God wants us to be back as the children of light. The ultimate plan and purpose of God is referred to in the Bible as “the everlasting covenant,” sometimes called the “new covenant” in contrast to the “old covenant,” which was the type. The everlasting covenant is synonymous to the everlasting gospel that is to be preached to every nation, tongue, and people.

In 2 Corinthians 6:16 we read:

What agreement is there between the temple of God and idols? For we are the temple of the living God....

God doesn't want to live in buildings. He lives in heaven and He wants to live in us. "We are the temple of the living God." Continuing the verse:

As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people."

That is God's purpose for us. He wants to dwell in us, not only that He may save us and we may go to heaven, but that He may reveal Himself through us.

In speaking to other Gentile believers Paul says in Ephesians 2:19-22:

Consequently, you are no longer foreigners and

strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.

God wants to build us up.

Notice that Jesus Christ is the chief cornerstone. The chief cornerstone is not necessarily the stone that carries the main weight. Here in America most of our houses are built out of wood. In the Middle East, in the Bible country, wood is a luxury. It is hard to get wood there. It is mostly desert. There are plenty of stones and rocks, so most of the houses are built out of stones. When the foundation of a building is laid the first thing that a builder does is to lay the chief cornerstone. By that stone everything else is measured. He sets the first cornerstone and then the other three cornerstones and then he ties a

string. Everything is measured by the chief cornerstone.

So what Paul is saying here and Peter also — it is a common saying in the New Testament — is that everything is measured by the chief cornerstone. Your experience and mine is to be measured by one person, Jesus Christ. Therefore we need to start, not with our experience, but with the Chief Cornerstone and that is why we will begin our study with the Chief Cornerstone. We should be built up around Him until the temple of God is finished. That is God's ultimate goal.

John 1:14 is a fulfilment of Exodus 25:8 where God told Moses:

Then have them make a sanctuary for me, and I will dwell among them.

The reality of that, of course, is Jesus Christ. God dwells in us today through Jesus Christ. We find the context in John 1. Here Jesus is introduced as the Word who is God. In John 1:14 we are told



this:

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

We need to analyze each one of these statements. We will first look at the word “flesh.” This means that Jesus Christ, who was God, was made human. It is the humanity of Christ, the sanctuary, where God dwells. It is in that humanity that God saves us and restores us. That is why we are told by the pen of inspiration that “the humanity of Christ is everything to us.” [Ellen G. White, *Selected Messages*, Vol. 1, p. 244.]

Now look at the words “made his dwelling” (or “dwelt,” in some translations). The Word was made human and dwelt among us. The common word in your English Bible, “dwelt” is translated from the Greek word *kataikathele*. That’s the common word for “dwelt.” That’s not the word John used. He used a very impressive word, which

is the same word found in Hebrews 9:2. Let us notice verse one, also, to get the context:

Now the first covenant had regulations for worship and also an earthly sanctuary. A tabernacle was set up. In its first room were the lampstand and the table with its consecrated bread; this was called the Holy Place.

The word that John used and is translated by the word “dwelt” is translated in the book of Hebrews by another word, “tabernacled.” What John is saying is: “The Word was made flesh and ‘tabernacled’ among us.” So Christ in His humanity was God’s sanctuary which God prepared. God made the Word flesh, not Mary nor Joseph. God dwelt in that flesh and God redeemed the human race in that flesh. This is the first thing that we need to discover.

Another statement that complements what we have just read is in Matthew 1:23:

“The virgin will conceive and give birth to a

son, and they will call him Immanuel” (which means “God with us”).

So Jesus Christ was the sanctuary and God dwelt in that sanctuary (humanity). The reason that God dwelt in Christ was to redeem us.

One more text, John 2:13-22, tells us that Jesus Himself identified His humanity with the temple of God [starting with verses 13-15]:

When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.

Here is an object lesson. Jesus had come to the Passover feast and found that they had defiled the temple of God by making it into a market. He made a whip and drove them out of the temple with

their sheep and oxen. In verse 16, He says:

To those who sold doves he said, “Get these out of here! Stop turning my Father’s house into a market!”

As he said those words (verse 17):

His disciples remembered that it is written: “Zeal for your house will consume me.”

Verse 18:

The Jews then responded to him, “What sign can you show us to prove your authority to do all this?”

“Who gave you the authority to cleanse this temple?” Verse 19:

Jesus answered them, “Destroy this temple, and I will raise it again in three days.”

There are two things to notice. God created a

perfect body for Adam and Eve. What did they do with it? They defiled it. Now God creates a body for Jesus Christ and what did the Jews do with it? They crucified and destroyed it. In verse 20:

They replied, “It has taken forty-six years to build this temple, and you are going to raise it in three days?”

Verse 21:

But the temple he had spoken of was his body.

Verse 22:

After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture [that is, the Old Testament, the sanctuary message] and the words that Jesus had spoken.

Jesus Christ in His humanity is the temple of God. In John 1 we are told that, in this temple, we beheld the glory of God. John defines the glory of God in John 1:14:

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

We are told that “the glory of God” is described as “full of grace and truth.” God’s grace is His loving disposition to sinners by which He redeemed us in Christ. So the glory of God is His self-giving, self-emptying love. This is why we can see the true character of God in Christ. He is not a fire that wants to come and consume you. He is a God of love who wants to come and save you and for that He sent Jesus Christ.

Speaking about the incarnation of Christ we read in Hebrews 10:5:

Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me....”

When Christ, the reality of God’s sanctuary,

came into the world, He said, “a body you prepared for me.” What this verse is saying is that Christ did not come into this world to perpetuate the sacrificial system. He came to be the reality of the sacrificial system. Therefore we read in verse 6:

...With burnt offerings and sin offerings you were not pleased.

Now what does the writer of the book of Hebrews mean by that? It was God who gave the sacrificial system. Then why does He say He has no pleasure? Is it because of what the Jews did to it? The Jews took the sacrificial system and gave it merit. They gave it salvic value and we must never do that to the ceremonies of the New Testament, whether it be baptism or the Lord's supper. They are simply reminders or symbols that point us to Christ the reality. Therefore the writer of Hebrews is saying that God has no pleasure in offering up animals. He hates it because He has created those animals. The cross is so expensive a way of saving us that God wants to show the human race what it costs Him to save us. But the rituals themselves,

the animal sacrifice itself, has no value.

Hebrews 10:7:

Then I said, “Here I am — it is written about me in the scroll [in the volume of the book it is written of me] — I have come to do your will, my God.”

That is a quotation from Psalms 40. Let us turn to that because the writer of Hebrews is giving only a partial quotation. He took for granted that the Jews knew the whole text but we are not familiar with it so let us look at what the full text says. Psalm 40:6-8:

Sacrifice and offering you did not desire — but my ears you have opened — burnt offerings and sin offerings you did not require. Then I said, “Here I am, I have come — it is written about me in the scroll. I desire to do your will, my God; your law is within my heart.”

The law here is the Torah, the first five books



of the Old Testament and in that law are given all the types and symbols of the reality. When Jesus was on this earth, in Matthew 5:17 He said:

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

This is what Hebrews 10 is saying. The will of God is our redemption or our restoration. We read, for example, in John 3:17 that God sent forth His Son not to condemn:

For God did not send his Son into the world to condemn the world, but to save the world through him.

Galatians 4:4, to redeem us from under the law that we may be adopted as His sons and daughters.

But when the set time had fully come, God sent his Son, born of a woman, born under the law....

Hebrews 10:8:

First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them” — though they were offered in accordance with the law.

That is the type. A clearer picture of the type, talking about the sacrificial system is found in Hebrews 9:9:

This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.

There was no salvic value in that sacrificial system. Verse 10:

They are only a matter of food and drink and various ceremonial washings — external regulations applying until the time of the new order.

So in Hebrews 10:8 the writer is saying, this

sacrificial system has no value:

First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them” — though they were offered in accordance with the law.

Now read Hebrews 10:9:

Then he said, “Here I am, I have come to do your will.” He sets aside the first to establish the second.

“The first” is the sacrificial system, the type. The second is the reality. Remember, the sanctuary is God’s model plan. A model is important as long as the reality is not there. When you have the reality, you take the model and maybe you put it in the showcase to show what the model looks like, but that is all. It has no more value. A blueprint after the building is built is in the cupboard on the shelf or sometimes even in the fire. I wonder how many know where the blueprint of their church is. You don’t need it any more but,

when you were building it, you needed it. The reality is Jesus Christ.

The sanctuary service did not end with the earthly ministry of Christ. It does include His heavenly ministry. It does include the eradication of sin. So we still need to look at the sanctuary service to see the total picture of salvation. The reality of the plan of redemption took place in the humanity of Christ. The Bible has a phrase for that which we are going to cover in the next chapter. That phase is called the “in Christ” motif or the “in Christ” idea.

One text to show that, in the humanity of Christ, everything essential for your salvation and my salvation, everything necessary for our restoration is there, is Ephesians 1:3-4:

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight.

Look at the verb “blessed.” It is past tense or in the Greek it is in the aorist tense — something that has happened once and for all. He has blessed us with all, not eighty percent. It is not eighty percent Christ and twenty percent you or ninety-nine percent Christ and one percent you. It is all the blessing that comes from God in one parcel. And that parcel is Christ who has blessed us with all spiritual blessings in heavenly places concerning heaven but He has blessed us not yet in ourselves in this sinful body but in Christ. Verse 4 again:

For he chose us in him before the creation of the world to be holy and blameless in his sight.

How many of us are holy and without blame? In Christ we are holy and without blame. May I remind you of Hebrews 10:10:

And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

In Ephesians 1:4, we are told that God had planned this even before the fall:

For he chose us in him before the creation of the world to be holy and blameless in his sight.

That is God's purpose for us. Everything that God planned for us He supplied in one parcel. God is not a shop keeper. You go to the shop — some go to buy sugar, some to buy wheat, some to buy granola, and some children go there and buy bubblegum. God is not a shopkeeper, but He dispenses to you what you need. God gives each one of us only one item. That is Jesus Christ. In Him we have salvation full and complete. That is the wonderful truth of the sanctuary message. It is in Christ that we truly behold the glory of God full of grace and truth. May God bless us that as we learn about our Lord and Saviour Jesus Christ, that we shall know the truth and the truth shall set us free.

## Chapter 4

# The ‘In Christ’ Motif

### 1 Corinthians 1:30-31

It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption. Therefore, as it is written: “Let the one who boasts boast in the Lord.”

I am convinced that it is impossible to fully, correctly, and clearly understand and appreciate the everlasting gospel — which is the Three Angels’ Messages or the important doctrine of substitution or the glorious truth of Christ Our Righteousness — without first clearly understanding the “in Christ” motif. That’s a strong statement, but I am convinced of that. In view of that, I believe that what we are covering in this study — along with the next two studies, Christ Our Substitute and Christ Our Righteousness — is absolutely crucial. This is an area that is probably new to many, yet it

is a crucial area. It is the central theme of Paul's theology. Paul is the one whom God set aside to explain the gospel.

When Christ came to this world, he did not come primarily to explain the gospel. He came to be the gospel. It is Paul whom God set aside to explain the gospel. You cannot understand Paul's theology or his wonderful truth of "righteousness by faith" that he explains in Galatians and Romans unless you have understood the "in Christ" motif.

We will divide this study into four parts. First we will define that phrase "in Christ motif," then, since this is the central theme of Paul's theology, we will go to Paul and look at his understanding of the "in Christ" motif. Then we will look at the "in Christ" motif typified in the sanctuary and its services, discovering the blessings and riches that are ours through this wonderful truth.

When we talk about the "in Christ" motif, we are talking about the "in Christ" idea. The "in Christ" idea is based on the Biblical truth or



concept of solidarity. This is where the problem lies. The Africans have no problem understanding the “in Christ” idea, but I have discovered that it is one of the most difficult things to get across in the west. Not because they are dumb, but because we are all victims of our culture. Our thought patterns are based on our upbringing. The western mind thinks in terms of individuals, which is a contradiction to the basic way of talking in terms of solidarity.

Here is an example. Once I was listening to an economist describing his views on the trade war between Japan and America. He made a statement which pricked my ears. I said, “This man has an understanding of the corporate concept.” First of all, he made the statement that the heart of the trade war problem is based on greed. He was right when he blamed both Americans and Japanese as being greedy. He said, “The difference is this: Americans are greedy individually and the Japanese are greedy corporately.” This man has understood the solidarity concept. We emphasize in the west the rights of the individual and we think

in terms of the individual, but the Bible presents much of its teachings in the concept of solidarity. It presents creation, condemnation, and redemption in the concept of corporate oneness or solidarity. Here are some examples so that we understand that the “in Christ” motif is based on the Biblical concept of solidarity.

The first example in the Bible is Romans 9:12. As we read, put on the Biblical cap. Take the Bible way for now. One of the things about teaching the first three grades is that when you tell them something they believe it. They don't question you. As young people get older, in academy and especially in college, when you tell them something they will say, “Prove it.” The proof is the Word of God. We need to wrestle with this truth and ask the Lord to give us understanding.

In Romans 9:12b, Paul is quoting a statement made by God Himself to Rebekah, the wife of Isaac:

...She was told, “The older will serve the

younger.”

He is quoting Genesis 25:23:

The Lord said to her, “Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger.”

When we look at that statement, we ask, what did God mean? The older here is Esau. The younger is Jacob. But that is not what God meant. If He did, we have a problem. There is nowhere in the Bible or in history that Esau has ever served Jacob. But God did not meant that. Listen to what God says Himself to see what He meant.

Read the original text, Genesis 25:21-22. God was using a solidarity statement:

Isaac prayed to the Lord on behalf of his wife, because she was childless. The Lord answered his prayer, and his wife Rebekah became pregnant. The babies jostled each other within her, and she

said, “Why is this happening to me?” So she went to inquire of the Lord.

She had twins and they were having a civil war within her womb. That is what the problem was. “And she said, ‘Why is this happening to me?’” What’s the meaning of this struggle? It was painful. Verse 23:

The Lord said to her, “Two nations are in your womb...”

Not two individuals, not two babies, but “two nations.”

The Lord said to her, “Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger.”

Now we have the statement, “and the older will serve the younger.” God was speaking in terms of solidarity. He never meant Esau would serve Jacob. He meant the descendants of Esau the

Edomites would serve the descendants of Jacob the Israelites and that is a historical fact. This is a solidarity statement. God is talking in terms of corporate oneness. The “in Christ” motif is based on this.

Here is another example that will help us understand this “in Christ” motif. In Hebrews 5, the writer is discussing Jesus Christ as our priest. Remember that he is writing to Jewish Christians who are reverting back to Judaism. In chapter seven, the writer of Hebrews, which I believe is Paul, is trying to prove that Jesus Christ as a priest is better and superior than the Levitical priesthood. Now Christ could not belong to the Levitical priesthood simply because He was born as a Jew under the tribe of Judah. The Levitical priesthood, according to the law of Moses, belonged to the tribe of Levi. So Christ could not be a priest according to the Levitical priesthood. But we are told in Hebrews 6:20:

...Where our forerunner, Jesus, has entered on our behalf. He has become a high priest forever, in

the order of Melchizedek.

So Christ is a priest after the order of Melchizedek. So he has to prove that Melchizedek is superior to Levi. And how does he do that? He uses the tithing system on the basis of solidarity.

Here are two priests, Melchizedek and Levi. If Melchizedek paid tithe to Levi, he would be admitting that Levi is superior and visa versa. Now we know from Scripture that Melchizedek never paid tithe to Levi. The question is, did Levi pay tithe to Melchizedek? And the answer is yes — according to the concept of solidarity. Hebrews 7:9-10:

One might even say that Levi, who collects the tenth, paid the tenth through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

That's a solidarity statement. What did the writer mean by "through Abraham"? He was yet in the body of his father. Levi was the son of Jacob,

who was the son of Isaac. Now Levi was not existing as an individual when Abraham met Isaac, neither was Jacob or Isaac. This incident took place even before Isaac's birth, the grandfather of Levi. Where was Levi? He was in the body of Abraham. He was "in Abraham." Therefore, he participated in the tithe paying. Abraham paying tithe to Melchizedek is identical to Levi paying tithe to Melchizedek. That is foreign to western thinking, but that is solidarity.

With this explanation, let us look at a quick example of creation, condemnation, and redemption. I think you will agree that we are created beings. God created us. Now comes the question: When did God create you: when your mother conceived you or when God created Adam? When were you created by God? If you say that you were created when your mother conceived you, you have a problem, because you and I were born sinners. We were born with a sinful nature. If God created you when your mother conceived you, then we have to blame God for this sinful nature. But the Bible doesn't teach that. The Bible

says that God created you when He created Adam. This is a Biblical teaching.

Let us start with Genesis 2:7:

Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

In the Bible, that verse would say that God formed Adam out of the dust of the earth and breathed into him the breath of life. The original text does not use the word “life” in the singular but in the plural. He breathed into Adam “the breath of lives.” In other words, the life that God breathed into Adam was the corporate life of the human race. Acts 17:26 brings this out in the New Testament:

From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands.



God created all men in one man and who that one man was was Adam. In Hebrew, “Adam” means mankind or corporate man.

Satan ruined the whole human race in one man but God redeemed all men in one Man, Jesus Christ, and that is the wonderful truth. Here are some statements concerning condemnation and redemption. In Romans 5:18:

Consequently, just as one trespass resulted in condemnation for all people,...

That is a corporate statement. You may say, “Why should I be condemned for one man’s sin?” Well, let us read the second half. If the first half is unfair, the second half is unfair too, if that’s the way you think (the rest of Romans 5:18):

...so also one righteous act resulted in justification and life for all people.

That’s the good news! It is a solidarity statement. One man brought condemnation and

one man brought justification.

In 1 Corinthians 15:21-22, we have the same idea:

For since death came through a man [m-a-n, not m-e-n], the resurrection of the dead comes also through a man [m-a-n].

Here are two men, one bringing death and one bringing life. Verse 22:

For as in Adam all die, so in Christ all will be made alive.

There we have the solidarity statement again. That is what the “in Christ” motif is all about.

Now we will see how Paul applies this concept in terms of our salvation. We read in 1 Corinthians 1:30:

It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that

is, our righteousness, holiness and redemption.

The Revised Standard Version says:

He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption.

Let's look at two other translations, the New American Standard Version and the New English Bible. They are both bringing it out in a little clearer way. The NASV puts it this way:

By his being you are in Christ Jesus who became to us wisdom from God and righteousness and sanctification and redemption.

The NEB puts it still better:

You are in Christ Jesus by God's act.

Please notice that you did not put yourself in Christ. God did it. You are in Christ Jesus by God's act, for God has made Him our wisdom, our

righteousness. In Him we are consecrated and set free.

Let us look at a simple illustration. Write a text on a piece of paper. You have the Bible. The Bible is the Word of God and, in John, the Word of God is identified with Christ. This paper represents you. Put this paper into the Bible like God put you into Christ two thousand years ago. Send this Bible to Russia. Does the paper go to Russia too? Yes or no? Yes, because it is in the Bible.

Now there is a law in communist countries (I lived in one for five years) that you cannot import Bibles. The customs officer examines everything that comes in the mail. He sees this Bible and he says, "This is illegal," so he takes it out and burns it. What happens to the paper? It gets burned too. Why? Because it is in the Bible. In other words, because the paper is in the Bible, the history of the Bible now also becomes the history of that piece of paper. That is exactly how God redeemed us. He put us into Christ. God the Son and we became

one in the incarnation. Why? Through this union we could be redeemed. Here are a few quotations. First some from some New Testament scholars and then an inspired statement from Selected Messages.

H.P. Lideon (British Scholar):

As human nature was present in Adam when by his representative sin he ruined his posterity so was human nature present in Christ our Lord. Our nature is His own. He carried it with Him through life to death, He made it do and bear that which was utterly beyond its native capacity.

Brook Foss Wescott, a famous Greek Scholar, makes this statement:

Christ was not one man only among many men. He was not just an individual but, in Him, all humanity was gathered up. Christ was a corporate man. That's why he is called a second Adam. He is a second mankind. And, thus, now, as at all time, mankind are, so to speak, organically united with Him. His acts are, in a true sense, our acts so

far as we realize the union. His death is our death. His resurrection is our resurrection. [University Sermons, pp.225-226]

One more statement from a very famous scholar, who gave his life for Christ at the age of 39, a young man living under Hitler, Deitrich Bonhauffer:

When God's son took on flesh, He truly and bodily took on, out of pure grace, our being, our nature, ourselves. This was the eternal counsel of the Triune God. Now we are in Him. Where He is, there we are, too, in the incarnation, on the cross, and in the resurrection.

And Paul tells us in Ephesians 2:6 we are sitting in heaven in Christ:

And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus....

Now let us go to Selected Messages I by Ellen G. White, pp. 250-251. (Also, p. 396 has the same

thought.)

By His obedience to all the commandments of God Christ wrought out a redemption for man. This was not done by going out of Himself to another [Which, by the way, is Roman Catholic theology. Roman Catholic theology is that God infuses grace. God comes into you, makes you good and takes you to heaven; but Sister White says this is not how it was done. —EHS] but by taking humanity into Himself.

So Ellen G. White understood the “in Christ” motif even though she does not use that expression, which is a theological term. She was not a theologian. She was a servant of God. She continues:

Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption.

We have seen how Paul teaches the “in Christ”

motif. God put us into Christ and God rewrote our history in Christ. In Christ, you and I stand perfect. That's the good news of the gospel. In ourselves, we are sinners as individuals. In Christ, "God looks at you as if you had never sinned," to quote *Steps to Christ* (Ellen G. White). God is not lying. In Christ you have never sinned.

Now let us see how Christ was typified in the sanctuary. It is very simple. The courtyard was surrounded with a white wall approximately nine feet high. Within this courtyard, everything pertaining to the sanctuary — its sacrifices, its building, its services — took place. Nothing took place outside the courtyard in terms of our salvation. The people lived outside the courtyard. In fact the nearest tent was 2,000 cubits, which was approximately two-thirds of a mile away. When an Israelite sinned and was filled with guilt and distress and no hope, he would bring a sacrifice, but the moment he entered the courtyard, he was totally surrounded by the righteousness of Christ. He was in safety.



The courtyard was the refuge. That is what the sanctuary means — a refuge. A bird sanctuary is a place where birds can find refuge. Our refuge is not in ourselves. It is not even in our denomination. It is in Jesus Christ. That is our refuge. When you entered the courtyard, nobody could see you. In whatever direction you faced was a white wall — the righteousness of Christ surrounded you because you are now in Christ.

We saw in the last study that the humanity of Christ was the sanctuary. Now we need to go one step further. The humanity of Christ was the corporate humanity of the human race. And that is solidarity. Let the Bible speak and you will discover that the Bible is full of this truth. There was a time when New Testament scholars felt that the central theme of Paul's theology was justification by faith, but today modern Biblical research is discovering more and more that only two books of Paul deal with justification by faith — Galatians and Romans. But if you take all of his writings, which is almost half of the New Testament, they are coming up with the conclusion

that the “in Christ” motif is the central theme of Paul’s theology. You can never understand justification by faith taught by Paul unless you understand the “in Christ” motif. I have been visiting a number of Sabbath School classrooms and I have noticed that some of the statements were made because they have not understood the “in Christ” motif. We need to come to grips with this truth. It is crucial.

Let us look at some of the blessings that are ours through this wonderful truth. Where do we begin, because the Bible tells us that it is full of truth? Let us start with the negative in Romans 8:1. Here’s a blessing that all of us need desperately. Remember that in Romans 7 Paul is dealing with a struggle, a struggle that all of us are facing. Romans 8:1-2:

Therefore, there is now no condemnation for those who are in Christ Jesus....

Paul says there is now no condemnation for those who are in Christ. There is no

condemnation! That is good news! No condemnation — not because you are good but because you are in Christ.

Now the second half of this verse is debatable because we are not sure whether Paul wrote the second half or not. Not all the manuscripts have the second half — “who do not live according to the flesh but according to the Spirit.” That is found in verse four in all the manuscripts. That’s why some modern translations will not have the second half of the verse. But the key statement is “there is now no condemnation for those who are in Christ Jesus.” But that is negative. Let us turn to something that is more positive.

Ephesians 1:3,4,7. Starting with verse 3:

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

Notice the past tense in the Greek aorist historical tense. He has already blessed us with all

spiritual blessing pertaining to heaven. He has blessed us in Christ before the world was created. Notice He chose us in Him before the fall. Verse 4:

For he chose us in him before the creation of the world to be holy and blameless in his sight.

Now look at verse 7:

In him [in Christ] we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.

That is good news. We are holy, we are blameless, we are forgiven. There is no condemnation in Christ.

We read in 2 Corinthians 5:17-18:

Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!

Christ made us new. If any man be in Christ he is a new creation. Old things are passed away. All things are new. Before, you were a sinner; now, you are righteous. Before, you stood condemned; now, you are justified. All this comes in one parcel and that parcel is Jesus Christ. Verse 18:

All this is from God, who reconciled [past tense] us to himself through Christ and gave us the ministry of reconciliation....

What Paul is saying here is that in Christ, not only us, but the whole world has been reconciled to God. The trouble is we know it, they don't. Who is going to tell them the good news? If we don't tell them, who will? Well, who has God ordained? He has ordained the believers to tell the world. And that's the ministry of reconciliation.

God is telling the world, "Look, you are no longer my enemies. I have already reconciled you to me through my Son Jesus Christ. Why are you afraid of me? Why are you running away from me? I have redeemed you already in my Son. Stop

running away.” The world needs to know this but before we can tell the world we must know it ourselves, otherwise we have nothing to witness.

We must remember that the gospel is not good advice. Our young people are tired of good advice. They want good news. Let’s give it to them. We are losing them. All our entertainment that we give them in the church is failing. It is costing us a lot of money. It will take more than buildings to keep our young people in the church. It will take more than volleyball and basketball to keep our young people in the church. They need to know their security is in Christ Jesus.

Let’s give it to them but, first of all, let us be clear ourselves. Let us not keep telling them, “You must be good before God will accept you.” That’s a lie. God accepted me in His Son long before I was born. Before the foundation of the world He chose me in Christ that I may be holy, without spot and blameless. And that’s the good news. 1 Corinthians 2:9:

...“What no eye has seen, what no ear has heard, and what no human mind has conceived” the things God has prepared for those who love him....

Eye has not seen, ear has not heard, neither has it entered the mind of men but God has revealed it to us believers. Now we must reveal it to the world. It is my prayer that our church will be on fire for Christ, not because of promotional programs but because the truth has set you free.

## Chapter 5

# Christ our Substitute

Luke 24:13-35 records an incident that took place on resurrection Sunday. Two very discouraged disciples were returning to the village of Emmaus. When Jesus met them they did not recognize Him. He asked them why they were so discouraged and they told Him that their hopes were shattered because their Messiah had been crucified. Then Jesus said (Luke 24:25-26):

“How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?”

In verse 27 we are told:

And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.



We know that God gave the sanctuary to Moses, so we can actually say, “Beginning with the sanctuary, Jesus explained to them what was said in all the Scriptures concerning Himself, Christ and Him crucified.”

As we have seen in our study, the sanctuary is God’s master model plan of salvation. The reality is Jesus Christ. One of the most vital truths revealed in the sanctuary concerning Christ is what we call today “the doctrine of substitution.” Whether you look at the individual sin offering or the daily sin offering conducted by the priest that took place in the morning and in the evening or the sacrifice of the Lord’s goat on the day of atonement, the procedure was the same.

The sinner or the priest would put his hands on the lamb and then lean heavily. If you look at the Talmud, you will see that he leaned all his weight on the lamb and confessed the sins of the people, thus symbolizing that the sins were being transferred from the sinners to the lamb. Then the lamb was slain and consumed on the brazen altar

by fire that came from God and the sinners went free. Unfortunately, the Jews failed to see the true significance of the sacrificial system, in terms of the Messiah. Therefore, they rejected Christ, the lamb of God, who came to this world to take the sins of the human race. They rejected Him as our Substitute.

The Christian church, after the passing away of the apostles, perverted the truth of the gospel and obscured the truth of the doctrine of substitution. This was done especially through the Roman Catholic Church through the introduction of the mass. It was not until the sixteenth century reformation that the doctrine of substitution was not only restored, but it was brought into the forefront as the heart of the gospel message.

But there is a problem. Since the reformation, this doctrine has come under fire, real fire. It was attacked first of all by Roman Catholic theologians in the Council of Trent in the counter reformation. Today it is attacked by non-Christian scholars, especially Muslim scholars. The objection is the

same. All through the ages, it's the same objection and, unfortunately, it is a valid objection. The objection is that the doctrine of substitution is absolutely unethical and unlawful.

An illustration is given by an incident that took place in Kenya when we were there as missionaries. An American ship touched the port of Mombassa, the main port of east Africa, the second largest city in Kenya. You know what sailors like to do when they hit land. Some of them went to the Star Club that night. They evidently had too many drinks and they got into a fight over a Kenyan woman. One of those American sailors by the name of Sandstrom took a knife and stabbed the Kenyan woman to death. The police came and put him into custody to await trial. His ship could not wait so it took off back to the States. In the meantime, the mother of this Sandstrom, who lived in New York, went to her senator and pleaded with him to try and save the life of her son. In Kenya, murder is always punished by capital punishment, which is by hanging. She wanted to save the life of her son.

The senator used his influence and he also had a tool, because at that time Kenya was getting foreign aid from the U.S. government. Using this as a leverage, the senator managed to get the Kenya government to pardon this man and set him free. When he arrived in New York by air, his mother met him and the first words she said which were recorded in the newspapers in Kenya, “This is an answer to prayer.” Apparently the whole church to which she belonged was praying for the salvation of this young man.

The Kenyans, especially the intellectuals, were furious at what the Kenyan government did. The professor of law at the Kenya University, who was a Muslim and the head of the faculty of law, stood up before the assembly of fifteen thousand students and made this statement, “Kenya has lost all sense of justice.” But he did not blame the Kenya government, neither did he blame the British government from which Kenya has received its legal system. He blamed the Christian Church. He said, “It is Christianity that has taught us that you

can sin and transfer your sins onto an innocent man who died on a cross and you can go Scot free.” Then he said, “No law will allow that. That is the most unethical and the most unlawful religion you ever heard of.”

I mentioned this once at Andrews University and there was in the congregation a well-known lawyer. Later he came up to me and said, “You know, what that Muslim lawyer said was, unfortunately, correct. No law allows you to transfer guilt and punishment from a guilty person to an innocent person.” No law will allow that and the problem is that God’s law will not allow that. We will come to that in a moment, but first let us look at certain statements made by Roman Catholic theologians in the counter reformation, Orleander and John Newman. I want you to notice how they label it “the doctrine of substitution.” They called it “legal fiction” or “passed-on-righteousness,” or “divine make-believe” or “celestial bookkeeping.” These are the kinds of labels they gave this doctrine.

Eighty percent of the world population today are non-Christians. We brag sometimes about the wonderful success that we are having in baptisms, but most of our baptisms are people who are already Christians. We are simply moving them from one denomination to another. We have not yet been able to touch the non-Christian world! One fifth of the world's population are Muslims. In fact, if you take all the Christians together, Roman Catholics and Protestants they are less than the Muslim population. Unless we solve the ethical issue of the doctrine of substitution, we will not be able to convince the non-Christian world. All non-Christians are legalistic, and legalistic religion needs to be convinced that the message of God's salvation in Christ is also a legal message. As Paul says in Romans 3:31:

Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law.

“Does the doctrine of salvation in Christ do away with the law?” And the answer is: “God forbid. It establishes the law.” In Romans 3:25-

26, Paul says that, when God justifies sinners, He is just in doing it. We need to come to grips with this issue.

God presented Christ as a sacrifice of atonement, through the shedding of his blood — to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished — he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

The Bible condemns anyone who transfers sin from a guilty person to an innocent person. Turn to the book of the law, Deuteronomy. Remember, Israel was a theocracy; that is, God was not only their spiritual leader, but He was also their political leader. He gave them many laws. He gave them bank laws, agricultural laws, and civil laws. One of the civil laws He gave them is in Deuteronomy 24:16:

Parents are not to be put to death for their

children, nor children put to death for their parents; each will die for their own sin.

Each person shall be put to death for his own sin. This law simply says you cannot transfer guilt and punishment. An illustration of how this law actually applies in the history of Israel is in 2 Kings 14:1, 3, 5:

In the second year of Jehoash son of Jehoahaz king of Israel, Amaziah son of Joash king of Judah began to reign. ...He did what was right in the eyes of the Lord, but not as his father David had done. In everything he followed the example of his father Joash. ...After the kingdom was firmly in his grasp, he executed the officials who had murdered his father the king.

That is, he brought the men who had murdered his father to justice. But now look at verse six:

Yet he did not put the children of the assassins to death, in accordance with what is written in the Book of the Law of Moses where the Lord



commanded: “Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sin.”

This good king did not transfer guilt and punishment to the children of the murderers because he was obeying the law of God.

Look now at Ezekiel 18, where God, through Ezekiel, spends a whole chapter on this issue. The Jews had gone astray on this issue and God was correcting them. The Jews had taken a proverb and were using it in a legal sense and God was trying to correct them. Reading in Ezekiel 18:1:

The word of the Lord came to me: “What do you people mean by quoting this proverb about the land of Israel: ‘The parents eat sour grapes, and the children’s teeth are set on edge’?”

They had taken this proverb and were using it in dealing with the legal issues of the land. They were punishing the children for the fathers’ sins. Note what God says in verse 3:

As surely as I live, declares the Sovereign Lord, you will no longer quote this proverb in Israel.

Then Ezekiel gives several examples. In Ezekiel 18:4:

For everyone belongs to me, the parent as well as the child — both alike belong to me. The one who sins is the one who will die.

That's the statement of the law. Now the example in verse 5:

Suppose there is a righteous man who does what is just and right.

Then he gives a whole list of things that are right and he concludes in verse 9:

...That man is righteous; he will surely live, declares the Sovereign Lord.

Why will he live? Because he did right, says the law. But now, in verses 10-11, here is a man who did not do right and should not live:

Suppose he has a violent son, who sheds blood or does any of these other things (though the father has done none of them):...

He has a son and this son is a robber and a murderer, a shedder of blood. He does some terrible things. How should he be judged? Look at the last part of verse 13:

...Will such a man live? He will not! Because he has done all these detestable things, he is to be put to death; his blood will be on his own head.

Nobody else. You have a father who is good, he lives. He has a son who is bad, he dies. Now this bad son also has a son, mentioned in verse 14:

But suppose this son has a son who sees all the sins his father commits, and though he sees them, he does not do such things....

In other words, the son of the bad fellow sees what his father is like and turns away from it and does good, what happens? The last part of verse 17 says:

He will not die for his father's sin; he will surely live.

The conclusion is spelled out in verse 20:

The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them.

That's the word of God. In view of this, how then can Jesus die as a substitute? If you check the dictionary on the word "substitute," it defines it as "a person who functions instead of another person." The words "substitute" or "substitution" are not biblical words. This is a theological term.

Whenever you come across a theological term, please don't go to your dictionaries to find the meaning; go to your Bible.

It is the same with the Sabbath. When the Bible says the seventh day is the sabbath of the Lord, I don't go to the calendar to find which day it is. The calendar is not the measuring stick of truth, because there are churches today who keep Sunday as the seventh day. The measuring stick of truth is the word of God and the word of God is clear which day is the seventh day. I don't need the calendar. All the Christian world knows that Christ died on a Friday — except Armstrong and a few others — and that Christ rested in the tomb on the Sabbath. So we know that Sabbath comes after Friday. We go to the Bible to define the Sabbath and we go to the Bible to find the doctrine of substitution, not to the dictionary. The Bible defines substitution in the “in Christ” motif.

We are not condemned because we are guilty of Adam's sin. God doesn't transfer Adam's guilt to us. If you read Romans 5:12, Paul tells us that

we do not die because of Adam's sin, but because we participated in it:

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned....

There is no transfer. We are implicated in Adam's sin because we were in him. Likewise, we were in Christ when He obeyed and when He died! He is not our substitute because He came to this world instead of us, which is what the word "substitute" means as given in the dictionary. Christ did not die instead of you. If He did that would be unethical. He died as you.

Let us read a modern evangelical scholar whose eyes (thank God) are being opened, Reo Steadman. He is a very good Biblical preacher.

"Jesus died because He took our place. That is what the scripture announces. He was not merely a substitute. It is always difficult for us to understand how an innocent person can die for a

guilty one and set him free but the scriptures do not teach that He was only a substitute in the sense that He died instead of us. The scriptures do teach that there is an identity involved. The scripture says that He actually became us.”

In other words, He did not come to this world instead of us, but He came to this world as us.

The other day, when I quoted a few statements of Ellen G. White, some dear sister said, “That’s what we need.” Well, I’ll give it to you but what we need is the scripture. I will give it to you if you want it, in case you want to witness to your fellow-Adventist. However, God has given us the responsibility to witness to the world. When we do that, we need scripture to prove our points.

“In Christ Divinity and humanity were mysteriously combined and man and God became one. It is in this union that we find the hope of our fallen race.” 5BC:1130.

“Christ could have done nothing in His earthly

ministry in saving fallen men if the Divine had not been blended with the human.” 7BC:904.

While He was in heaven, before Christ came to this world, did He have righteousness? Was He righteous before He came to this world? Was He rich in righteousness? Why couldn't He give it to us as a gift? Because no law could allow that. So, before He could be our righteousness, He had to qualify to be our righteousness. How could He qualify? God had to take you, and I'm using “you” in the plural form, and He had to take His Son and join us together in one person. He and we became one. That is what we covered in the last chapter in the “in Christ” motif. The moment we became one, He now becomes the second Adam. He becomes now our substitute. He becomes one with us so that what is true of Him is also true of us.

When Christ died on the cross, was it one man dying in the place of all men, which is the reformation or evangelical position which has come under fire, or was it all men dying in one man? Let's look at what the Bible teaches. 2



Corinthians 5:14:

For Christ's love compels us, because we are convinced that one died for all, and therefore all died.

The death of Christ was a corporate death, just like the sin of Adam was a corporate sin. All sinned in Adam, so also all died in Christ. Look also at 1 Peter 2:24:

“He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.”

Some translations will say, “that we might be dead,” but go to your Greek Bible. It is in the aorist tense. It is something that happened on the cross, not something that should happen, that we being dead to sin should now live for righteousness.

When Christ took upon Himself our humanity

He took the humanity that needed redeeming. The trouble with the evangelical church, which is the trouble with the reformation gospel, is that they separate the humanity of Christ from the humanity that He is redeeming and they present an unethical gospel. The only way that you can uphold the substitutional doctrine is when you identify the humanity of Christ with the humanity that needs redeeming. It is your humanity and mine that stands condemned. On the cross, the humanity that died is our humanity. You died. That's why Paul can say in Galatians 2:20:

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

“I have been crucified with Christ.” It wasn't one man on the cross that died in the place of all men; it was all men dying in one man, Jesus Christ. The death of Christ was a corporate death.

When you accept the gospel, Jesus says in

Mark 16:15-16:

He said to them, “Go into all the world and preach the gospel to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.”

Have you ever asked yourself what baptism means in the New Testament? Nowhere in the New Testament do you find that baptism means baptizing into the church; it is always baptized into Christ. It means you are accepting His history as your history and you can do it because His humanity is your humanity. “The humanity of Christ is everything to us.” May I make it clear that, in that humanity, you stand perfect.

When I read Steps to Christ [by Ellen G. White] for the first time, I read a statement there that baffled me until I understood the truth. It said that, “When a person accepts Christ, God looks at that person as if he had not sinned.” And I said, “That’s not true; I have sinned!” But in Christ I have never sinned and that is my anchor.

Now let's go to another problem. One that has been caused by this incorrect understanding of substitution. We deal with it because it has been coming very rapidly into the church since the 1970s, especially since 1972, when Robert Brinsmead made his confession. He admitted that the awakening message was very heavy on one side. He admitted that was wrong and he went to the other extreme and defined righteousness by faith only as justification and made the comment that the reformation gospel was absolutely correct without any flaw. I do not want to undermine the reformation gospel. I thank God for the Reformers. And yet they had problems that they did not solve. I believe that God has raised the Adventist Church to restore the gospel correctly and in its totality.

The problem that has crept in from this false idea of substitution is what the famous German theologian and martyr Dietrich Bonhoeffer called "cheap grace." If Christ did not have to identify with me to save me, the conclusion is I don't have

to identify with Him to be saved; all I have to do is simply believe, which to many meant a mental assent to truth. But faith is more than a mental assent. Paul defines faith as obedience to the truth.

Here is an illustration of what is meant by “cheap grace.” I went ingathering with another missionary in Western Uganda. We were doing the business shops. After we finished, we went to the government rest home. It was the cheapest place to find accommodation and we wanted to save money for the church. We paid only fifty cents each for a bed and then we went to the common dining area to eat our supper. A young African walked up to us. Now my friend looked like an American and talked like one so he didn’t have problems with him but he came to me thinking that, since I was an Indian, that I was a Hindu and he wanted to witness to me. He came sincerely and I appreciated that. He came up to me and asked, “Are you saved?” I thought I would have some fun here, but I also wanted to witness to him. I said, “Saved from what?” He said, “Are you saved from sin?” I said, “Can you be more specific? Do you mean the guilt

and punishment of sin or do you mean the power and dominion of sin or do you mean the presence of sin? Which one are you talking about?” He realized that I was a Christian and he said, “You sound like a pastor.” I said, “Yes, I am a pastor. May I ask you the same question? Are you saved?” In excitement, he raised his arms and said, “Brother, I was saved three months ago.” I said, “How come?” He replied, “I believed on the Lord Jesus Christ.”

I said, “Young man, may I correct you? You were not saved three months ago. Faith has no merits in it. You were saved two thousand years ago. You accepted salvation three months ago.” I went on to ask, “If you are saved, how come I smell pombay (which is the Swahili word for beer) on your breath?” He looked at me with amazement and he said, “Brother, don’t you know we are saved by grace and not works?” “Oh, really?” I said. “Can you explain that to me?” And he did in one sentence. He said, “Christ did it all.” “Oh,” I said, “You mean He lived a perfect life instead of us and He died on the cross in our stead?” And he

said, “Brother, you’ve got it now.” I said, “Young man, I want to take your theology to its logical conclusion.” “What is it?” he asked. “He went to heaven instead of you.” Oh, He didn’t like that and I don’t blame him. Then I told him, “Go and have a good night’s rest. Let that beer clear off your head and come and I will give you a Bible study on grace.”

I used the text that he used on me and I went one step further. Ephesians 2:8-9:

For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no one can boast.

“Have you read verse ten?” I asked him.

For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

We were created to do good works in Christ

Jesus and we should do them. I gave him Titus 3:5:

...He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,....

Thank God for that. Read also verse eight:

This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

“Oh,” he said. I continued, “Brother, when you accept Christ, you accept His history as your history.” Then I turned to Romans 6 and I said, “Brother, He died to sin. Therefore, you die to sin. How can you say, ‘It is okay to sin’? You are contradicting your faith.”

We see that the history of Christ is our history.



God rewrote our history in His Son Jesus Christ. He could do that because He put us into Christ two thousand years ago and, for that history to become effective in our lives, we have to surrender our will to the truth as it is in Christ. Look at 2 Timothy 2:11:

Here is a trustworthy saying: If we died with him, we will also live with him;....

Timothy was a young fellow and this was one of the last letters Paul wrote before he was executed and this is what he said to young Timothy.

We are dealing with the objective gospel first, in terms of the sanctuary. We will come to the subjective. We are laying a foundation. You can't separate Christ our righteousness in terms of objective truth and subjective experience. It is true that the subjective experience does not contribute toward our salvation. It is the evidence that we are already saved.

We must never say we are saved by what Christ did two thousand years ago plus what Christ is doing for us today. We are saved by what Christ did for us two thousand years ago. That salvation is perfect; it is complete. We can't add to it or improve on it. But whom God saves He reveals that salvation in our lives. And here it is, a fundamental truth of the gospel, in 2 Timothy 2:11:

Here is a trustworthy [true] saying: If we died with him, we will also live with him;....

In this world we begin by birth, born in a sinful race. We begin by birth and we always end up with death. In the gospel, it is the opposite; we begin with death and end up with life. And there can be no life with Christ if we have not died with Him.

That is the meaning of baptism, a public confession that His death is our death, that His burial is our burial and His resurrection is our resurrection. Baptism is a public confession that we have accepted our history that God wrote in His

Son Jesus Christ. We were born in Adam, but now we have died to Adam and we are resurrected in Christ. That is the good news of substitution.

In 1 Corinthians 15, there are two statements made about Jesus Christ.

**1. He is the last Adam.** 1 Corinthians 15:45:

So it is written: “The first man Adam became a living being”; the last Adam, a life-giving spirit.

**2. He is the second man.** 1 Corinthians 15:47:

The first man was of the dust of the earth; the second man is of heaven.

These two terms are extremely important. As the last Adam Christ is the sum total of the first Adam. He took this Adamic race to the cross and did away with the Adamic race because it stood condemned. In the resurrection, He raised the human race with a new life. He is the head of the second human race redeemed from the first.

In 2 Corinthians 5:17, we read:

Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!

The old is gone on the cross; it came to an end and the new has come. You and I are new people, so let us live like new people. Let not the world see us as we were before our conversion. They need to see Christ, the hope of glory.

May God help us to understand the doctrine of substitution. And let us be ethical in our preaching and in our witnessing, because Jesus did not come instead of us. He came as us and, in Christ, we have a new history, a history that we can be proud of. God looks at us not as ones struggling in Christ. Yes, as individuals we are struggling, but, in Christ, we stand perfect both in terms of positive righteousness and in terms of the legal justice of the law.

This is why the doctrine of substitution is the anchor for which I will stand before the judgment. For when the law says to me, “Jack, have you obeyed the law?” I will not say, “I tried to obey you,” because the law wouldn’t accept that. I will say, “Yes, I obeyed you perfectly.” And the law will say, “When did you obey me perfectly?” I will say, “When I was in Christ.” And the law will accept that, because God put me into Christ and I was there when He obeyed the law. The law will say, “But Jack you are a sinner, you must die.” And I will say, “I have already died.” “When did you die?” And I will say, “In Christ.” And the law will say, “You are free.” And I will say, “Thank you.” Then I will take my crown and lay it at the feet of Christ and to Him I will give the glory.

## Chapter 6

# Christ Our Righteousness

### Hebrews 9:11-12

But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption.

As Christ's ambassadors, God's people are to search the truths that have been hidden beneath the rubbish of error, and every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other — Christ Our Righteousness." In this chapter we will deal with this glorious truth. Our last two chapters on The In Christ Motif and Christ our Substitute were to prepare you for this study. The central

theme of the sanctuary message is Christ Our Righteousness.

The first thing to note and be familiar with is that the Bible — and especially the New Testament — talk of our salvation in two phases: first, what God did to us and to all mankind in Christ two thousand years ago. In theological terms, we say this is the objective gospel. It is the truth as it is in Christ. It is something that took place two thousand years ago. We covered this in the last two chapters.

The second phase of salvation is what God is doing in us — believers in Christ — now and until the second coming of Christ. We call that the subjective gospel. These are not two gospels. They are simply two sides of the coin. In both phases of salvation, Christ is our righteousness whether we look at what He did two thousand years ago or at what He is doing for us now. There is only one formula for the gospel and that formula is, “Not I, but Christ.” Whether we talk in terms of the objective facts or the subjective experience, it is

the same: “Not I, but Christ.”

Having said this, we must be clear that there is a distinction between these two phases. We will first look at two phrases in the New Testament that express these two phases of salvation. Whenever the New Testament is talking about the objective fact of the gospel, the phrase is “you in Christ.” Whenever the Bible is talking about the subjective experience of the believer, it uses the phrase “Christ in you.” The two phases make the complete picture and both are essential.

Turn to John 15:4-5:

Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.

“Remain in me” is the objective truth; “I also remain in you” is the subjective phase. And notice



the two phrases in “If you remain in me and I in you.” It is not I, but Christ. Because what Christ does in me is based on my response to what God did to me in Christ, the phrase “you in Christ” will sometimes be used in a subjective sense but it always refers to an objective truth.

Let us now look at another text that refers to us as the last generation of Christians. It is Revelation 3:20:

Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in [that is you in Christ] and eat with that person, and they with me.

Please notice it is reciprocal. When the Bible talks about “you in Christ,” it is referring primarily to an objective truth of what God did to you and to me in Christ two thousand years ago. When the Bible talks of “Christ in you,” it is dealing with the subjective experience. The relation of these two is important, too.

We must be clear in these four main distinctions between those two phrases, otherwise there will be confusion as there is already in the minds of many Christians. The first distinction, “you in Christ,” is a finished work — done two thousand years ago. It is something that has already taken place, something that is complete, something that is perfect. You can’t add to it, you can’t improve on it. It is finished!

The Corinthians were not the best Christians in Paul’s day. They were having problems in their church. Their behavior was far from what it should have been and Paul is rebuking them and he is telling them in verses 1 Corinthians 6:9-10 that the unrighteous cannot go to heaven:

Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

He keeps on reminding them what he means by that. In verse 11 he says:

And that is what some of you were [this is how you behaved before you were converted]. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

Notice Paul is using the aorist tense — referring to something that has already happened to them. He says, “you were washed.” That means you are clean, “you were sanctified,” not “you are being sanctified” but “you are already sanctified”; not being justified, but “you were justified.” It is a finished work.

But he tells them that this finished work is not in their experience but in the name of the Lord Jesus Christ and the Spirit of our God. In Christ, the Corinthians stood perfect and complete, but, in experience, they were far from it. Paul was rebuking them for not building up their experience. Ephesians 1:3:

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

Also in Colossians 2:10:

...And in Christ you have been brought to fullness. He is the head over every power and authority.

We are complete in Him. So you in Christ is a finished work but Christ in you is not a finished work; it is an ongoing work, something that God began when you were converted and He is still working in you until the second coming of Christ.

One day in Idaho I was driving behind a car that had a bumper sticker. This one caught my eye because it said, "Please be patient with me, God is not through with me yet." I think that is a true statement. God is not through with us. So what Christ is doing in me is an ongoing work. It is incomplete. Here is a statement from Paul that I

hope will help. It is found in Philippians. Remember that Paul was an old man now and Philippians is one of the last letters he wrote in prison just before he was martyred for his faith. Philippians 3:12-14:

Not that I have already obtained all this, or have already arrived at my goal, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

He meant that he had not attained to what he is in Christ. He is still growing towards it.

I was speaking in a campmeeting some years ago. One young man said to me, "I have not sinned in the last two years." I asked him, "Have you ever read 1 John 1:8 where it says, If we claim to be without sin, we deceive ourselves and the

truth is not in us?” Then I turned around to his wife and asked her, “Is this true?” and she smiled. I think she was too scared to tell the truth. But here is Paul — the champion of the gospel, the man that God separated to expound the truth as it is in Christ — saying that even he hasn’t obtained the goal. Now I believe it is possible through the power of God to overcome all sin, otherwise God is too weak, but you will never know it. There will never come a time when you will feel, “I have made it.” If you have been convinced of that, it is not God who convinced you; it is the devil and your own sinful flesh.

Here Paul is saying, “I am not yet perfect,” but he says, “I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.” He says, “I stand perfect in Christ. That is my goal,” and that should be the goal of every Christian, the truth as it is in Christ. “I have not reached that goal, but I am pressing towards it.” He says:

Brothers and sisters, I do not consider myself

yet to have taken hold of it [or reached the goal]. But one thing I do: Forgetting what is behind and straining toward what is ahead [that which is before him is Christ's likeness], I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

“I stand there and that's my goal” and that must always be our goal.

We must never lower the standard. The goal that Christ has for us is “Christ likeness,” but we will never say, “I have reached it” for we will always have a sinful nature until Christ comes. That nature will always tell you that you are a sinner. If it doesn't, it is lying or you have been trapped into the heresy of “holy flesh.” Colossians 2:10 says:

...And in Christ you have been brought to fullness. He is the head over every power and authority.

You are complete in him. But in verse six Paul

says:

So then, just as you received Christ Jesus as Lord, continue to live your lives in him,....

It is an ongoing thing. It is not perfect.  
Colossians 1:27:

To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

In Christ, you have already been glorified but, in experience, you are far from being glorified. We are still living in a sinful world. John 17:23 also talks of this ongoing work: “You in Christ” — finished. “Christ in you” — ongoing.

I in them and you in me — so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

The second distinction is that “you in Christ”



applies to all mankind. God did not put only the elect (like the Calvinists teach) but God put the human race into Christ. Therefore, what God did in Christ does not apply only to a segment of the human race but to all people. We call this “universal salvation,” not “universalism,” which is a heresy. Universal salvation simply means that, in Christ, God has redeemed all men and that is the good news of the gospel.

To verify this, we read Romans 5:18:

Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act [by Christ] resulted in justification and life for all people.

In other words, what Paul is saying here is that legally all men stand justified today in Christ. That is the good news! Too often we teach the good news as conditional good news: “If you believe, God will justify you,” but the Bible doesn’t teach that. The Bible teaches that God has already legally justified all people. You have to accept it

because it is a gift and you can never enjoy a gift unless you receive it. Romans 5:17 brings this out clearly:

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

Those who receive the gift of life will reign in life.

Justification as a legal statement has been prepared for all men in Christ. Turn to 1 John 2:1-2. The first verse says:

My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father — Jesus Christ, the Righteous One.

The first half of verse 2:

He is the atoning sacrifice for our sins...

That word in the Greek (for “atoning sacrifice”) is the same word used in the sanctuary for the mercy seat. He is the mercy seat; He is the Saviour; He is the righteousness for our sins. The word “ours” here refers to the believers. The second half of the verse:

... and not only for ours but also for the sins of the whole world.

So the “you in Christ” motif applies to all people, but “Christ in you” does not apply to all; it applies only to the believers. It is subjective. A clear statement is in Romans 8:9-10:

You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness.

Notice that the Spirit lives in you. If God's Spirit is not dwelling in you — which means if you are not converted, you have not experienced the new birth — you really are still, in experience, outside of Christ. As an objective truth, God put you in Christ two thousand years ago, but that has to be made effective. When the Spirit of Christ dwells in you, then you belong to Christ. Verse 10:

But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness.

Now Christ is in you through the Spirit; the Spirit is Christ's Representative. That is why Paul will say "Christ in you" and the "Spirit in you" as if they are synonymous. Remember that "Christ in you" only applies to the converted believer. In Ephesians 3:17a, we are told how Christ dwells in us:

...So that Christ may dwell in your hearts through faith.

Our part is faith. Remember that “you in Christ” applies to all people — the objective gospel; the subjective applies only to the believer — the person who has accepted the gift, who has received Christ.

Let us go now to the third distinction, a very important one. “You in Christ” is entirely, totally, completely, God’s work. We have not contributed one iota to the righteousness that was produced in Christ two thousand years ago. It was a loom of heaven without a single thread of human devising. In the clearest gospel of all (as Martin Luther called it), Romans, in chapter three, Paul describes our sinful condition. In verses 19 and 20, he says the whole world is guilty before God and that nobody can be saved by keeping the law:

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in God’s sight by the works of

the law; rather, through the law we become conscious of our sin.

In verse 21 he brings the good news:

But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.

When he uses the phrase “righteousness of God,” he means a righteousness planned by God, prepared by God, and all of God. “Apart from the law” means without our contribution towards it. We did not by our law-obedience contribute toward the righteousness of God prepared in Christ. It is all of God and you and I get no credit in the doing of it.

1 Corinthians 1:30 which says God took you and put you in Christ and made Christ “our wisdom, and righteousness, and sanctification, and redemption” — our everything:

It is because of him that you are in Christ Jesus,

who has become for us wisdom from God — that is, our righteousness, holiness and redemption.

Then in verse 31 he says:

Therefore, as it is written: “Let the one who boasts boast in the Lord.”

It is all of God! And yet “Christ in you” does require our cooperation. And our faith. For example, look at Galatians 5:16:

So I say, walk by the Spirit, and you will not gratify the desires of the flesh.

“Christ in you” demands that you walk in the Spirit. So “Christ in you” does invoke your cooperation. Also look at Romans 13:14:

Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.

You and I cannot conquer the flesh. Christ

conquered the flesh but we have to put Him on. There is a part that we have to play. Now we can't produce righteousness, so the righteousness that is in us is all of Him, but we have to allow Him to do it. God created us as free moral agents. He will never do anything in us by compulsion. We have to walk which is surrendering our wills to Him and He will take over and do the righteousness.

The righteousness is His in both cases but, in the first case, we had no say in it. God did it without our permission. Now He comes to us and says, "I did it for your benefit. Will you accept it?" For example, in John 3:16, God does the loving, not us; God does the giving, not us, but we do the believing. John 3:16:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

"Whoever believes."

Let us look at one more text concerning this



being entirely God's work because it is an important concept. In Philippians 3:9 Paul is saying he wants to be found in Christ:

...And be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ — the righteousness that comes from God on the basis of faith.

He is now referring to the objective truth — to the fact as it is in Christ. I want to be found in Him, not having my own righteousness, which is of the law. The righteousness that God gives us is entirely Christ's, but he is offering it to us as a gift and Paul is saying, I want it. He does not want his righteousness because he has discovered now that his righteousness is filthy rags. He wants the righteousness of Christ. He says,

...And be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ — the righteousness that comes from God on the basis of

faith.

It is not our righteousness but it is God's; the work is entirely His and it is ours because we receive it by faith. "You in Christ" is entirely of God without any contribution or cooperation of faith on our part. Christ does not live in us without our cooperation or our surrender of the will. So the third distinction is the righteousness that God produced.

The fourth distinction is crucial. I want you to clear up your hearing for there is much confusion on this fourth distinction. Here it is: What God did to you, in Christ, is meritorious. What Christ does for you is not meritorious. It is demonstrative. What God did for you two thousand years ago in Christ is what qualifies you for heaven. What God does in you today does not contribute one iota towards your ticket to heaven. It is simply evidence that you have received Christ. It is proof that Christ is dwelling in you. It is a means of witnessing but never a greater ticket to heaven.

So when you pray, “Dear Jesus, help me to be good that I may go to heaven,” you are contradicting the truth as it is in Christ. And God comes to you and says, “You fool, don’t you know that righteousness is already yours in Christ? What are you praying for?” Never ask God to help you be good so that you can go to heaven. He will never answer that prayer because, if He does, He is contradicting His own gift, Jesus Christ. Yes, He wants to live in you so that He can witness His life to the world. What Christ does in you is for the purpose of witnessing. It is a purpose of proving that you are already righteous in Christ. It does not add one iota towards your ticket to heaven. That is already finished. I have no problem with that.

Turn to Ephesians 2:8-9:

For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no one can boast.

It's entirely God's gift. Turn now to Titus 3:5:

He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,...

He did this all in Christ. So both these texts are telling us that what God did to you two thousand years ago in Christ is meritorious. It has salvic value.

There is a word in the German language that is a theological word that applies to what I have just said. It is *heilsgeschichte*, which means in English "salvation history." That history two thousand years ago is what saves you. What God does in you doesn't save you, but it is essential to witness Christ. Remember the statement of that famous pagan philosopher Nietzsche, who hated Christians: "If you expect me to believe in your Redeemer, you Christians will have to look a lot more redeemed." If the world doesn't see Christ in you, there is nothing attractive about Christianity.

The famous Mahatma Gandhi made this statement in South Africa to the Dutch Reformed Church: “When you Christians live the life of your Master, all India will bow down to Christianity.” It is a profound statement, but very true. I know from Revelation 18 that God one day is going to lighten this earth with His glory through us; but we need to know the truth first. It is the truth that sets us free.

The first two verses of Ephesians two are dealing with the objective truth; verse 10 is giving the subjective application:

As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.

For we are God’s handiwork, created in Christ Jesus [which is the objective] to do good works, which God prepared in advance for us to do.

God made you righteous in Christ and now He says, “I want you to walk in it.” In John 15, Jesus tells us how. John 15:5a,8:

If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. ...This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.

He says, “Remain in me and I will remain in you. Without me you can do nothing. If I remain in you and walk in you, you will bear much fruit and my Father will be happy because you are witnessing for Him.”

Both these statements from the same chapter and the same books are given because too many Christians will use Ephesians 2:8-9 and stop there, or they will use Titus 3:5 and stop there [both verses appear above]. We see the subjective aspect of the gospel which is “Christ in you” in Titus 3:8:

This is a trustworthy saying. And I want you to

stress these things, so that those who have trusted in God [notice he is talking to believers] may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

These good works do not save you but they give evidence that you are already saved in Christ. Look not at your performance but at the history of Christ for your ticket to heaven. In that history you stand complete and perfect and that's the good news.

All this is to show how God saved us in Christ. Now I put our last three chapters into a nut shell. Now we come to the conclusion. In the next study we will come to another important truth about the sanctuary: How did God save us in Christ? I am dealing now only with the objective. The subjective I will deal with in detail later on. I am now only dealing with the first phase of salvation: how Christ became our righteousness and qualified us for heaven. Sometime in the future I will deal with how Christ lives in us and produces

righteousness for witnessing. We must lay the foundation first. There are three steps:

**Step 1.** In order for Christ to be our Righteousness, He had to qualify to be our Saviour. God qualified Christ to be our Saviour by taking us, the corporate human race, and His Son and joining them together in one person at the incarnation. That is the “in Christ” motif that we covered. 1 Corinthians 1:30:

It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption.

God took the corporate man and put it into Christ and we became one. The humanity of Christ is everything to us because that humanity was our humanity that needed redeeming. So Christ and we became one; therefore, He became the Second Adam since He qualified to be our Saviour. 1 Corinthians 15:45 talks about two men, Adam and Christ, and Paul calls both of them “Adam” because the word “Adam” means mankind, a



corporate term:

So it is written: “The first man Adam became a living being”; the last Adam, a life-giving spirit.

The first man, Adam, was made a living soul. At creation, God breathed into his nostrils the breath of life and he became a living soul. But that living soul sinned and brought death and condemnation.

In the second half of verse 45 we read:

...the last Adam, a life-giving spirit.

Christ was made a life-giving spirit when our corporate humanity was united to Christ’s divinity. He became the last Adam, the Adam who brought life back to us, who made us spiritually alive, and raised us up and set us together with Christ in heavenly places. Ephesians 2:4-6:

But because of his great love for us, God, who is rich in mercy, made us alive with Christ even

when we were dead in transgressions — it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,

So step number one, God put humanity into Christ at the incarnation and, by doing that, He qualified Christ to be our substitute, our surety and our representative.

**Step 2.** Having become one with us, there were two things that Christ had to do in order to qualify to be our righteousness. He had to obey the law positively. In His 33 years of living on this earth, He met the positive demands of the law so that, at the end of His life, He could say, “Satan has come and can find nothing in me.” Not even by a thought did Christ sin. But this perfect obedience, which is step number two, could not cancel our sins.

**Step 3.** Having positively obeyed the law by His doing, Christ took our condemned humanity to the cross and there He met the justice of the law.

When He did that, all the requirements of the law — the positive demands plus the legal justification of the justice of the law — were met. By His doing and His dying, he became our Righteousness. Today's English Version of the Bible puts it very clearly in Galatians 2:19-20:

For through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

“So far as the law is concerned, however,” says Paul, “I am dead; killed by the law itself.”

The law demanded that from each one of us because we are sinners, and Paul is saying, “I died. I was put to death by the law itself in order that I might live for God. I was put to death with Christ on His cross.” 2 Corinthians 5:14 says that the death of Christ was a corporate death; One died,

therefore all died:

For Christ's love compels us, because we are convinced that one died for all, and therefore all died.

“I have been put to death with Christ on His cross so that it is no longer I who lives but Jesus Christ who lives in me.”

Let us summarize this in terms of the law. Two thousand years ago, God took you and took me. He took the Adamic life which belonged to the human race, that has sinned, and that stood condemned. He took that life and united it with His Son Jesus Christ so that, in the incarnation, God and man became one. When He did this, He placed Christ under the law. This is clearly presented in Galatians 4:4-5:

But when the set time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship.

Then, under the law, Jesus had to fulfil two things that the law demands from us in order to be saved. Number one, it demands positive obedience. In the center stands the law. On the left is condemnation (disobedience of the law) and on the right is justification or obedience. We are by birth and performance under condemnation. We have disobeyed the law. We want to know how we move from condemnation to justification, which is the opposite side of the law. It is by positively obeying the demands of the law and, in Christ, we did this. His holy history is our history because He and we are one.

But obedience could not cancel our disobedience and so He went to the cross and met the justice of the law, the second requirement. Both by His doing and His dying he moved the human race from condemnation to justification. Paul says in Romans 5:18:

Consequently, just as one trespass resulted in condemnation for all people, so also one righteous

act resulted in justification and life for all people.

And the free gift is justification unto life. That is the good news of the gospel that the world desperately needs to know from you and me. Jesus Christ is the righteousness of all men. He is the Saviour who saves you and me. That is our hope and our anchor. And may God bless you that you will always rest in this righteousness of Christ.

## Chapter 7

# **We Behold His Glory**

### **John 1:14-17**

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. (John testified concerning him. He cried out, saying, “This is the one I spoke about when I said, ‘He who comes after me has surpassed me because he was before me.’”) Out of his fullness we have all received grace in place of grace already given. For the law was given through Moses; grace and truth came through Jesus Christ.

Hanging on our front livingroom window we have a heart-shaped prism our daughter gave us for Christmas. When the sun shines on this prism it reflects all the beautiful colors of the rainbow on the wall. The sanctuary is like a prism too. When God’s glory, which the Old Testament calls His

Shekinah, is revealed to the sanctuary and shines on the sanctuary, we are able to see all the beautiful truth of the gospel. We have been looking at some of this truth, the “in Christ” motif, the doctrine of substitution, and above all that which sums up the whole thing, Christ our Righteousness.

We will now spend the next few chapters on the glory of God. Without that glory, the gospel becomes meaningless. It is impossible for us to fully and clearly understand the truth of Christ our Righteousness unless we see it in the light of God’s glory. David tells us in Psalms 19:1 that the heavens declare the glory of God:

The heavens declare the glory of God; the skies proclaim the work of his hands.

But if you want to see the full glory of God, you can only see it in the face of our Lord Jesus Christ. The disciples saw it and they turned the world upside down. If we see it, we, too, will turn our neighborhoods upside down. The glory of God; we need to grasp this truth!



Jesus did not come to this world only to save us. That was His mission, yes, but He also came to this world to reveal to all the glory of His Father. When He prayed to the Father, as recorded in John 17, He said two things:

1. I have glorified You before man.

2. I have finished the work You have given me to do.

The two go together and you cannot understand one without the other. That is why, in John 1:14:

The Word became flesh [Christ became our sanctuary] and made his dwelling among us. We [the disciples and New Testament writers] have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

When we also behold the glory of God, we will never be the same again.

To find out what this glory of God is, we will go to Exodus 33:13, where Moses asked God to show him His glory, and God answered that request:

If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people.

In verse 19 and onward, we will find that the glory that God revealed to Moses was full of His goodness. Exodus 33:18-20:

Then Moses said, “Now show me your glory.” And the Lord said, “I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. But,” he said, “you cannot see my face, for no one may see me and live.”

That is exactly what our text is saying. The glory that the disciples beheld “was full of grace

and truth.” This is what we want to see. The best description that I have ever come across concerning the glory of God is not from some big and wonderful theological book that was written by some scholar but from a godly inspired woman who wrote a book called *The Desire of Ages*. I recommend to you the book. On page 20 she [Ellen G. White] says, “It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which ‘seeketh not her own’ has its source in the heart of God.” Then the glory of God is not some dazzling light; it is the revelation of His character, which is love. That is why this study is important.

We should understand the love of God for three reasons. The first reason is that it is the central theme of scripture. In 1 John 4:8, 16 we have the greatest sublime equation that has ever been recorded in any book. Here is a statement that the Devil hates and it is a statement that we need to come to grips with.

Whoever does not love does not know God, because God is love. ...And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in them.

The Bible doesn't tell us that one of the attributes of God is love. It says that God is love and every other facet or manifestation of God is within the context of that one truth. For example, when you look at Galatians 5, where the fruit of the Spirit is given, note that the word "fruit" is in the singular; it's love! Galatians 5:22-23:

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

All the other characteristics — joy, peace, etc. — are manifestations and ramifications of that one concept of love. The British preacher Charles Spurgeon was visiting one of his parishioners one day, a farmer. As he was talking to the farmer, he

noticed that at the top of his barn was a weather vane. On top of it in large letters was “God is Love.” Spurgeon said to this farmer, “I did not know that God’s love is as changeable as the weather.” The farmer said, “You missed the point. It doesn’t matter in which direction the wind blows, God is always love.” So number one, the central theme of the scripture is “God is love.”

The second reason why we need to understand the love of God is that it is the fundamental issue in the great controversy between Satan and Christ. That we will discuss in the next study.

The third reason, that is also extremely important and crucial for us to understand, is that at the heart of the gospel message is the love of God. Christ our Righteousness is the means of our salvation but the love of God is the ground of our salvation. You cannot separate the two. Read that familiar text, John 3:16:

For God so loved the world that he gave his one and only Son, that whoever believes in him

shall not perish but have eternal life.

Another text is Ephesians 2:4-6:

But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,....

It was God's love that led Him to give us His Son, not something we have done or something that we deserve. It was not because we were good that God saved us. It was because He loved that He saved us.

There is another text to emphasize here because we are living at the edge of time. It shows us the importance of understanding the love of God as we face the crisis that is ahead of us. Let's look at the background of Ephesians chapter three. Paul wrote this letter while he was in prison. Because he had spent almost three years in Ephesus, it was a

church that was very close to him. When the Ephesian Christians discovered that Paul was in prison, they were very disturbed and they said to themselves, “If this apostle, this great apostle Paul, is in prison and God can’t protect him, what hope is there for us?” They became discouraged and began to lose their faith in Christ because of Paul’s imprisonment. One thing is very significant in this epistle that Paul wrote to them. Paul never talks of himself as a prisoner of Rome but as a prisoner of Christ. In other words, “I am not in prison because God can’t protect me; it is because God wants me there. Rome can’t touch me if God says ‘No.’”

When the communists came to Ethiopia, one of them that was giving me a hard time because I wouldn’t give in. He said, “You are going to leave this country without your children.” I said to him, “Go and find somebody else to scare. If God wants me here, neither you nor your government can touch me.” And I was there for six more years. God was in charge and Paul was not in prison because God could not protect him. But the people were discouraged. Paul says in Ephesians 3:13:

I ask you, therefore, not to be discouraged because of my sufferings for you, which are your glory.

“Please don’t get discouraged because I’m in prison. I’m in here for your benefit even, for the glory of God.”

Notice the prayer that Paul offers here. It is a prayer that God wants to answer today in the life of every believer, especially those of us who are living at the close of time. This is the prayer beginning in verse sixteen. Ephesians 3:16-19:

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord’s holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge [you cannot get it in college, it must



come from God] — that you may be filled to the measure of all the fullness of God.

Because God is love.

Paul is saying here that God wants to strengthen the believers. He strengthens the believers when Christ dwells in the heart by faith. There are two words in the Greek for “dwell.” They come from the same source word: parakiel and katakiel. The difference in meaning is the length of endurance. One means dwelling temporarily. One time when we moved we had not sold our house, so we were renting a house. That was not our permanent home. In fact, we are not unpacked completely; it was like camping. We were dwelling in that house temporarily. The Greeks would use parakiel for that. We looked and hoped to find a house soon. When we moved to that permanent house, it was katakiel — permanent dwelling. I don’t know how permanent because pastors are never permanent forever until they reach heaven.

Paul is talking to the Ephesians who are converted and already have Christ dwelling in them. What did he mean then, “that Christ may dwell in your hearts by faith”? He does not use the word *parakiel*, which is “dwelling temporarily,” but *katakiel*, which means “permanently.” Yes, He is dwelling in your hearts as He is dwelling in the heart of every believer. The question is: “Is He dwelling in your heart permanently?”

How is He dwelling in our hearts? By faith. For Him to dwell permanently in our hearts, we have to have a faith that is unshakable and, if your faith is like a yo-yo, up and down, He is not dwelling in your heart permanently. Paul’s prayer is not simply Christ dwelling in the hearts of the Ephesians temporarily but permanently. To have a faith that is unshakable, we must be rooted and grounded in the love of God. Paul is using two metaphors, one from botany (rooted) and one from architecture (grounded).

Several years ago in Idaho there was a tornado, which was not normal for that area. It flattened the

trees and when we saw the devastation on TV, there were some trees that stood up. They weathered the storm because their roots were deeply grounded in the rocks there. In Mexico City, they had an earthquake not too long ago. There they discovered that some of the buildings that collapsed had weak foundations. The reason was that the builders used more sand than cement in order to make some money and now it showed. When the storm comes will your faith stand? Jesus asked [Luke 18:8b]:

However, when the Son of Man comes, will he find faith on the earth?

Paul's prayer is that we understand the height and the length and the depth and the breadth of the love of God which surpasses knowledge. It is beyond human knowledge. You cannot get it academically; it has to come by revelation.

When you have understood God's love, your faith becomes an anchor because you are filled with the fullness of God. That must be the goal.

We do not want just that Christ be dwelling in our hearts but that He is dwelling in our hearts permanently. It is amazing what small things it takes for a person to leave the church. All you have to do is to say some bad thing to a member and he stops coming to church. What will you do in the time of trouble? My prayer is that you understand the love of God.

There are many sermons and books on the love of God and yet the sad fact is that most Christians have not understood the love of God. The reason is twofold:

1. There is a linguistic problem.
2. There is a human problem.

The linguistic problem is that in our modern languages — English, German, French, Spanish — we have only one word for love. So whether we talk of the love between husband and wife or look at the cheap barnyard type of love that is displayed on television from Hollywood, or if we talk of love for food, we use the same word. Therefore we end

up with a second problem. When we read our Bibles and read “God is love,” we project human ideas of love onto God. When we do that, we bring God to our level and, in doing so, make the greatest mistake.

When the New Testament writers wrote the New Testament, they did not write in our language. They wrote it in Greek and they had four words for love from which to choose. These are the four words written in English letters: storge, phileo, eros, and agape.

Storge simply means family love — the love within a family, husband and wife, children, relatives. We have an expression in English, “blood is thicker than water.” The Greeks would call it storge, love within the family.

Phileo is the intimate, affectionate love that people have between each other. Two close friends love each other affectionately and emotionally.

The third is eros. Please do not be confused by

that word, because we do have an English word derived from the word eros. The original meaning is love between the sexes, so we can call it “sexual love.” But when Plato, the famous Greek philosopher, came along, he took this word eros and gave it another meaning. So, in the Greek language, the word eros has two meanings. Plato divided these two meanings by two different terms. He called one “vulgar eros” and the other “heavenly eros.” “Vulgar eros” was sexual love but “heavenly eros” was, according to Plato, detachment from the sensual and the material things of the world and a seeking after God. In other words, to Plato, heavenly eros was a noble, spiritual kind of love and the highest form of love that man can generate. By the time of the New Testament, eros became the most noble and spiritual sense of love. In fact, if the Greeks were to write the New Testament, they would always have put in “God is eros.”

But the disciples refused — as a group and individually, without any committee action, but because of inspiration — to ever use that word.

The word eros does not appear even once in the New Testament. The Greeks were insulted by that as we shall see in the next study. Here was the highest and most noble form of love and the disciples, who were Jews (except for Luke, a Gentile), ignored that word. Instead they took the fourth word, agape, which was an obscure word, which you can hardly find in the noun form in the secular Greek literature, and they used it. They took this word and gave it a meaning that they derived from their understanding of the cross, a meaning that was so revolutionary, so radical, that the enemies of the gospel accused them of turning the world upside down. When we come to understand the true meaning of agape, it does one of two things: it either produces tears in your eyes or it makes you an enemy of God. The crying need in the world today is to restore the meaning of this “agape love” in our understanding of God.

Before we pursue this thought any further, I would like to deal with the linguistic problem. We have the facts; now, for an example, we will read a familiar passage, John 21. This is after the

resurrection when Jesus meets his disciples by the Sea of Galilee. They have breakfast and then Jesus confronts Peter with three questions. You are familiar with those three questions.

First we will look at the background. At the Lord's supper, Jesus predicted that every one of the disciples would forsake Him. They did not agree but Peter was adamant. He stood up and said, "Jesus, you are right about these others but you are wrong about me. I will die for you!" He was sincere and he meant what he said. The problem was that he did not know himself, which is a problem that we all face. So God has to open our eyes. After the resurrection, Peter denied Jesus and learned the hard way that, because of his weakness, he could not fulfil what he wanted to do.

In John 21:15 Jesus said to Peter:

When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?"



I will use the Greek word that Jesus and Peter used since we now know the four words. In the English Bible, all through these three questions and answers there is one word, “love.”

When they had finished eating, Jesus said to Simon Peter, “Simon son of John, do you love [agapa, the verb form of agape] me more than these?”

Do you love me with this everlasting, unshakable love? Peter answered:

“Yes, Lord,” he said, “you know that I love [phileo] you.”

He didn’t answer the question. He said, “You know it, Lord; my love for you is a human affection. That love is unreliable.” Now Christ was not displeased with Peter’s answer. God cannot use you as long as have confidence in yourself. Peter’s glory was now in the dust and God liked that because God can now use Peter. That is why He said,

Jesus said, “Feed my lambs.”

In verse sixteen:

Again [that means He repeated the question] Jesus said, “Simon son of John, do you love [agape] me?”

He answered, “Yes, Lord, you know that I love [phileo] you.”

Jesus said, “Take care of my sheep.”

Twice the same question and twice the same answer. Now look at verse seventeen and notice that the word “again” does not appear here because Christ did not ask him the same question.

The third time he said to him, “Simon son of John, do you love [phileo] me?”

“Is this the only kind of love you have for me, this human affection?” It was not the same

question which our English Bible indicates. The third question was different. It was embarrassing to Peter. Is this because phileo is inferior to agape?

The third time he said to him, “Simon son of John, do you love [phileo] me?”

Peter was hurt because Jesus asked him the third time, “Do you love [phileo] me?” He said, “Lord, you know all things; you know that I love [phileo] you.”

Jesus said, “Feed my sheep.”

“You know that I phileo you.” That is all I am capable of. And Jesus said to him, “Feed my sheep.” Now I can use you.

It is important that we know these two concepts of love. In three main areas, eros, the highest form of human love, and agape not only differ but completely contrast and contradict each other. We need to understand this so that we never project human love unto God. The moment we do that, we

will pervert the gospel of Jesus Christ. The only way to understand God's gospel is to understand the context of His agape.

Let's examine eros, the highest form of human love and agape, God's love.

Number One, eros is conditional. It needs arousing. It depends on outward beauty, on goodness. We don't love people automatically. When I meet strangers, there are some people I like automatically and some people I don't like. They have done nothing to me. Teachers face this problem all the time. They go to the classroom for the first time, they see a group of children; some they like and some they don't like because there is something about the personality of some children that is not appealing to us. They may remind us of somebody else that we don't like. So we like some, because human love is conditional.

We will look at two examples of the result of projecting this conditional love onto God, and what is the result? In John 9, Jesus performed a miracle

on the Sabbath day. From the Jewish point of view, Jesus was sometimes a radical. He sometimes seemed to do things to create controversy. There was a blind man that needed healing. All Jesus had to do was say “see” and he could see, but He did not do it that way. He took some mud and spit and made some clay and put it on his eyes. To the Jews this was working on the Sabbath and it created a controversy. John 9:14:

Now the day on which Jesus had made the mud and opened the man’s eyes was a Sabbath.

Jesus worked on the Sabbath! Verse 16:

Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.” But others asked, “How can a sinner perform such signs?” So they were divided.

So there was a controversy. “Is He from God or is He not?” Verse 31:

We know that God does not listen to sinners.

In other words, they said if you want God to answer your prayers you have to be good.

We know that God does not listen to sinners. He listens to the godly person who does his will.

That is projecting eros onto God. Because of this mistake, the Jews perverted the gospel and made God's love conditional. Look at Matthew 19:16:

Just then a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?"

It was because he understood God in terms of eros that this young man was led to ask such a question. God's love becomes conditional if you make it eros.

The Bible teaches that God's love is unconditional, spontaneous, uncalled for and it is love that does not depend upon the beauty or the

goodness of the object. You can be ugly, you can be terrible, and yet God loves you, not because of what you are but because He is agape. The Pharisees were teaching human eros. In the Sermon on the Mount, in Matthew 5:43, Jesus said the people had been taught to love their neighbors and hate their enemies:

“You have heard that it was said, ‘Love your neighbor and hate your enemy.’”

That is eros, conditional love. Verses 44-45:

“But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.”

This is His example. God brings the rain and sunshine to everybody — the wicked and the righteous — because God is unconditional love. When God blesses us, it is not because we were good. He blessed, protected, and fed the Jews 40

years in the wilderness. He was not pleased with them, but He blessed them because He is agape.

When we project eros onto God, we make the gospel salvation by merit, where we have to do something to earn salvation. There are so many Christians who are trapped in this heresy. In Romans 5:6-10, there are four words to notice:

You see, at just the right time, when we were still [1] powerless, Christ died for the [2] ungodly. Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still [3] sinners, Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, while we were God's [4] enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

Note that verse 7 is human love. He is not



comparing human love here, he is contrasting it. In verse 7 he is saying that human beings are capable of dying for somebody good. Verse 8 he says:

“While we were still sinners, Christ died for us.” That is agape, unconditional love. Then in verse 10, he defines sinners as enemies of God. When we were enemies, we were reconciled to God by the death of His Son. Remember that God’s love is unconditional.

Number Two, human love, eros, is changeable. We studied Luke 22:31-34:

“Simon, Simon, Satan has asked to sift all of you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

But he replied, “Lord, I am ready to go with you to prison and to death.”

Jesus answered, “I tell you, Peter, before the rooster crows today, you will deny three times that

you know me.”

Peter was sincere when he said “I’m ready to go with you to prison and to death.” When the test came he failed because human love is unreliable. We live in a country today where fifty percent of the marriages end up in divorce. In other cultures, the parents arrange marriages and it works. In America marriages are based on love and they fail because human love is unreliable. The only way to make a marriage work in a Christian home is to receive the love of God. Agape is the solution to our problem. The work and the effort put into marriage counseling and enrichment is good, but the ultimate is to experience the agape of God. It works because God’s love is unchanging, reliable, everlasting, and it never fails. Jeremiah 31:3 says:

The Lord appeared to us in the past, saying: “I have loved you with an everlasting love; I have drawn you with unfailing kindness.”

In 1 Corinthians 13:8, we are told:

Love [agape] never fails.

In John 13:1c we have this thought:

Having loved his own who were in the world, he loved them to the end.

Jesus loves us to the very end because His love never fails.

Number three, human love, eros, is self-seeking. Isaiah 53:6a:

We all, like sheep, have gone astray, each of us has turned to our own way....

Philippians 2:21:

For everyone looks out for their own interests, not those of Jesus Christ.

Man is by nature egocentric; his love is self-seeking. He always wants to climb up and up — socially, politically, economically. In contrast,

God's love is self-emptying. 1 Corinthians 13:5:

It does not dishonor others, it [agape] is not self-seeking, it is not easily angered, it keeps no record of wrongs.

2 Corinthians 8:9:

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you through his poverty might become rich.

That is agape — not climbing up, but descending down for the benefit of others. The famous passage known as the “knosis doctrine,” is the seven ways of Christ's self-emptying is found in Philippians 2:6-8:

Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in

appearance as a man, he humbled himself by becoming obedient to death — even death on a cross!

This is in complete contradiction to human ways.

Jesus was equal with God but He did not cling to His equality. We like to cling to our high position. We do not like demotion. It is very hard for an elder of 20 years to step down and be a deacon. It is human nature. But Jesus, who was equal with God, did not cling to equality; He emptied Himself. He gave up the independent use of His divinity and of all His divine rights. We bicker, fight, and go to court for our rights. Jesus became a servant. The Greek word is a “slave.”

Nobody likes to be a slave, but Christ became one. Then He stepped down, taking the form of not of an angel but of men — not man but m-e-n. That means He took our form. As a man He humbled Himself. Jesus Christ was born in a stable. I couldn't find but one African in Africa,

the third world, who was born in a stable. I don't mean in an American stable where it is clean and smells good. In the Middle East, a stable stinks and is full of flies and fleas. Then He even went below that, being "obedient to death, even death on a cross." That is agape, love that is unconditional, everlasting, and self-emptying. Because of this love we have a gospel that brings hope and peace and assurance to us. Thank God for such a Saviour.

We need to go deeper into this love and to face the problems in the Christian Church, for before Christ comes, this earth must be lightened with His glory. I believe God has called the Church to do it. To do that, we must know for ourselves what is the glory of God.

## Chapter 8

# Ichabod

### 1 Samuel 4:12-22

That same day a Benjamite ran from the battle line and went to Shiloh with his clothes torn and dust on his head. When he arrived, there was Eli sitting on his chair by the side of the road, watching, because his heart feared for the ark of God. When the man entered the town and told what had happened, the whole town sent up a cry.

Eli heard the outcry and asked, “What is the meaning of this uproar?”

The man hurried over to Eli, who was ninety-eight years old and whose eyes had failed so that he could not see. He told Eli, “I have just come from the battle line; I fled from it this very day.”

Eli asked, “What happened, my son?”

The man who brought the news replied, “Israel fled before the Philistines, and the army has suffered heavy losses. Also your two sons, Hophni and Phinehas, are dead, and the ark of God has been captured.”

When he mentioned the ark of God, Eli fell backward off his chair by the side of the gate. His neck was broken and he died, for he was an old man, and he was heavy. He had led Israel forty years.

His daughter-in-law, the wife of Phinehas, was pregnant and near the time of delivery. When she heard the news that the ark of God had been captured and that her father-in-law and her husband were dead, she went into labor and gave birth, but was overcome by her labor pains. As she was dying, the women attending her said, “Don’t despair; you have given birth to a son.” But she did not respond or pay any attention.

She named the boy Ichabod, saying, “The Glory has departed from Israel” — because of the



capture of the ark of God and the deaths of her father-in-law and her husband. She said, “The Glory has departed from Israel, for the ark of God has been captured.”

One day, driving through Idaho, I saw a tavern. In bold letters on the wall was the name “Ichabod.” It was a temptation to go in and congratulate the owner for such an excellent name for a tavern. The meaning of “Ichabod” in Hebrew is “the glory of God is departed.” I think you will agree with me that it is an excellent name for a tavern. Whenever the glory of God or His Shekinah, which we have seen is His agape love, is departed, it means that God’s people have departed from God and from His truth. When this happens nothing is left but trouble.

The sanctuary which God asked Moses to build was where God dwelt in the Most Holy Place above the ark of the covenant. God’s glory shone above the veil so that the people and the priest could see it. When that glory departed, the church became Ichabod. It is the same today. When the

truth about God's agape is perverted and the light of the gospel is out, then the church is plunged into darkness and becomes ichabod. This is exactly what happened to the Christian Church during the dark ages.

There are three reasons why we need to understand the love of God. The first reason is that it is the central theme of the Bible. We cannot understand God unless we know that He is love. The second reason is that the love of God, His glory, is the fundamental issue in the great controversy between Satan and Christ. The third reason is that the very ground of our salvation is the love of God. We can never fully understand the gospel of Jesus Christ unless we first understand about His love.

In this chapter we will deal with the agape of God in the context of the great controversy. We have a set of books called the "Conflict Series" written by Ellen G. White. We call it "The Conflict Series" because it deals with the great conflict between Christ and Satan from beginning

to end. Here is the opening statement in the five-volume series:

“God is love. (1 John 4:16.) His nature, His law, is love. It ever has been. It ever will be. Every manifestation of creative power is an expression of infinite love.” Patriarchs and Prophets, p. 33.

Here is the closing statement:

“The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From the minutest atom to the greatest world, all things, animate and inanimate, declare that God is love.” The Great Controversy, p. 678.

Between those two statements is the great controversy.

The first edition of the book Steps to Christ was published by Fleming, Revel and Company, an

evangelical printer in Chicago. The first chapter in this first edition is “The Sinner’s Need of Christ,” but in later editions, which came after that, it is not the first chapter. Ellen White was impressed by God that she should not begin to proclaim the gospel with the sinner’s need for Christ but that she should begin with “God’s Love For Man.” That is how the next edition came out.

When the New Testament apostles wrote the gospels they did not begin with Daniel 2. They began with John 3:16:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Satan hates the love of God. It was Satan who invented this concept of eros, this self love, and injected it into the human race at the fall. The context of Ezekiel 28 is God’s judgments upon Tyre and Sidon. The fall of Satan is the ground of every other falling, whether it is Tyre and Sidon, Babylon or the Christian Church, and it is used

here as a type. Ezekiel 28:15:

You were blameless in your ways from the day you were created till wickedness was found in you.

The Old Testament has at least twelve words for sin. Each word has its own ramification. The word “iniquity” in Hebrew means “to be bent.” When used spiritually, it simply means that his nature had become bent toward self. Eros is simply a “U” turn agape. What Ezekiel is saying is that, when Lucifer’s nature became bent, instead of his love going outward towards God and his fellow creatures, it turned inward toward self. It became eros.

The passage we will now read in Isaiah 14 is in the context of the fall of Babylon. In the Old Testament, the fall of Tyre and Sidon, the fall of Babylon, the fall of Jerusalem, and the fall of the Christian Church; in the New Testament, in Revelation, has as its foundation the very same thing — a turning away from God to self. Isaiah 14:12-14:

How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, “I will ascend to the heavens; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of Mount Zaphon. I will ascend above the tops of the clouds; I will make myself like the Most High.”

Notice the word “I” and then look at the word “sin.” The biggest problem of sin is the middle letter “I.” An optician can’t solve this “I” problem. It takes the gospel of Jesus Christ. It is Satan who introduced this problem of eros. This self-love is foreign to God’s nature, to God’s law, to God’s character, and to His government.

Before the end of the world comes, we are told in Revelation 18:1 that this earth will be lightened with the glory of God:

After this I saw another angel coming down

from heaven. He had great authority, and the earth was illuminated by his splendor.

Now this earth was lightened by the glory of God when Christ came some two thousand years ago. Jesus said “I have glorified your name.” And John, in his gospel, said that the disciples beheld His glory. But Satan does not like the glory of God nor does he like to understand the love of God. This love of God is in complete contradiction to human love. This is true in at least three areas. Human love is conditional, depends on beauty, and needs to be aroused. God’s love is unconditional, spontaneous, uncaused. You don’t have to be good before God loves you. God loves His enemies and He loves sinners and that is good news!

The second thing we have seen is that human love, eros, is changeable; therefore, it is unreliable because it is vacillating. God’s love is never changeable. He loves you irrespective of your behavior, how good or how bad you are. His love is everlasting and it never fails. That is why when the wicked are destroyed, God does it with tears in

His eyes. The only reason He has delayed His coming is because He wants none to perish. He loves even the worst sinner.

In Uganda, Idi Amin caused Christians, especially the national Christians, untold suffering. One of the bishops whom he tried to wipe out is a tremendous preacher by the name of Kivenera, who fled out of Uganda to save his life. He wrote a book called I Love Idi Amin. It was the love of God that upheld this man even though Amin was about to kill him. That is the kind of God we serve. We were deported from Uganda in 1972 and I went back in 1978 after Idi Amin was kicked out. I asked the natives, “What is your greatest desire for this man who has ruined your country and has killed thousands of your people?” When I say “ruined” I mean “ruined.” When we first went there, the rate of exchange was seven shillings for one dollar. Today it is three thousand shillings for one dollar. There is no soap, no flour, no bread, no toilet paper, nothing there, even in the plush hotels. When you buy a bottle of pop they take it and put it in three bottles then fill the bottles with water.



Then they sell it for three or four dollars for one bottle. Yet when I asked these natives, “What is your desire for this terrible man” (whom many Africans called the Black Hitler), they said, “Our greatest desire for Idi Amin is for him to be converted that he may go to heaven.” That is God controlling the Christian Church and Satan hates it.

The first thing that Satan attacked in the Christian Church was this concept of agape. He knew that if he could pervert this concept of agape, he could destroy or nullify the power of the gospel. He was met with tremendous success and, unfortunately, he is still successful today. That is why we need to know the history of agape and what happened to this truth. Because the concept of agape was perverted, the power of the Christian Church was short-lived.

We learned that Plato introduced eros as the highest, the most noble, the most spiritual concept of love in the Greek language. It was man detaching himself from the sensual, the material things, and seeking after God. That was the

highest form of love in the Greek concept. Yet when the Jews sat down and wrote the New Testament — independently and without any committee action — they wrote it in Greek, although Greek was not their mother language, and not one of them ever used the word eros.

The Greeks felt insulted that these Jews, whose mother tongue was not Greek, refused to use the word that expressed the highest form of love they knew. So, when the apostles died, the royal battle began between agape and eros. One of the first men to begin this battle of replacing agape with eros was a man named Marcion. He was born in 85 A.D. (or C.E.) and died in 160 A.D. (C.E.). He was not extremely successful and the battle went on. A few years later, Origen completely reversed John's statement in 1 John 4:8:

Whoever does not love does not know God, because God is love.

He actually claimed that God is eros. But the battle did not end there, for it continued on and on

to the fourth century to that famous theologian, the bishop of Hippo in Africa, one of the great pillars of Roman Catholic theology.

But it was Augustine, a brilliant man, who brought the battle to an end. He did not fight against agape; he was too wise to do that. He took the two concepts of love, eros, which is self-love and agape, which is self-giving or self-emptying love, and, by using Greek logic, married the two concepts together, producing a new type of love, a blending of the two. Thus he produced a synthesis, a mixture between agape and eros. The Latin word he used is *caritas* and it is from *caritas* that we get our English word *charity*, which is used in our King James Bible in 1 Corinthians 13 and elsewhere. This was the essence of Roman Catholic theology, a mixture of truth and error.

If Paul were to rise up from the dead today and see how we use *caritas* or *charity* in his writings, he would be horrified! Paul did not use the word *caritas* in 1 Corinthians 13. He used the word *agape*. I speak of this very kindly because my

parents and my sister are still members of the Roman Catholic Church. We cannot blame the members; this is the fruit of Augustine and later on Thomas Aquinas, pillars of Roman Catholic theology. Caritas became the dominant concept of Christian love all through the dark ages. This was the beginning of the falling away which was predicted by the apostle Paul in 2 Thessalonians 2.

The Christians in Thessalonica were looking forward to the second coming of Christ. They were Adventists. They felt that Christ was coming so soon that many of them stopped farming and harvesting their crops. They said, “We don’t need to do it.” It was just like our pioneers in 1844. When Christ did not come and they had no food in the pantry, they began scrounging from other Christians. Paul wrote a very strong letter to the Thessalonians telling them that they were wrong. We find it in 2 Thessalonians 2:1-3:

Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers and sisters, not to become easily unsettled

or alarmed by the teaching allegedly from us — whether by a prophecy or by word of mouth or by letter — asserting that the day of the Lord has already come. Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction.

The rebellion (“falling away” in some texts) did not begin with the Sunday-Sabbath or the state of the dead issues. It began with the agape-eros issue. The falling away took place when the truth about God's love and human love was blended together and the gospel was perverted. So the perversion of the gospel began in the days of Paul, not in the days of Augustine.

We read in the letter to Galatians about a group of Christians who were led astray. As we analyze the problem of the Galatians, we realize it was the problem of caritas, although the word had not been invented at the time of Paul. Galatians 1:6-7:

I am astonished that you are so quickly

deserting the one who called you to live in the grace of Christ and are turning to a different gospel — which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ.

That is why we need to understand the book of Galatians. That is why, when the message of Righteousness by Faith came to this church in 1888, the book of Galatians was the central book in that message. The problem of caritas still exists today.

The concept of caritas became the dominant understanding of God's love or Christian love until we come to Martin Luther. Luther saw the problem of caritas and he began to break up the synthesis by separating agape from eros. The reason he could do this is because he gave up the belief of the Christian Church that man has an immortal soul. We can never fully understand the full meaning of agape unless we give up the idea that man has an immortal soul.

There are today three excellent books on agape and eros. None of them were written by Adventists. The first was written by a Swedish theologian, Anders Nygren; the book is entitled *Agape and Eros. Testaments of Love* by Leon Morris also is an excellent book, and the latest one is by a British scholar, Michael Harper, an Anglican, on *The Love Affair*. But even though they are wonderful books and present wonderful material, not one of them have seen the full meaning of agape because all of them cling to the immortal soul doctrine. If we cling to the idea of an immortal soul, we have to devalue the wages of sin. When we devalue the wages of sin, we have to devalue the cross of Christ.

What actually took place on the cross of Christ was more than physical torture. It was the cross that revealed to the disciples the real concept of agape. Martin Luther was the only reformer who relinquished the doctrine of the immortal soul. Unfortunately, his fellow reformers and his successors, like Melanchthon, held onto the immortal soul theory and, therefore, the agape

concept was not fully restored at that time. We need to deal with the issue because, as long as we do not restore the correct concept of God's love, we can never restore the correct concept of the gospel, and, if we don't do that, the power of the gospel is still not in our hands.

One of the last letters that Paul wrote before he died for Christ as a martyr was 2 Timothy. In chapter 3, verses 1-5, we read:

But mark this: There will be terrible times in the last days. People will be lovers of themselves, [That is eros. Eros will be dominating humanity in the last days.] lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, [That is eros in action.] without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God — having a form of godliness [just like the Pharisees] but denying its power. Have nothing to do with such people.



Today over fifty percent of the world's population is living under Marxist domination. If you don't know what that is, you do not know what it is like to live as a Christian in a Marxist country. The sad fact is that the majority of these communist countries were all at one time Christian countries. The first Gentile to be baptized in the Christian Church was an Ethiopian. By the third century A.D., the state religion of Ethiopia was Christianity. Yet, in 1975, when we were missionaries there, with my own ears I heard the government announcing on the radio: "We have no more room for God in scientific, socialist Ethiopia." One of the oldest Christian countries, not only in Africa but in the world, turned its back to God because the church has failed to demonstrate the agape of God. That is exactly what happened in the Middle East when Islam took over. That's exactly what happened in the eastern European block and in Russia. When the church has lost its saltiness, it has no more flavor. It is tasteless, useless to God, unfit for man and is only fit to be trodden under foot by man. That is exactly what has happened, and if we do not restore agape

in the church, Christianity will be trampled under foot by secular humanism. It has come already, but God is patient.

When a church goes through a crisis, usually eros takes over and you can tell whether a church is run by eros or by agape by its stewardship. Money is the ingredient that runs this world. Without money you can do nothing. In fact, when we came to this country, some of our poor African brethren said to me, “You are lucky, going to America.” I said, “Why?” They said, “You are going to a country that is flowing with milk and money.” And they added, “Please don’t forget us.” We have tried to help them. In Acts chapter four we see what happens to a church when it is controlled by the agape of God. This is the church of the Apostolic period that was turning the world upside down, because agape was controlling it. The love of God was constraining these people. We these are not talking about just the disciples but about the whole Christian Church.

Acts 4:32:

All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had.

There was no fighting, jealousy, or backbiting among them because self was crucified. They were of one heart and one soul, and eros was crucified. I was in the cradle roll room once when a sister was trying to teach the little children how to share two dolls. I was very pleased with the reaction of the children. They were sharing, although there were one or two who did not, but don't blame the parents when children don't want to share. It is in our nature. We want to grab because eros is always seeking self. We want more money; we want to climb the social ladder. The politician tells me, "You choose me, I will work for you." That's a lie. I was promised that there would be no increase in taxes by our present president. I am paying twice as much this year as I paid last year in income tax. This is because eros is controlling the world. When eros controls the world or the church, it is terrible.

We read in Acts 4:33:

With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God's grace was so powerfully at work in them all...

The grace of God was controlling the church and see what they did:

...that there were no needy persons among them.

There was no promotional program for church budget and for friendship building to finish that building and put a nice floor and all that. There was nothing of that. We see why in verses 34-35:

For from time to time those who owned land or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone who had need.

This is the church in action! We are having great difficulty giving ten percent and offerings. They gave all and held nothing back. This is humanly impossible but they were controlled by the agape of God. In the next study, we see a couple who were controlled by eros, Ananias and Sapphira. Number one, they did not sell all their possessions — only one parcel of their land. Number two, they were not willing to give all that they received from that piece of land. They lied. They said, “This is too much to give to the church.” Eros was controlling them. They did not die because they gave only a portion of their property because God said to them through Peter, “When that land was yours, nobody forced you to sell it.” There is no compulsion in agape. There is compulsion in communism, but never in agape. “Nobody forced you to give away this land. Nobody forced you to bring the money. All this was yours. The problem is you lied to God. You were trying to act agape. You cannot act agape. It has to come from God. You have no right to be members of the church.” And they were both struck dead. God wants to reveal agape to the

world.

The other person I want to give as an example is Mary. The disciples were controlled by eros before the cross. They were fighting among themselves about who should be greatest. They were not fighting for others but for self.

“At Simon’s feast Mary was earnestly listening to every word from the lips of Jesus. In His mercy, Jesus had pardoned her sins. He had called forth her beloved brother from the grave, and Mary’s heart was filled with gratitude. She had heard Jesus speak of His approaching death, and in her deep love and sorrow she had longed to show Him honor. At great personal sacrifice she had purchased an alabaster box of ‘ointment of spikenard, very costly,’ with which to anoint His body. But now many were declaring that He was about to be crowned king. Her grief was turned to joy, and she was eager to be first in honoring her Lord. Breaking her box of ointment, she poured its contents upon the head and feet of Jesus; then, as she knelt weeping, moistening them with her tears,

she wiped His feet with her long flowing hair.... Mary knew not the full significance of her deed of love. She could not answer her accusers. She could not explain why she had chosen that occasion for anointing Jesus. The Holy Spirit had planned for her, and she had obeyed His promptings. Inspiration stoops to give no reason. An unseen presence, it speaks to mind and soul, and moves the heart to action. It is its own justification.” Desire of Ages, Ellen G. White, p. 558-560.

The Bible tells us how much that ointment cost. The disciples were annoyed at her extravagance. John 12:1-6:

Six days before the Passover, Jesus came to Bethany, where Lazarus lived, whom Jesus had raised from the dead. Here a dinner was given in Jesus’ honor. Martha served, while Lazarus was among those reclining at the table with him. Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus’ feet and wiped his feet with her hair. And the house was filled with

the fragrance of the perfume.

But one of his disciples, Judas Iscariot, who was later to betray him, objected, “Why wasn’t this perfume sold and the money given to the poor? It was worth a year’s wages.” He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

They said, “We could have sold that bottle of ointment for three hundred denaris” (or “three hundred pence,” as the King James Version reads). How much is three hundred pence today? The wage scale in those days was a penny a day, according to the story of the people that worked in the garden for the farmer, and the average working hours in a day was ten hours. Three hundred pence would be three hundred days. To see the equivalent today: if you worked ten hours at the minimum wage of three dollars an hour; it would be thirty dollars a day. Multiply thirty by three hundred and you find the cost of the ointment: \$9,000. You can see why the disciples felt this was



extravagant.

But agape is always extravagant. When God gave His only begotten Son to us, God was being extravagant. He was giving us something that He could never replace because God could never produce God. One of the qualities of divinity is to be self-existent. When God gave us His Son He gave us everything! When Mary anointed Jesus' feet with tears and with that ointment, she was giving everything she had. Not because she was bargaining with God meaning, "If I give you this, will you get me to heaven?" Heaven was already hers. She was a forgiven woman and her heart was filled with appreciation and agape controlled her.

When the love of God controls this church, we will never be the same again. We will turn our neighborhoods upside down. Our greatest need is to have agape restored in the church. The way we do it is not by promotional programs or by incentives — that is eros. We produce it by beholding the love of God — Jesus Christ and Him crucified. In the next chapter we will see how

caritas has perverted the gospel of Jesus Christ. We need to restore the gospel because the world is desperately waiting to see the glory of God manifested in the faith of our Lord Jesus Christ. It is my prayer that we will wrestle with this issue so that we shall know the truth. The truth will transform us and it will then use us to bring this wonderful truth to the world.

## Chapter 9

# **The Sanctuary Polluted**

### **Daniel 8:9-12**

Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land. It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the commander of the army of the Lord; it took away the daily sacrifice from the Lord, and his sanctuary was thrown down. Because of rebellion, the Lord's people and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.

The ground of our salvation is the love of God. This is the clear teaching of the New Testament. This means that it is impossible to clearly and fully understand the gospel unless we have clearly understood the love of God. Satan knows this and

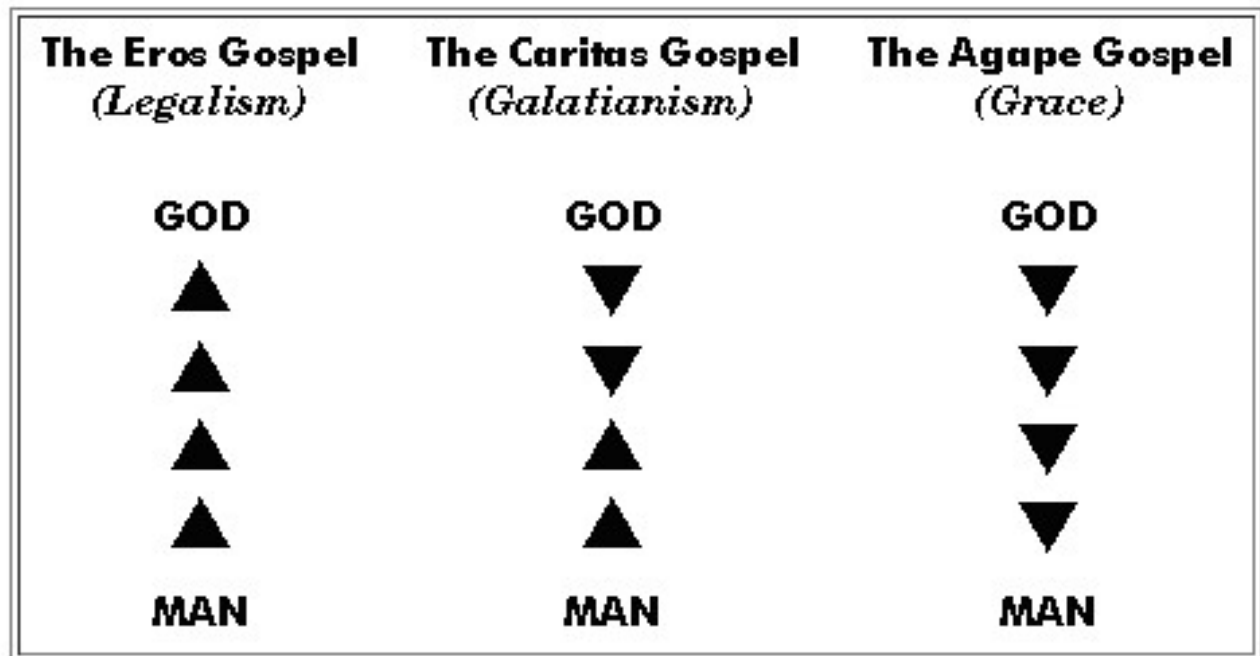
that is why the first thing that he attacked in the Christian Church was not the Sunday issue or the state of the dead but it was the concept of God's love.

In the last two studies, which were laying the foundation for this very important chapter, we saw that God's love is in complete contradiction to human love. We saw that human love was expressed by the Greeks — and especially by Plato — by the concept of eros, whereas God's love described in the New Testament was agape. Then Augustine came along and married these two and produced a synthesis called caritas. So we have now three concepts of love.

Our understanding of the gospel will be in direct relationship to our understanding of God's love. In other words, if we project eros onto God, then we will believe and teach an eros gospel. Likewise, if we hold onto a caritas type of love, we will do the same thing with the gospel.

Agape is a self-emptying, spontaneous,

unconditional love that God has for us. Eros has a self-seeking, ascending kind of love. Man is climbing up to reach God. Of course, caritas is a mixture of agape and eros: partly God and partly us.



Look at the diagram above. Taking each concept of love we see how each concept produces its own kind of gospel. In other words, there are today three concepts of love in the world, and, therefore, there are three concepts of the gospel in the world, but only one true one. We will look at each of them in order to see the differences

between them and why we should reject two of them.

First, remember that eros is man's love for God. It is man seeking after God in order that he might be saved. Aristotle's definition of salvation was: "Salvation is the movement of the creature towards God." Plato put it this way: "God saves only those who are loveable." That means that God saves only the good people. This is the foundation of every pagan, non-Christian, legalistic religion.

In fact, the eros gospel is "legalism": you have to be good before God can save you. So the eros gospel is man seeking after God that he might be saved. The Roman Catholic wants to go to Rome that he might find blessing in Rome. The Protestant goes to the Holy Land as if there is some special blessing in the Holy Land. The Muslim goes to Mecca that he may become holy. Always running after God, trying to get a blessing from Him: that is at the foundation of the eros religion.

The mistake that the Jews made was that they understood God's love in terms of eros. Therefore, Judaism became a legalistic religion, not a true religion which God intended that it should be. In John 9:31, we see some evidence of what the Pharisees say about God and the individual:

We know that God does not listen to sinners. He listens to the godly person who does his will.

That is an eros gospel: You have to be good first before God can answer your prayers or save you.

See also Matthew 19:16:

Just then a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?"

Notice the question this young Jew asked Jesus Christ. The question immediately tells me that this is an eros gospel young man who is a victim to Judaism. That is an eros gospel: "What must I do

to be saved?” And Jesus said (verse 17):

“Why do you ask me about what is good?” Jesus replied. “There is only One who is good.”

“There is nobody good except God.” In other words, your foundation is wrong. This man thought that he was good and, therefore, he could do something good, but Jesus went on to say, “If you want to go to heaven by doing good, the measuring stick of goodness is the law.” Did the young man keep the law? He thought that he had kept the law until Christ tested him. We know he failed.

In Acts 15:1, there is another good illustration. The Apostle Paul was bringing the gospel to the Gentile world in Antioch. These are Judaizers — Jewish Christians — but still victims of Judaism speaking. It was this issue that brought about the first “General Conference” in the Christian Church when the brethren took sides with Paul:

Certain people came down from Judea to



Antioch and were teaching the believers: “Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.”

In other words, you must be circumcised first, then God will save you. We see in verse 2 that Paul and Barnabas did not agree:

This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.

This is the first big controversy and they had a strong debate over it because Paul would not accept their teaching.

Now one of the favorite texts that was used by Paul was Habakkuk 2:4:

“See, the enemy is puffed up; his desires are not upright [That is, if he is depending on himself it is not right] — but the righteous person will live by

his faithfulness....”

That’s how the text reads, but the Hebrew can also mean something else and the Jews did not interpret this text the way Paul did. They said, “If you are faithful, God will save you.” The New Testament reverses it and says, “You are saved by God’s faithfulness.”

We read in 1 Thessalonians 5:24:

The one who calls you is faithful, and he will do it.

The faithfulness is given to God. In 2 Thessalonians 3:3:

But the Lord is faithful, and he will strengthen you and protect you from the evil one.

Notice it is God who is faithful. See also 2 Timothy 2:13:

...If we are faithless, he remains faithful, for he

cannot disown himself.

In other words, we may fail, but God never fails. God is faithful because His love is never-failing. In Hebrews 10:23:

Let us hold unswervingly to the hope we profess, for he who promised is faithful.

Notice again the faithfulness is given to God. One more text in Revelation 19:11:

I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and wages war.

The New Testament is clear that it is God's faithfulness that we depend upon.

In summing up the eros religion it is simply what we call "legalism." This is the basis of every pagan religion — man must save himself. This is something that began right there in the garden of

Eden at the beginning of the fall. What did Adam do when he discovered that he was a sinner and naked? He and Eve made fig leaves to cover themselves. If you use fig leaves and they get dried up, they pretty soon fall and you can't hide.

Then we have the time after the flood when they built a tower that could reach into the sky. The name of the tower was "Babel." Genesis 11:1-9:

Now the whole world had one language and a common speech. As people moved eastward, they found a plain in Shinar and settled there.

They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and tar for mortar. Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth."

But the Lord came down to see the city and the

tower the people were building. The Lord said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.”

So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel — because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.

Now we normally interpret the word “babel” to mean “confusion” and it does mean that, but the Middle Easterners do not interpret “babel” as confusion. The word comes from two words; “bab,” which is “gate,” and “El” which is “God.” “Babel” simply means “the gate of God.” The tower of Babel is man trying to rise up to the gate to heaven. That is the eros gospel.

This message for today is “Come out of her my

people” because “Babylon” comes from the word “Babel.” The eros religion is man seeking after God in order that he may be saved or that he may receive a blessing. It is the foundation of every pagan religion.

Caritas is where the problem lies. It is a synthesis of agape and eros, therefore its gospel is a synthesis of God and man. In other words, man must do his part and God will do His part. The Roman Catholics say that man must make himself disposable or available to God before God can save him. The Galatians put it this way, “We are saved by faith plus works.” It is not enough simply to believe. You have to be circumcised and keep the law in order to be saved. Read in Galatians 3:3:

Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?

In other words, they thought that what God did in Jesus Christ is incomplete. “It was not perfect so you must make up for it. God will do some; you

must do some.” It’s a mixture of “I” plus “Christ.” I have heard it very often. We must not condemn the Roman Catholics and the Galatians. I have heard it within our own church: “We must do our best. God will make up the difference.”

Of course, to back this doctrine many will quote Ellen G. White. We’ll deal with that later, but Ellen G. White understood the gospel. It’s our twisting of her that is the problem, not her. At the heart of the controversy in 1888 was the caritas gospel. The issue was the caritas gospel which Butler and Uriah Smith were holding on to and the agape gospel which Waggoner and Jones were preaching. The superficial issue was the law in Galatians but the real issue was that man is still under the law: “He has to do his part.”

So the caritas gospel is partly of God and partly of man. Are we saved by faith alone or are we saved by faith plus works? Neither. We are saved by faith that works. Salvation is in the agape gospel, because God’s love is unconditional; God’s love is unending; God’s love is seeking after man

not to punish him but to save him. Therefore salvation, according to the agape gospel, is God's gift, not to good people, or people who are trying to be good, but to sinners. That is how the New Testament presents it. John 3:16:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

In Romans 5:6-10, Paul is describing to us the love of God in relationship to our salvation:

You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, while we were God's



enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

In this passage, we discover that God saves us in spite of four things:

1. while we were powerless, helpless
2. while we were ungodly
3. while we were sinners
4. while we were enemies

God reconciled us through the death of His Son.

“But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” That’s the agape gospel. Ephesians 2:4-6:

But because of his great love [agape] for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved. And God raised us up with Christ and seated us with him in

the heavenly realms in Christ Jesus....

Please notice: while we were still dead in sins, He saved us. While we were still sinners, He saved us.

Another text that is a very good tool to use against the Devil when he tries to discourage you is 1 Timothy 1:15:

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners — of whom I am the worst.

The devil will come to you many times and say, “You are not good enough to be saved.” And he is right, no one good enough to be saved: “Here is a trustworthy [true] saying that deserves full acceptance [It is not only true but it needs to be accepted] that Christ Jesus came into the world to save sinners.” Then Paul adds — not in the past tense, but in the present continuous tense — “of whom I am the worst.” Paul placed his hope of salvation not in his accomplishments as an apostle

but in the love of God and in His saving activity in Jesus Christ.

One more text: Titus three. When we read the New Testament, it is clear all the way through. In Titus 3:1-6, the apostle Paul gives us some admonition:

Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one [No gossiping!], to be peaceable and considerate [to be no visitor of the Icabod tavern], and always to be gentle toward everyone. At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. [This is how we were.] But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior....

Have you got it? We were wretched, miserable sinners, but God's love appeared, the kindness and love of God our Savior toward men appeared. God did not come to us because we did something good, but — because of His mercy — He saved us.

That is the agape gospel. In other words, the eros gospel is salvation by works. It is good advice. The caritas gospel is salvation by faith plus works. The caritas gospel is conditional good news. The agape gospel is unconditional good news.

There is confusion that we are facing between caritas and agape. What comes first, forgiveness or repentance? If you say repentance comes before forgiveness you are preaching a caritas gospel. You are saying, "Repent first, before God forgives you." The Bible teaches that it is the goodness of God that leads us to repentance. I repent because God has already given me Jesus Christ, not because I want to be forgiven. What comes first, justification or faith? Paul tells us in Romans 5:18:

Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.

By one man's obedience, justification to life came to all.

Legally, all men and women today have been justified in Christ. Faith only makes it effective. God doesn't justify me because I believe. I believe because God has already justified me. My faith doesn't bring justification. My faith only makes effective something that is already there. We need to be clear what gospel we are preaching. As long as we make the gospel conditional good news, we will always be giving advice.

An issue of the Adventist Review carried an article on "sidetracking by the leadership." The author said, "I have been traveling quite a bit in North America and everywhere I go, one request is always made: 'Please tell your pastors to preach from the Bible; we are tired of exhortation. We

want to be fed from the Word of God.’” People are tired of exhortation; they want good news. The good news is the agape gospel.

You might be wondering, “What does all this have to do with ‘The Sanctuary Polluted,’ our theme for this study?” Please turn to Daniel chapter eight. I have to remind you that the text that brought about the birth of the Seventh-day Adventist Church is verse fourteen. We as a people have come under fire because of our interpretation of Daniel 8:14:

He said to me, “It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.”

We have come under fire from non-Adventist scholars and in more recent years from some of our own Adventist scholars, including the man who wrote the the Daniel commentary for the Seventh-day Adventist Commentary.

One of the principal arguments against our

interpretation is that it is out of context. I will be dealing with this point in the near future. At that time we will look at the context of the book and the chapter. Daniel 8:9-12 is the context of the unit, which is also extremely important:

Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land. It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the commander of the army of the Lord; it took away the daily sacrifice from the Lord, and his sanctuary was thrown down. Because of rebellion, the Lord's people and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.

What is the context telling us? Simply this: the "little horn" has polluted the sanctuary of God and has cast the truth of the sanctuary to the ground and is prospering. We have already discovered that the sanctuary of God is His model plan of

salvation. In other words, the sanctuary of God is the gospel in type. Since the little horn belongs to the New Testament dispensation, this passage is simply saying the little horn has cast the gospel to the ground and has prospered.

The question in verse thirteen is, “How long are you going to allow the truth of the sanctuary to be cast to the ground and trampled under foot?” Daniel 8:13:

Then I heard a holy one speaking, and another holy one said to him, “How long will it take for the vision to be fulfilled — the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the Lord’s people?”

And the answer is in verse fourteen:

He said to me, “It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.”



In other words, the caritas gospel, which was established by the papacy, thanks to Augustine's teaching on caritas, a mixture of I plus Christ: man must make himself disposable to God before God can save him. This is what has crept into the Christian Church, not only into the Catholic Church but even among the evangelicals who boast about preaching the gospel. They are preaching the conditional good news. For example, most of them use the "in Christ motif" only for the believer — you have to believe first before God puts you in Christ.

The Bible doesn't teach that! God puts all people into Christ, before they believe. Faith only makes it effective. Faith doesn't justify a person. We are already justified in Christ, but faith makes it effective. The caritas gospel has dominated the Christian Church but the question is: "How is God going to cleanse the sanctuary?" I believe that God is using the Advent Movement to do it.

Beginning in Revelation 10:9-10, we have a description of the great disappointment that was the

result of Daniel 8:14. Revelation 10:7-10:

“But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets.”

Then the voice that I had heard from heaven spoke to me once more: “Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land.”

So I went to the angel and asked him to give me the little scroll. He said to me, “Take it and eat it. It will turn your stomach sour, but ‘in your mouth it will be as sweet as honey.’” I took the little scroll from the angel’s hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour.

The book was sweet in the mouth but bitter in the belly. After the disappointment, God gave a command to these flocks who were disappointed (Revelation 10:11):

Then I was told, “You must prophesy again about many peoples, nations, languages and kings.”

The word “prophesy” means “proclaim.” We must proclaim again the three angels’ message, which is the everlasting gospel. That is why the Devil has done his very best to try to prevent this movement from fulfilling its mission. So far, he has had much success. We are still wrestling with the issue, “What is the true gospel?”

This brings me to Ellen G. White. Remember what we have covered in the In Christ Motif and in the doctrine of righteousness by faith. In the New Testament, salvation is spoken of in two phases: “You in Christ,” which is all of God and which is meritorious and which has no human contribution, and “Christ in you” which involves human cooperation. Now Sister White does the same thing. The fact is that we need to ask ourselves when we read her, “Is she talking about salvation or is she talking about Christian living?” In Christian living, there is cooperation. In salvation,

it is a gift.

Now this was the issue in 1888. Sister white did not back up Smith and Butler. She backed up Waggoner and Jones and thus backed up the agape gospel. A couple of years later, she spoke to the ministers trying to explain the issue of justification by faith. That first sermon in Battle Creek is now for us recorded for us in Faith and Works, not “faith plus works” but “faith and works.” Ellen White clarifies the issue. It is justification by faith. There are two things in this book she condemns: “cheap grace” and the caritas gospel.

Here are three statements, the first one is on page eighteen:

“The danger has been presented to me again and again of entertaining as a people false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. The law of God has been largely dwelt upon and has been presented to the congregation almost destitute of

the knowledge of Jesus Christ and his relation to the law as was the offering of Cain. I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation....”

This is the caritas gospel. She didn’t use the term because she was not a theologian but she is condemning the concept, which is more important.

Here is the second quotation [page nineteen]:

“There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone.”

That’s Ellen G. White.

The third quotation is from pages nineteen and twenty:

“Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth.”

For the caritas gospel to be accepted as the agape gospel is what she is saying here. She continues:

“If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt [that is what God owes us], that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly [one hundred percent] of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy [which was going on at that time] is ended, as soon as the matter is settled

that the merits of fallen man in his good works can never procure eternal life for him.”

That is Ellen G. White’s definition of the gospel. [My comments in brackets.]

There are two problems:

1. The great majority of Ellen White’s writings is dealing with Christian living and so people who read what she says about Christian living put their caritas spectacles on and make her sound as if we have to do something to be saved. Please be careful and ask yourself, “What is she talking about: salvation or Christian living?” Christian living is also sometimes spoken of as salvation. But what kind of salvation? In terms of what God is doing in me which has no merit, but is effective witness, or is she talking about what takes me to heaven? There, there is no merit at all. She describes the righteousness of Christ as a “heavenly loom in which there is not a single thread of human devising.” That’s her definition of salvation.

2. The second problem is compilation. When you read compilations, you have no way of knowing the context, and you can make Ellen G. White say anything you want through compilation. Someone got a book to me the other day that is trying, through compilation, to prove that Ellen G. White contradicts the Bible. Either the statements of the Bible or from Ellen G. White are all taken out of context. You can make Ellen G. White say anything you want. There are two extremes that we must avoid:

1. Throwing her out of the window because, if we do, this church will collapse.

2. Misusing her.

I want to set the record straight. When I said I do not use her in the pulpit, I did not mean I do not believe in her or in her authority or in her inspiration. I think we need to use her correctly. I must explain what I mean by misusing her.



1. When we use the Spirit of Prophecy to prove or defend our truth instead of using the Bible, we make the Spirit of Prophecy the yardstick of truth and that is misusing her.

2. When a truth is presented from the Bible and you come to me and say, “I will not accept it unless you can prove it to me from Ellen G. White,” that makes Ellen G. White the ultimate authority and this is misusing her. She would be against you for doing that.

3. When the main thrust of our message and our witnessing is from Ellen G. White instead of from the Word of God, we are unconsciously or consciously substituting Ellen G. White for the Bible, and that is misusing her.

Ellen White has made this statement: “My writings are the lesser light to lead us to the greater light” that is the Bible. When we fail in this objective, we are doing a tremendous injustice both to the church and to Ellen G. White and we rightly deserve to be called a cult. We must defend our

message from the Word of God alone. It is the measuring stick; but we must use her to understand the Word of God. Ellen G. White teaches that we are not saved by faith plus works but we are saved by faith that works. That's her teaching and that's exactly what the agape gospel is.

Study well two texts. First, Ephesians 2:8-10:

For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no one can boast. For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Verses 8-9 say we are saved by grace, it is a gift without works. But verse 10 says God created us in Christ to do good works. As believers, we must now walk in it. Look also at Titus 3:5:

...He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by

the Holy Spirit....

Verse 8 goes on to say:

This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

We who believe must devote ourselves to good works.

We must present a true gospel. Salvation is a gift of God to sinners. The fruit is holiness of living. We must never add our works toward our salvation. The moment we do that we are making the gospel no longer unconditional good news but conditional good news. Because we cannot meet those conditions, we become discouraged and lose the way. I thank God that He did not wait for me to become good before He saved me, but while I am yet a miserable sinner He comes to me and says, “Jack, I have already reconciled you through

the death of my Son. Will you please accept this gift?" May that be the same for you. May God bless us that we will preach a true gospel as we restore it and witness it to a perishing world.

## Chapter 10

# Behold the Lamb

### John 1:29-31

The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world! This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’ I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel.”

In chapter one, we studied the courtyard of the sanctuary in the wilderness. It was 150 cubits by 50 cubits and made up of two squares of 50 cubits each. The western square which housed the sanctuary and its furniture represented Christ’s heavenly ministry. The eastern square which had the laver and the altar of burnt offering represented the earthly ministry of Christ.

Let us focus on the altar of burnt offering

which was at the very center of the eastern square. It represented the central truth of Christ's earthly ministry which is the plan of redemption. It was not enough just to kill each animal as it was brought for an offering and take the blood. It had to be put upon that altar, and it had to be consumed. Two questions arise:

1. Why did the animal have to be totally consumed by fire?

2. Why was God so particular that the fire had to come from Him and not from any human source and what did this signify?

In Hebrews 12:29 we are told that God is a consuming fire:

...For our "God is a consuming fire."

On the cross, your sins and mine, the sins of the whole world, were totally and completely consumed. That's what John meant when he pointed to Jesus Christ and said, "Behold the Lamb

of God who taketh away the sin of the world.” Why was the fire from God and why could it not be from men? Every sacrifice on this altar taught that God’s judgment on sin was separation and death. The death portrayed was more than physical death. The wages of sin is eternal death — the second death. Romans 6:23:

For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

It was this death that Jesus experienced at the cross. This truth is beautifully brought out in *The Desire of Ages*, by Ellen G. White, page 753:

“The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father’s mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see

the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt."

The Christian Church has failed to see the true and supreme sacrifice of the cross. Satan has enshrouded the cross in darkness. He is quite happy if we Christians will decorate our churches or our bodies with crosses so that we dangle a golden cross on a chain around our necks. He is quite happy when we preach about the cross as long as we don't know the truth that took place there on the cross.

There are two things that Satan has convinced the church to believe in that has caused the hiding of the truth of the cross. One is the immortal soul. You can never fully understand and appreciate the cross as long as you believe in the doctrine of the immortal soul. The second way that Satan has enshrouded the cross in darkness is to get us to



look at the cross with Roman spectacles and not Jewish. Let us look through the Jewish spectacles and not Roman. The cross meant something completely different to the Jews than it did to the Romans.

The cross was invented about 600 years before Christ by the Phonecians. They, among other things, worshipped mother earth. So they did not want to pollute the earth when it came to the death of a criminal. Therefore, they invented the cross, so that the criminal would die above the earth and the earth would not be polluted. The Egyptians adopted the cross and, from the Egyptians, the Romans borrowed the cross and refined it. It became an art with the Romans. They used it for capital punishment for the worst criminals and especially for run-away slaves. It was an instrument not only of torture because it involved three to seven days of tremendous suffering — physical and mental — before death took over, but it was also a symbol of shame. The Romans never crucified Roman citizens because it would bring disgrace to their country.

The cross meant something entirely different to the Jews. First, they never practised crucifixion, and secondly, they detested it. And they had good reason for that. We could never fully understand the cross and what took place there unless we see it through Jewish spectacles, since the New Testament was written by Jews, excepting for Luke.

In Philippians chapter two, we have that wonderful chapter we call the *knosis* or the emptying of Christ. Paul goes through seven steps of the self-emptying of Christ. Let us look at the very last step in Philippians 2:8:

And being found in appearance as a man, he humbled himself by becoming obedient to death — even death on a cross!

What did Paul mean by that phrase? To the Jews there was something about the death on the cross that was different from every other death. That is why we need to look at it.

The central theme of New Testament teaching is Jesus Christ and Him crucified. It must become the central theme of the preaching of the church today. Read 1 Corinthians 1:17-18:

For Christ did not send me to baptize, but to preach the gospel — not with wisdom and eloquence [that is, not with philosophy], lest the cross of Christ be emptied of its power. [Notice that, to Paul, preaching the gospel is preaching the cross.] For the message of the cross is foolishness to those who are perishing [How can a man dying on a piece of wood be the Saviour of the world? It is foolishness!], but to us who are being saved it is the power of God.

In 1 Corinthians 2:1-2:

And so it was with me, brothers and sisters. When I came to you, I did not come with eloquence or human wisdom as I proclaimed to you the testimony about God. [Paul did not preach philosophically, but he preached the word of God.]

For I resolved to know nothing while I was with you except Jesus Christ and him crucified.

The central theme of New Testament preaching is the cross. Unless we understand the cross, we have not understood the gospel. This statement is taken from Gospel Workers by Ellen G. White, page 315:

“The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God from Genesis to Revelation must be studied in the light that streams from the cross of Calvary.”

The cross is extremely important. Here are three reasons why it is important to us:

1. The cross purchased our redemption:

Romans 3:24:

...And all are justified freely by his grace

through the redemption that came by Christ Jesus.

Galatians 3:13:

Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a pole.”

Colossians 1:14:

...In whom we have redemption, the forgiveness of sins.

Titus 2:14:

...Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

Hebrews 9:12:

He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining

eternal redemption.

In Hebrews 9:1-7, Paul had just described the earthly sanctuary and its services and, in verse 8, he said:

The Holy Spirit was showing by this that the way into the Most Holy Place [that is the way into the heavenly sanctuary] had not yet been disclosed as long as the first tabernacle was still functioning.

That is the type did not come to an end until the cross. Therefore the type (verse 9) was a figure of the time then present:

This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.

Then in verse 12 he said:

He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place

once for all by his own blood, thus obtaining eternal redemption.

On the cross He obtained eternal redemption for us.

Read also 1 Peter 1:18-19:

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect.

We were bought back by the precious blood of Jesus Christ. When Adam sinned he handed the human race over to Satan. On the cross, God bought it back. He bought it back that He may share heaven with you and me. And that's the good news! That's why the cross is important.

**2.** The cross of Christ reconciled the sinful human race to a holy God. In the earthly sanctuary, the priest himself was a sinner. That is

why there was a veil between him in the Holy Place and the God of heaven who dwelt in the Most Holy Place. There was always this veil. And on the Day of Atonement, when he went into the Most Holy Place, he had to offer a sacrifice for himself and for his family because he was a sinner. There was always this barrier. But on the cross God tore apart that barrier and He opened the door for us sinful beings to come directly to Him through His son Jesus Christ.

In Hebrews 10:19-22, we are told:

Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body [It is through the flesh of Christ that Jesus took away the sins of the world and God consumed it on the cross.], and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies



washed with pure water.

That is what Christ did on the cross. He reconciled us to a holy God.

Romans 5:10-11:

For if, while we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

That is, at-one-ment with God. 2 Corinthians 5:18, Ephesians 2:16, and Colossians 1:20 say the same thing. 2 Corinthians 5:18:

All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation:

Ephesians 2:16:

...And in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

Colossians 1:20:

...And through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

**3.** The cross of Christ was the supreme manifestation of God's self-emptying love. We have already covered the true definition of God's love. We saw that it was agape. On the cross we see the agape love of God manifested in the death of our Lord Jesus Christ. Romans 5:8 is in contrast to verse 7, here:

Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die.

Human beings only know how to die for their good ones and even then all human beings do that. A father was willing to give his life for his son. In verse 8 we are told:

But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

The supreme manifestation of God's love for us was the cross. John 3:16:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

To appreciate this, we have to look at the cross through the spectacles of the Jews. We look at the cross, not with Roman eyes, which is how the Christian church and many Christians here are doing, but we must look through Jewish eyes. To the Romans, the cross was a capital punishment for the worst criminals and for run-away slaves. Rome did not crucify Christ. You will say, "The Romans

did the act,” and that is true. But when Pilot turned to the Jews and said, “You go and crucify Him,” and washed his hands, he was not doing that as an individual, but as a representative of the Roman Empire. As far as Rome was concerned, Christ did not deserve crucifixion. He was not a criminal nor was He a run-away slave. It was the Jews who crucified Him. The Roman soldiers were doing the will of the Jews and not of the Romans.

If the Jews did not practice crucifixion, why did the Jews want Him crucified? Let’s go step by step. In John 19:5, Pilot, to appease the Jews hoping that they would side-track from the cross, flogged Jesus Christ, put a purple robe of mockery and a crown of thorns on His head and brought Jesus before the people. John 19:5-6:

When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, “Here is the man!” As soon as the chief priests and their officials saw him, they shouted, “Crucify! Crucify!”

But Pilate answered, “You take him and crucify him. As for me, I find no basis for a charge against him.”

Rome found no fault in Christ to be crucified. The Jews found fault in Him. Verse seven tell us what that fault was. John 19:7:

The Jewish leaders insisted, “We have a law, and according to that law he must die, because he claimed to be the Son of God.”

This law was given to them by God Himself. The law they were referring to is found in Leviticus 24:15-16:

Say to the Israelites: “Anyone who curses their God will be held responsible; anyone who blasphemes the name of the Lord is to be put to death. The entire assembly must stone them. Whether foreigner or native-born, when they blaspheme the Name they are to be put to death.”

Now Jesus identified Himself with God. That

to the Jews was blasphemy and God said to the Jews, if somebody blasphemes, you put him to death. But God also stipulated how he was to be put to death: all the congregation was to stone him. Now the Jews knew the second half of this law. They were not ignorant about the stoning part. In John 10:30, Jesus makes the same statement that led the Jews to cry out, “Crucify Him.” He said:

“I and the Father are one.”

To the Jew that was blasphemy. So verse 31 says:

Again his Jewish opponents picked up stones to stone him....

This was not the first time they tried it. Were they being bad people or were they obeying the law of God? In their hearts, they were obeying the law of God. “Stone Him,” they said, but they failed because the hour had not yet come. So the Jews knew that stoning was the punishment for blasphemy. If they knew that, why did they cry out

in Pilot's courtroom, "Crucify Him"? Would Pilot not have allowed them to stone Him? No. That was not the problem. Then why were they crying out, "Crucify Him"? What did they have in mind when they cried out, "Crucify Him"? What were they thinking? To answer that we need to go to another passage in the Old Testament.

We read in Deuteronomy 21:22-23:

If someone guilty of a capital offense is put to death and their body is exposed on a pole, you must not leave the body hanging on the pole overnight. Be sure to bury it that same day, because anyone who is hung on a pole is under God's curse. You must not desecrate the land the Lord your God is giving you as an inheritance.

What is this text saying? Here is an illustration. Let us say that a Jew has committed a crime worthy of death. He is brought before the judge and the judge sentences him to death. There is hope for that man. He can go back to his cell awaiting execution and he can go on his knees and

he can say, “Dear Jehovah, please forgive me,” and God will forgive him. But if the judge had said, “Not only must you die but, after you die, your body is to be hung on a tree,” that meant to the Jew the unpardonable sin, the irrevocable curse of God. He went back to his cell a hopelessly lost man.

To cite an illustration of this, we go back to when God gave Abraham the land of Canaan; through Abraham, God gave Abraham the witness of Himself. Abraham then not only was the child of God but he also was God’s witness in Canaan. The children of Abraham after Jacob and Joseph were born had to leave Canaan and go to Egypt. Turn to Genesis 15 and listen to what God said to Abraham. God told Abraham that his children would leave Canaan and go to a foreign land. Genesis 15:13:

Then the Lord said to him, “Know for certain that for 400 years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there.”



Then, after 400 years, He would bring them back to the promised land. Why did He take Abraham's children out of Canaan for 400 years? It was because He was giving the Canaanites 400 years of probationary time in which to accept Jehovah. He had witnessed to them through Abraham and now He is giving them 400 years to accept. In verse 16 we are told:

“In the fourth generation your descendants will come back here, for the sin of the Amorites [an ancient term for Canaanites] has not yet reached its full measure.”

So when the Jews returned back to Canaan, any nation that attacked Israel was openly saying, “We reject the God of heaven.” They were committing the unpardonable sin. They were wilfully and deliberately saying, “God, we don't want you.” So God gave the commandment that they should be destroyed. Read Joshua 10 as an example of this. There were five kings in Canaan who joined together against the Gibeonites. The Gibeonites agreed to accept the God of Jehovah and joined

Israel, but the five kings said, “No, let us attack the Gibeonites because they have taken sides with Israel and their God.”

So the Gibeonites said to Israel, “Please, we need your assistance. We can’t defeat five kings.” And so Joshua and his army joined the Gibeonites and God gave Joshua a victory. Look at Joshua 10:5, where it lists the five kings of the Amorites that made war on Gibeonites:

Then the five kings of the Amorites — the kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon — joined forces. They moved up with all their troops and took up positions against Gibeon and attacked it.

Verse six tells how the Gibeonites sent again to Joshua for help:

The Gibeonites then sent word to Joshua in the camp at Gilgal: “Do not abandon your servants. Come up to us quickly and save us! Help us, because all the Amorite kings from the hill country

have joined forces against us.”

Verse 10 gives the outcome:

The Lord threw them into confusion before Israel, so Joshua and the Israelites defeated them completely at Gibeon. Israel pursued them along the road going up to Beth Horon and cut them down all the way to Azekah and Makkedah.

Joshua took the five kings captive and brought them before Israel and listen to what he said in verses 25 and 26:

Joshua said to them, “Do not be afraid; do not be discouraged. Be strong and courageous. This is what the Lord will do to all the enemies you are going to fight.” Then Joshua put the kings to death and exposed their bodies on five poles, and they were left hanging on the poles until evening.

Joshua simply followed the commandment of the Lord found in Deuteronomy 21:22-23:

If someone guilty of a capital offense is put to death and their body is exposed on a pole, you must not leave the body hanging on the pole overnight. Be sure to bury it that same day, because anyone who is hung on a pole is under God's curse. You must not desecrate the land the Lord your God is giving you as an inheritance.

He was saying to Israel, "These kings opposed us and Jehovah and rejected Him. They had committed the unpardonable sin and this is the curse of God upon them — the irrevocable curse."

When the Jews cried out, "Crucify Him," to them crucifixion was synonymous to hanging on a pole (or tree). That's why they detested crucifixion because it meant the unpardonable sin. So when they cried to Pilot, "Crucify Him," they were not simply crying to see Jesus die. They wanted more than that. They wanted the curse of God to come upon the only begotten Son. That's what they cried for. "Curse Him, God, curse Him!" Did God listen to their request? We find the answer in Isaiah 53. The answer to that question is "yes," but

for a very different reason. God brought the curse upon the human race who deserved it, upon His Son — not because Jesus blasphemed. God Himself on more than one occasion addressed Himself to Jesus Christ (Luke 3:22):

...And the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.”

Then, as far as God is concerned, Jesus had never blasphemed. Then why did God answer the prayers of the Jews? Why did God allow Jesus to be crucified?

Isaiah 53:4-5:

Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. [God did strike Him.] But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his

wounds we are healed.

What kind of punishment? The punishment of God abandonment! The punishment of the second death.

We read in Hebrews 2:9:

But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

“He tasted death for every person.” He did not taste the first death for everyone because believers also die the first death. He tasted the second death for every man, woman, and child, and that is why I read in Revelation 20:6 that for those who accept Christ, “The second death hath no power over them.”

Blessed and holy are those who share in the first resurrection. The second death has no power

over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

Because there is another who tasted the second death for them — Jesus Christ.

Isaiah 53:10-11:

Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand. After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

In Romans 8:32 we read:

He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things?

“God did not spare His own Son.” Why is it

that God did not spare His own Son? Three times there in Gethsemane, Jesus cried out with bloody sweat (Matthew 26:39b):

“My Father, if it is possible, may this cup be taken from me.”

What was the cup? It was not crucifixion. It was not the physical torture of the cross. It was the wages of sin — the terrible agony of God-abandonment. And the Father said, “No, I will not spare you.” because, “If I spare you, the world is lost and I sent you to this world, not to condemn the world but to save the world. You have to die. You have to experience the death that they would experience at the end of the millennium.” So Jesus, as He hung on the cross cried out, “Father, Father, why have you forsaken me?” Matthew 27:46:

About three in the afternoon Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” (which means “My God, my God, why have you forsaken me?”).



Jesus was not acting. He was not a Hollywood actor who was reading His script and using it at the right time. That cry came from the depths of His heart. As He hung on the cross something happened. Notice the second paragraph of this quotation:

“Satan with his fierce temptation wrung the heart of Jesus.” —Desire of Ages, p. 753.

In Luke 23:35, 36-37, 39 we see the temptation with which Satan wrung the heart of Jesus Christ:

The people stood watching, and the rulers even sneered at him. They said, “He saved others; let him save himself if he is God’s Messiah, the Chosen One.”

The soldiers also came up and mocked him. They offered him wine vinegar and said, “If you are the king of the Jews, save yourself.”

One of the criminals who hung there hurled

insults at him: “Aren’t you the Messiah? Save yourself and us!”

Three times Satan came to Jesus through three different groups:

1. He came through the priests.
2. He came through the soldiers.
3. He came through the thief on His left-hand side.

Each time the issue was the same: “Come down from the cross and save yourself.” The problem was that, if Jesus came down from the cross and saved Himself, He could not save us at the same time. This was the ultimate choice. Jesus could have come down independent of the Father for the Father had forsaken Him as far as His feelings were concerned. Independent of the Father, He could have grabbed hold of divine power and saved Himself.

Satan is not dumb. He has never tempted me to turn pebbles into doughnuts because he knows I

can't do it. He will never tempt you to do something that you cannot do. He is not a fool, but he knew who Jesus was. The Jews may not have known Him but He knew that He was the Son of God. He knew that Jesus had power to come down and save Himself. It was with this that he wrung the heart of Jesus. He said, "Jesus, don't be a fool. These people are mocking you. They have crucified you. Your disciples have deserted you. Come down and save yourself." Jesus could have done that, but He knew that, if He came down, you and I would be eternally lost. He chose to die not the first but the second death that we may be saved. In other words, on the cross He demonstrated what agape is — that He loves us more than Himself! That's the kind of God we worship. He was willing to say "goodbye" to life forever that we may take His place. Therefore, you can never doubt God when you know this. That is why I would like to remind you of this statement. Here are the last two sentences of the first paragraph:

“The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish

pierced His heart with a sorrow that can never be fully understood by man.”

Why not? Because no man since Adam has ever died the second death. Only Christ has experienced it. And He did it that no man should die the second death.

“So great was this agony that His physical pain [which we give to Him because we look at the cross with Roman eyes] He hardly felt. [Not that it wasn’t there, but pain is relative. What He felt was the agony of God-abandonment.] Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror or tell Him of His Father’s acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race [which is at the end of the millennium]. It was the sense of sin bringing the Father’s wrath upon Him as man’s substitute that

made the cup He drank so bitter, and broke the heart of the Son of God.”

This is what the disciples saw, because they were Jews. They did not look at the cross with Roman eyes but through Jewish eyes. And when Paul said, “even the death of the cross,” he meant, “even the curse of God.” We know that this is the case. We read in Galatians 3:10:

For all who rely on the works of the law are under a curse, as it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.”

This text applies to all. We are all under the curse of God because none have kept the law perfectly. Verse thirteen:

Christ redeemed us from the curse of the law by becoming a curse for us [yes, God did make Him a curse, not for blasphemy, but for us], for it is written: “Cursed is everyone who is hung on a pole.”

Again, Paul is quoting Deuteronomy 21:23b:

...Anyone who is hung on a pole is under God's curse.

This is the cross of Christ that the disciples saw. And when they saw their Saviour tasting the second death for them, all their selfishness disappeared and they were transformed men. They were ready now to go into the work and turn the world upside down because the love of God had constrained them.

Let us continue this quotation from The Review and Herald, 1 April 1890:

“In dying for sinners, Christ manifested a love that is incomprehensible. And in beholding this love [this agape love] the heart is impressed, the conscience is aroused and the soul is led to inquire what is sin that it should require such a sacrifice for the redemption of its victims?”

When you realize the cross of Christ, I hope you will never say when the nominating committee comes to you and asks, “Will you serve in this capacity,” “I don’t have the time.” If you do, you have not realized the cross of Christ. We must be willing to turn the world upside down. We need to see the cross, not as a piece on wood on which a man died but see the Son of God willing to say “goodbye” to life forever that we may live in His place. May God bless us!

## Chapter 11

# Strange Fire

### Leviticus 10:1-3

Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the Lord, contrary to his command. So fire came out from the presence of the Lord and consumed them, and they died before the Lord. Moses then said to Aaron, "This is what the Lord spoke of when he said: 'Among those who approach me I will be proved holy; in the sight of all the people I will be honored.'" Aaron remained silent.

When God instructed the children of Israel to build a sanctuary that He may dwell among them, He made it very clear to Moses that they were to build it exactly according to the pattern of the heavenly sanctuary which God had shown Moses. God was very clear that there was to be no deviation from the pattern. The reason for this is



that everything in the sanctuary revealed the glory of God.

In the last study, we looked at the significance of the fire that came from God Himself and consumed the sacrificial lamb. We saw that this fire which consumed the lamb on the brazen altar represented God's just wrath on His Son Jesus Christ in order that we might be liberated from sin. In other words, we saw that God made Him to be a curse for us, that we might be redeemed from that curse. We discovered that curse was God the Father and the Son, out of love, submitting themselves to the full and complete wages of sin which is the second death. God did not spare His Son the full agony. Remember that it hurt the Father as much as it hurt the Son. It was painful to the Godhead but it was essential for our salvation.

The devil has always tried to enshroud this truth — the supreme sacrifice of Christ — in darkness. When that is done, the King James Version of the Bible calls it “strange fire.” In some modern translations it is called “unauthorized fire.”

In Leviticus 9:24, we read:

Fire came out from the presence of the Lord and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.

In other words, here we see God revealing the truth of the cross. His wrath was poured upon our sin in the person of Jesus Christ. It was our sins that were consumed in Jesus Christ. They were not consumed in us. We are dealing with the objective facts of the gospel. We have not come to the application. That we will do in a later study, but here we are dealing with what God did to you and to me in Christ. That's the foundation. If we get the foundation wrong, the building will be wrong. So do not apply this to yourself at the moment; we will come to that later. We are looking now at what God did to His Son because out of love He wanted to redeem us.

When we read in Leviticus chapter 10 of the two sons of Aaron, Nadab and Abihu, using

unauthorized fire, the question we must raise is, “Why did God bring fire and zap them?” We must not get the picture that God is a cruel God who is waiting for every mistake that you make that He may zap you. That is not why God did that. If we look at the context, the implication in verse nine of this chapter is that these two men were drunk. The Spirit of Prophecy confirms that. In Leviticus 10:9, the Lord told Aaron:

You and your sons are not to drink wine or other fermented drink whenever you go into the tent of meeting, or you will die. This is a lasting ordinance for the generations to come,....

These two men were intoxicated and, therefore, the devil led them to use unauthorized fire and, by doing that, they perverted the truth of the cross as given in the type. God was warning Israel that you do not tamper with the gospel. If you do you will receive the wrath of God without mercy.

In the book of Galatians, this strange fire appears in New Testament times. It was brought

by the Judaizers. They perverted the gospel that God had given Paul to preach to the Galatians. Notice how Paul looked upon this perversion and the people who did it. The Galatian Christians were converted by Paul. He had established them in Jesus Christ and Him crucified. He had established this church in the province of Galatia and had left them. Then the Judaizers came and perverted the gospel and the Galatians fell for it.

This is what Paul says in the first chapter of his letter to them. In Galatians 1:6-9, he says:

I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel — which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be

under God's curse!

May the fire of God come and burn him up! That's the Old Testament terminology: "As we have already said, so now I say again." He is repeating his warning because he wants the Galatians to take this seriously. "Do not tamper with the truth of the gospel. If any man preach any other gospel to you than you have received, let him be accursed." This is exactly what Nadab and Abihu did when they brought this strange fire. They were perverting the truth as it is in Christ.

We are living today where the Christian Church is confused about the cross. The devil has enshrouded the cross in darkness and he has done it by strange fire. Let us look at four kinds of strange fire. We touched on the first one in the last chapter. When you try to look at the cross through the Roman perspective, you will go wrong. To the Romans, the cross was simply capital punishment. We agree, it was a terrible way of dying. It was painful. It was shameful, but it was still something that man inflicted upon man.

The Jews did not look at the cross as men inflicting upon man. They saw it as God inflicting it upon man. We saw in the last study that the cross to the Jews was the irrevocable curse of God upon sin. Therefore, we must never look at the cross through Roman spectacles. It was not the Romans who cried, “Crucify Him”; it was the Jews. When they cried “Crucify Him,” they were not thinking in Roman mentality. They thought as Jews. They knew that there was a commandment in Deuteronomy that when anyone was hanged on a tree, he was cursed from God. And, of course, Paul, who was a Jew, takes this up in Galatians 3:13 and says, “Christ was made a curse for us.” Then he quotes Deuteronomy:

Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a pole.”

I have mentioned the second problem which is the doctrine of the immortal soul that crept into the Christian Church after the Jewish disciples had

died and the church leadership fell into the hands of the Greeks. The Greeks believed in the immortal soul. It is not a Hebrew concept but a Greek concept. When the doctrine of the immortal soul crept into the Christian Church, it created a problem.

The Bible is clear. Romans 6:23a:

For the wages of sin is death....

The Old Testament is clear. For example, Ezekiel 18:20a:

The one who sins is the one who will die.

According to scripture, death is the cessation of life. In other words, death is goodbye to life. The life which we have — created life — had a beginning; therefore, it can have an end. Adam never had immortal life. He had conditional immortality. If we teach that man has immortal life (the word “soul” means life or the life principle) and, if a man has an immortal soul, it

means that the life can never die. Then what do we do with the wages of sin? We will have to give it a different definition.

The definition the Christian Church gave to the wages of sin is “burning in hell fire forever and ever.” We had to come up with some kind of solution because we had given man an immortal soul. Now here is the problem and it’s twofold:

**1.** Is Christ burning in the fire today? No! Then He has never borne the wages of sin. If He ever went into the fire, He was there for only three days. I can see why the Devil is saying, “Unfair.” Why should I burn forever, when Christ who took the punishment of the sin burned only for three days? Unfair!

**2.** The second problem is that you, therefore, define death as simply the separation of the body and the soul. Which meant that all that Christ suffered on the cross was physical torture. All He had to do was screw up His will power and say, “I’m going to hang on, for after three days my soul



will go up to heaven.” Where is the sacrifice?

There are human beings, some of them Christians and some non-Christian, who have suffered physically more than Christ. So what do you do with the supreme sacrifice? I don't mind suffering three days if I'm going to live through eternity. But on the cross Jesus was saying “Goodbye” forever. There was no hope for Him. He was willing to take the full curse of sin which is eternal separation from His Father, for our sakes.

So the doctrine of the immortal soul has enshrouded the cross in darkness and deprived the truth of its glory. That is why the real issue of the immortal soul is not that of spiritualism. Yes, that is part of the problem, but the real reason why the devil has introduced the doctrine into the church is to deprive it of Christ's self-emptying love.

Now there is a third problem that came into the church through the door of liberal theology. Unfortunately, it is creeping into our church through some professors of our colleges. It is

called “the moral influence theory.” Romans 3:25 is one of the texts that has created the problem. Read verse 24 to get the context:

God presented Christ as a sacrifice of atonement, through the shedding of his blood — to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished....

Some translations will have the word “expiation” or “propitiation” instead of “sacrifice of atonement.” Now the Greek word is hilasterion. It is a word that was used in secular Greek to refer to pagan sacrifices offered to an angry god to appease him. Many of the liberal theologians did not like that, and they were correct, because Christ didn’t die to appease an angry god.

We must be clear that the word “wrath” in the Bible is very different from the word “wrath” in the dictionary. We must never project human wrath — which is anger, an emotional thing, primarily — to God’s wrath, which is a just thing. He simply lets

go of sin because sin is saying “goodbye” to God and God is saying, “All right, I’ll let go of you.” That is why the difference between the Roman cross and the Jewish cross was this: In the Roman cross it is man that is inflicting the punishment, but in the Jewish cross it is God, not for three days, but forever. That is the wages of sin because sin is saying “goodbye” to God forever. The result is that, when God says “goodbye” to you, the Source of life says “goodbye” to you, and when the Source of life says “goodbye” to you, there is nothing else left but eternal death.

We must be clear that Christ did not die to appease an angry God. We must never make a distinction between Christ as a loving person and God as an angry judge. God was, in Christ, reconciling the world to Himself. Look at 2 Corinthians 5:18-19:

All this is from God [God is the Source of all things], who reconciled us [It is God who has reconciled us] to himself through Christ and gave us the ministry of reconciliation: that God was

reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation.

Why is it that God did not impute our sins upon us, which is our just worth? Verse 21 tells us why:

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Jesus had not committed a single sin but God made Him to be what we are, that we might be made the righteousness of God in Him.

What the liberal theologians did was to get our minds detracted from the idea that Christ was not offered to appease an angry God; they went to the other extreme and beat away with the legal framework of the cross. In other words, they began teaching — and this is what is creeping into our church — that Christ really did not have to die to save us. He only died to demonstrate that He loved us. This is just like the U.S. aid in giving money to

the third world. We gave it to Nicaragua for political diplomacy so that we could keep those nations on our side in our fight against the communists. The communists had a goal that in 50 years they would have the whole world in their hands, including the United States. It was a battle between two super powers. Of course, we gave aid to show that we love them and we wanted them to join our side.

The theory is in theological teaching that God allowed His Son to be tortured by man to show this world that He loved us. It was only a demonstration, the theory says. Now it is true that, on the cross, we see the supreme sacrifice of Christ in the sense that Christ emptied Himself and revealed His agape toward us. But the moment we remove the legal framework from the cross, there is no need for Him to die the second death, because it is the law that demands the wages of sin. So all we have left to present is physical torture.

As has been stated there are many who have died a physical death worse than Christ. There was

Balinda, a young French girl during the French Revolution who was caught by the French people who were against the Bible and was asked to deny Christ. She refused. She had long hair and they held her by the hair and dragged her through the cobble streets of Gaul for three days keeping her head on the cobble stones. At the end of that time they tied her up by the hair and said, “You give up Christ or you die.” In a faint whisper she said, “I am a Christian.” So they put her into a net and brought an angry bull to charge her. One of the horns went right through her body and slowly she died that cruel death. Yet all the time she had a hope. God never removed that hope from her.

On the cross the hope for Christ was removed! That is what makes His sacrifice supreme. And the moral influence theory has deprived us of the very thing they are trying to bring out. They have robbed the world of the assurance of salvation by removing the legal framework of the cross. We must be clear that, while Christ did not die to appease an angry God, justice had to be met, otherwise God becomes an unjust God. The

difference between a pagan god and our God is this that the pagan god demands a sacrifice from you. In Christianity, God Himself is the sacrifice. We cannot call that pagan when it is far from the pagan concept.

To confirm this we read in 6 Bible Commentary, p. 1099:

“Justice demands that sin be not merely pardoned but the death penalty must be executed. God, in the gift of His only begotten Son met both these requirements. By dying in man’s stead Christ exhausted the penalty and provided the pardon.”

When we forgive our children when they have done wrong, we are not really forgiving. We are excusing.

I was at a meeting when I was in Nairobi, Kenya. I was coming to the meeting and couldn’t find a parking place. I looked and looked and finally found one marked for “embassy cars only.” You know the embassy has diplomatic immunity. I

parked my car there. When I came back from the meeting I found a policeman there. I waited at a distance hoping he would go because I, too, love my pocketbook. I'm a sinner, too. Finally, I went up to him and he said, "This is your car?" I said, "Yes." He said, "You have broken the law." I said, "So has this embassy car." He reminded me that this is an embassy car that has diplomatic immunity and I reminded him that I also was an ambassador. In fact I gave him the text in 2 Corinthians 5:20a:

We are therefore Christ's ambassadors, as though God were making his appeal through us.

He said, "How come you don't have your embassy number plate?" I said, "Because the kingdom I represent doesn't belong to this world and we don't need number plates."

He was a Roman Catholic. When he realized I was a pastor, he said, "I have committed a terrible sin. I am afraid to go to my priest because he knows me personally and I'm a policeman who is



supposed to uphold the law. If I confess it to you, will you ask God to forgive me?" I said, "Well, I don't have that privilege." I sat down and spent a couple of hours giving him a Bible study, giving him the gospel. It was good news. He said, "You mean there is hope for me?" I said, "Yes." He didn't really forgive me but he said, "Every time you come here and I am in charge you can be sure nothing will happen."

What he did was wonderful to me but was he just? No. He could be unjust in forgiving me because he was a sinner himself, but God cannot do that. He cannot forgive us by excusing sin! He loved us so much that He was willing to take the wages of sin upon Himself. That is where the moral influence theory has robbed the cross of its glory.

"The death of Christ proclaimed the justice of the Father's law in punishing the transgressor in that He consented to suffer the penalty of the law Himself in order to save fallen man from its curse." 2 Testimonies, p 201.

This is the definition that the disciples gave to the Greek word hilasterion; they did not give it a pagan meaning. We have a God who loves us to the point of being willing to be obedient unto death, even the death of the cross (God abandonment, the curse of God). Let us not rob the cross of its glory through this moral influence theory. It sounds wonderful, but it is a subtle way of robbing the truth of its gospel.

Now we will turn to the fourth strange fire. It is a philosophical argument. The question that is raised by many, especially intellectuals is, “How could Christ actually experience the second death?”

1. He predicted His resurrection.
2. He promised the thief on the cross that he would be with Him in paradise that day.
3. He actually rose from the dead.

#### 4. He was God.

We do not have all the answers to these arguments. We will be spending eternity studying the science of the cross. We cannot explain all the details. It is too great a problem to explain or to understand. But I will give you what has satisfied my own understanding and how I met these objections in my own mind.

1. It was not the cross that killed Christ. It was sin. We will look at the fifteenth chapter of Mark. Jesus was dead now. Joseph of Arimathaea had asked for His body to bury it. Notice the reaction of Pilot. Mark 15:44:

Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died.

Why was Pilot shocked? It was because it was unheard of for a man to die within six hours on a cross. Impossible! The cross took three to seven days for one to die. It was a slow, lingering death.

Here was a man who died within six hours. Why?

Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died.

He would not believe Joseph of Arimathaea. He called the centurion. Verse 45:

When he learned from the centurion that it was so, he gave the body to Joseph.

So it was not the cross that killed Him.

In John 19:31-34 we have a different approach from John's account:

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus,

and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

Remember that the Jews did not want these men hanging on the cross all day and all night. There were two reasons. There was a law that they should not hang more than the evening. They should be killed. The next day was the Sabbath and these were holy men and they wanted to keep the Sabbath holy. Now that which kills a man hanging on a cross is suffocation. That which keeps him alive is raising his body by using his feet. The way they killed a person quickly was to break his legs. That's all. He could not raise himself and he died of suffocation. They did that to the two thieves and then they came to Jesus but they did not break His legs because He was already dead. But the soldier would not believe that so he pierced His side and when the water and the plasma came separately they knew. It was a sign. It was one of the ways they would find out if a

crucified person was dead. So we have two evidences that the cross did not kill Him. It was of a broken heart that He died.

2. It is true that Christ predicted His resurrection. It is true that He gave hope to the thief on the right hand side. It is true that He was God. When He hung on the cross as our Substitute we must never forget the knosis which is found in Philippians 2:6-7:

Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.

Knosis is the Greek word for the self-emptying of Christ. Paul says in verse six that He was equal with God but He emptied Himself. This meant that He gave up His independent use of His divinity. In another sense He gave up the authority of His own life. Yes, in Christ was life, original, unborrowed, underived. He could lay it down, and he could

pick it up but because of the incarnation and because of the knosis He gave up the authority of that. Which means that He was totally dependent, even for the resurrection.

By the way, if He had to raise Himself up, He had to be conscious. That means that He never died. Don't ask me what happened to His divine consciousness. I don't know. I am going to ask Him that question. "What happened to your divine consciousness since divinity could not die on the cross?" It can never die. I know one thing and that is that it was the Father who raised Him up. Turn to Acts 2:24, 32:

But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. ...God has raised this Jesus to life, and we are all witnesses of it.

We do not know what happened — I don't know — but we do know that it was the Father who raised Him up. How He did it is not the issue. He could do it through the Holy Spirit. He could

do it through the angels. He could do it by giving Christ permission, giving back the divine life but it was the Father who was the source of the resurrection of Christ. Romans 6:4:

We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Ephesians 1:20 testifies to the same fact:

...He exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms....

It was the Father upon whom Christ depended on all through His earthly ministry. “I can of mine own self do nothing,” was His constant testimony. John 5:19, 30:

Jesus gave them this answer: “Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because



whatever the Father does the Son also does. ...By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.”

In John 6:57 He said,

Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.

John 14:10 also says,

Don't you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work.

“It is not I but the Father who dwells in Me. He is the one who does the works.”

Thus we have a whole list of statements from Christ Himself that He was totally God-dependent. The Father had promised Him the resurrection.

That's why Christ could predict the resurrection because the Father had promised Him but notice what happened at the cross. Christ cried out in Matthew 27:46:

About three in the afternoon Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" (which means "My God, my God, why have you forsaken me?").

Now the Greek word for "forsaken" means to abandon forever. If the source of your resurrection says "goodbye" to you then the hope of the resurrection is gone. That's what happened at the cross. The Father separated Himself from His Son. So as far as Christ was concerned, He could no longer depend on the Father for the resurrection since His Father had turned His back to Him. That is as far as His feelings were concerned. We know that the Father had not forsaken Him but, as far as Christ was concerned, He could no longer see the Father through His feelings or any means of communication that He had when He cried, "My God, my God, why have you forsaken me?"

Jesus did not hear a whisper from heaven saying, “Son, I have not forsaken you.” There was no reply. In fact, He was enshrouded in darkness. He saw nothing but gloom. The only way left for Christ was to save Himself independent of the Father. He could have done that, but He refused to do it.

So there on the cross Jesus was willing to go through the full experience that the unbeliever will go through at the end of the millennium. There was one difference and that is that, when people die at the end of the millennium, they will have no choice because their probation has closed. If they had a choice they would never choose to die. I know that because they choose to attack the New Jerusalem because they don't want to die.

But Jesus had a choice. He could come down from the cross and save Himself. He deliberately and willfully chose not to for only one reason and that is that He loved us more than Himself. It is this love, this self-emptying love of God that was

revealed on the cross. This agape love of God is the love that must transform you and me. Look at John 12:32:

And I, when I am lifted up from the earth, will draw all people to myself.

When the world sees that the God we worship is a self-emptying God, a God who loves us and was willing to bear the full payment of sin on Himself, when we lift up such a Christ, there will be a drawing power.

No one should be brought into a church through fear. My wife and I both came into this church through fear. The investigative judgment was preached in such a way that I was scared not to join this church. I joined God's commandment-keeping people in order that I may make it in the judgment. It took me years after I was in the ministry to discover that it was the love of God that must draw me to Him. If we draw people through fear, we have to motivate that fear by giving incentives in order to get people to work. We want

the love of God to control.

Let us read John 12:33-36:

He said this to show the kind of death he was going to die [the death of the cross — the death of the curse of God].

The crowd spoke up, “We have heard from the Law that the Messiah will remain forever, so how can you say, ‘The Son of Man must be lifted up’? Who is this ‘Son of Man’?”

Then Jesus told them, “You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. Whoever walks in the dark does not know where they are going. Believe in the light while you have the light, so that you may become children of light.” When he had finished speaking, Jesus left and hid himself from them.

I cannot explain all the ramifications but I know one thing and that is that Jesus was willing to

die that hopeless death for my sake.

John 13:31-32 says:

When he was gone, Jesus said, “Now the Son of Man is glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.”

In other words Christ said to His disciples, “Now you will see the glory, the self-emptying love of God.” And God said, “I am well pleased.”

No longer can the devil ever say to God, “You demand absolute love from your creatures. What about you God, do you love your creatures more than yourself? The law says you must love God with all your heart and you must love your neighbor as yourself. There is no self in God’s law. And Satan says to God, “Do you love your creatures more than yourself?” On the cross God said, “Yes, I love my creatures more than myself.”

It is because of this love that, when the wicked

die at the end of time, it is a strange act. My prayer is that the love of God will constrain you. You will go out not because you have to or because you want a star in your crown but to give all the glory to our Lord Jesus Christ.

It is my prayer that, as we behold Jesus Christ and Him crucified, we will react as the disciples did. When we perceive the love of God in dying for us on the cross, we will also love our neighbors, our brothers as Christ loved us. That will be the greatest demonstration that God can ever reveal through His church — the love of God reflecting from His believers. May God bless us as we grasp this truth and apply it to our lives.

## Chapter 12

# Christ Our Passover

### Luke 22:15-20

And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”

After taking the cup, he gave thanks and said, “Take this and divide it among you. For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.”

And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.”

In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you.”



Luke tells us that when Jesus met with His disciples in the upper room He said to them (Luke 22:15-16):

And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”

That was the last supper with His disciples as He brought His earthly mission to an end.

The passover was given to the Jews as a memorial service. It points to two things:

1. To remind us of the deliverance from the bondage of Egypt.

2. To point them forward to the coming of the Messiah who would liberate them from the bondage of sin.

Now Jesus had come and His mission was about over. Jesus at that Passover Feast replaced it

with what we call “The Lord’s Supper.” Like the passover, there were two things in the Lord’s Supper:

1. It is a memorial service of the life and death of our Lord Jesus Christ. “As often as you eat this bread and drink this cup you do show the Lord’s death...”

2. “...until He come.” It is pointing forward to the second coming of Jesus Christ, which to the Christian Church is the blessed hope.

Christ gave us two emblems or symbols — the bread and the wine in the passover feast. The two were the blood of the lamb which was applied to the door post and the flesh of the lamb that had to be eaten by all. Likewise these two emblems were to be eaten by the believers. We question as to why there were two. The grape juice points to the blood of Christ which cleanses us from all sin but that was not enough. Both symbols are important. We read in Matthew 26:27-28:

Then he took a cup, and when he had given thanks, he gave it to them, saying, “Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.”

In the Old Testament blood signifies life. Deuteronomy 12:23:

But be sure you do not eat the blood, because the blood is the life, and you must not eat the life with the meat.

Leviticus 17:11:

For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.

Shed blood simply means life laid down in death and, since the wages of sin is death, the juice represents the shed blood of Jesus for the remission of our sins. Hebrews 9:22:

In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

That is not enough; it is still negative. It does not make us righteous. It simply cancels our bad debt. It makes us neutral. So we need something else if we will qualify for heaven. That is what the body, the bread, represents. Hebrews 10:5-8:

Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased. Then I said, ‘Here I am — it is written about me in the scroll — I have come to do your will, my God.’”

First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them” — though they were offered in accordance with the law.

In verse nine:

Then he said, “Here I am, I have come to do your will.” He sets aside the first to establish the second.

God prepared a body for our Lord Jesus Christ. That body represents the corporate human race and, in that body, Jesus performed the perfect will of God.

The law requires two things from us. It requires obedience and it requires justice because we are sinners. In the doing of Christ, in His humanity, in that body, Jesus obeyed the law perfectly. He met the perfect demands of the law. That obedience could not cancel our disobedience so He went to the cross and He met the justice of the law. Therefore, the body represents the doing of Christ, the will of God, and the wine represents the dying of Christ which met the justice of the law. Therefore, in the body and in the blood, in the bread and the juice of the vine, we have the perfect and full righteousness of God prepared in Jesus Christ for us.

That is the symbol of the bread and wine, but now we ask the question, “Why do we need a memorial service? Why did the Jews require a memorial service? The problem is that we are by nature egocentric. The natural tendency is for us to turn inward to ourselves. When we do that spiritually, we see failure, disappointments, reservations, broken promises, and discouragement. Then the devil comes to us and he says, “No, you are not good enough to be saved.” Here is our problem. We are by nature legalistic and legalism is simply looking at yourself for assurance and for hope. Jesus knew that so He instituted the Lord’s supper in order to turn our eyes from earth to Him. He designed the Lord’s supper that we may realize and remind ourselves that, as the hymn says, “My hope is built on nothing less than Jesus Christ and His righteousness. I dare not trust the sweetest frame but wholly lean on Jesus’ name.” We need to remind ourselves and, therefore, He introduced the Lord’s supper for us poor, miserable Christians because we are still sinners, to turn our eyes on

Jesus Christ. Only in Him are we complete; only in Him do we have assurance.

The devil is very clever. He doesn't want us to turn our eyes on Jesus, so he keeps reminding us about ourselves. He finds a nice little text in the Bible, for the devil knows the Bible, to keep us from coming to the Lord's supper. Everywhere I've been in my years in the ministry, in Africa, in Europe, and in North America, I come across my dear fellow-Christians who shy away from the Lord's supper. There is a text in 1 Corinthians 11:29:

For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves.

We take that one text and we look at ourselves and we say, "Am I really worthy to take the Lord's supper?" The devil reminds us of our failures and we say, "No, I'm not worthy." In my last church, at a fellowship dinner before the Lord's supper, one dear sister sitting at the end of the table said, "I

never take of the Lord's supper until I am sure I have confessed all my sins and I go to people and make sure that I make everything right before I take part in the Lord's supper." Four of the people sitting at that table did not come to the Lord's supper because they felt they had no way of correcting all their faults.

Paul is not saying that the believer who is unworthy brings damnation upon himself. He is saying here that if you take the Lord's supper flipantly, if you look at the Lord's supper as a common meal rather than a sacred service, then you are not realizing what it all means. Let's read the same text in the Today's English Version. It makes it much clearer:

For if you do not recognize the meaning of the Lord's body, when you eat the bread and drink from the cup, you bring judgment upon yourself.

In other words, when he takes the Lord's supper, it does not fulfill this promise. In the days of Paul, they had one cup. When it came to a



believer and he was thirsty, he didn't just take a sip, he took a drink. That is what Paul is correcting. Do not use the Lord's Supper to satisfy your hunger. If you are hungry, eat at home. This is a sacred service. You have come to remember the Lord's death, not to feed your stomach. He is not discussing unworthiness. He is talking about making a sacred service sacriligious by eating and drinking a common meal.

For those who have been shying away from the Lord's supper here is a text. Once we realize the bread and the juice represent the life and the death of Jesus Christ — which is the only thing that saves us — and we reject it, we are saying, “I don't want to be saved by Christ, I want to be saved by my own goodness.” Look at John 6:53-56:

Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will [guaranteed] raise them up at the last day. For my flesh is real food and my blood is real drink.

Whoever eats my flesh and drinks my blood remains in me, and I in them.”

We must not think that we are not worthy. There is not a single soul among us who is worthy. We are all sinners, one hundred percent, but our hope is in Jesus Christ. So I plead with you not to shy away from the Lord’s Supper because you are not good enough. You will never be good enough, even if you live as long as Methuselah. Our hope is in the Lord Jesus Christ and God knows that. This is a reminder. “We do show the Lord’s death until He comes,” because until He comes we will be sinners. Even if by performance we have reached the ultimate goal, by nature we are sinners. Until this corruption puts on incorruption, we need a Saviour. Until He comes, we will have this corruption to put up with. That is why we need a reminder. The Lord wants us to remind ourselves to turn our eyes upon Jesus Christ.

## Chapter 13

# Entering God's Sanctuary

We have been looking at the sanctuary message as the gospel in type. We saw that the sanctuary is God's model plan of redemption realized in Jesus Christ and Him crucified. Now we want to study another important aspect of the sanctuary message and that is our human response. The Bible, and especially the New Testament, does not only equate the sanctuary with Christ, but it also identifies the sanctuary with the believers and the church. We read in 1 Corinthians 3:16:

Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?

Also, 2 Corinthians 6:16 says:

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they

will be my people.”

Notice that the Bible is clear that not only is Christ the sanctuary but we as His people are part of the sanctuary.

In Ephesians 2:19, Paul is telling the Gentile believers that they are no longer strangers separated from God but they have become part of the fellow citizens of faith, that is the Jews and the household of God:

Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household,....

In other words, the Jews and the Gentile believers are now one. Verses 20-22:

...built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together

to become a dwelling in which God lives by his Spirit.

Then in 1 Peter 2:5:

...You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

We have already seen that within the courtyard of the sanctuary is the “in Christ motif.” Everything necessary and essential for our salvation now and in the judgment has already been provided and made available for sinful man. But because God is love and because God has created us as free moral beings, this wonderful gospel of salvation has to be made effective. Since God has made us free moral beings, we have to enter into Christ. We have to receive Him for that salvation to be effective and to be real in our experience.

Paul in Romans 5:17, the first half of the verse,

speaks of our position in Adam and notice that it is a natural position. It is something that we inherit because we are a part of the family of Adam. He says in Romans 5:17:

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

Remember that we have to receive. Jesus said as recorded in Matthew 11:28:

“Come to me, all you who are weary and burdened, and I will give you rest.”

In John 10:9, Jesus says:

I am the gate [He identifies Himself with the door or gate on the eastern side of the courtyard.]; whoever enters through me will be saved [not “may” be but “will” be]. They will come in and go out, and find pasture.

We will have peace, we will have assurance, but we have to enter in.

Now the question is, “How do we enter into Christ?” The answer is found in the Great Commission that Jesus gave to the disciples in Mark 16:15-16:

He said to them, “Go into all the world and preach the gospel to all creation....”

Go tell the world the truth as it is in Christ. Verse 16:

“...Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.”

Man is lost not because he is bad but because he deliberately and willfully refuses to enter into that sanctuary. For the moment he enters in, the righteousness of Christ engulfs him. Outside the courtyard, we are still lost sinners, even though —

in Christ — the whole world is redeemed. But inside the courtyard, inside Christ, we stand as redeemed sinners. That is the difference. Jesus says in John 5:24:

“Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.”

There are two words we need to understand: “faith” and “baptism.” This is our human response. “Faith” is our heart response or obedience to the gospel. “Baptism” is our public confession of that heart response. They are linked together.

Let us look at the meaning of faith. What did Jesus mean when He said, “Whoever believes ... will be saved”? There is much confusion concerning this word “faith.” There is confusion in the Christian Church and there is confusion in Adventism as to the true meaning of New Testament faith. I believe that is why we have so



many perplexities in our churches. A letter from the pastor of one of our large churches to the membership of his church reveals that, out of 1,032 families, 558 families — that is, 54 percent — have no involvement in supporting their own local church. This is not speaking of tithe but just the support of their own local church. It is not because we are having financial and economic problems.

In Acts chapter four, we see how the first Christian church thrived. It understood the gospel and it understood faith. I believe that, if we understood the gospel and faith, we would have more money than we need. We would be able to clear our debts and have money to run programs that we now cannot run because of the lack of funds. We need to understand the New Testament concept of faith.

New Testament saving faith involves three things:

- 1. You have to have a knowledge of the gospel.** There can be no faith without knowledge.

Paul says in Romans 10:17:

Consequently, faith comes from hearing the message, and the message is heard through the word about Christ.

That is how the Greek puts it.

**2. You have to believe that gospel.** It is not enough to hear but you have to believe that report. Unfortunately, the Jews, says Paul, did not believe that report. He quotes Isaiah and Moses as strong proof.

**3. You have to obey that gospel.** It is not enough to hear and to believe but obedience must follow.

Let us take them step by step. First we must know the gospel. In John 8:32, Jesus is talking to the Jews and He makes this statement:

“Then you will know the truth, and the truth will set you free.”

You have to know the truth. What did Jesus mean by the word “truth”? I have a minister friend who tried a different approach in conducting an evangelistic effort. One dear elder came up to him after the fourth meeting and said: “When are you going to preach the truth?” “I have been preaching the truth for the last four days,” replied the pastor. The pastor was preaching Christ, but the elder said, “I don’t mean that.” “Then what do you mean?” asked the pastor. “I mean the Sabbath and the law.” Let Jesus define what He meant by “the truth” in John 8:36:

So if the Son sets you free, you will be free indeed.

We need to distinguish between the gospel and the fruits of the gospel. If I stand up in a public hall and preach the second coming of Christ, am I preaching the gospel? Is the second coming of Christ “good news” to all men? No. The second coming of Christ is good news only to the believer. It is bad news to the unbeliever. If you don’t

believe me, read Revelation, the sixth chapter.

If you want the second coming of Christ to be good news to everybody, you must first preach the gospel. It is the gospel that makes the second coming of Christ the blessed hope. To the unbeliever, the second coming of Christ is a day of wrath, to quote Revelation. That's anything but good. So we must be clear that we must be baptized. We must enter into Christ. We are not baptized into the church; we are baptized into Christ. It is this church that is called upon by God to preach Christ as no one has done before. Of all professing Christians, we must be foremost in lifting up Christ.

In His prayer in the Garden of Gethsemane, as recorded in John 17:3, Jesus said:

Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.

This is what the world needs to know — the

only true God and His Son whom He sent, sent not to condemn us but to save us. Faith comes by hearing the word of Christ preached. When we are witnessing, we need to witness the gospel first. If I were to preach the second coming of Christ and the gospel and I give the people all the signs of the second coming, telling them that His coming is very soon, some will say, “I must become a Christian because Christ is coming soon and I want to go to heaven.” They are joining the church because they are afraid to be lost. They are joining through fear or because they want some kind of reward. Then they need all kinds of incentives to produce any work out of them. They need all kinds of things to push them forward. It is not the love of God that constrains in this case; it is saying, “What is the least I can do to hold my ticket into heaven?”

In Africa, you never buy things for what they offer you. When the American tourist goes to Africa and buys curios and the seller says five dollars and the tourist pays it, the seller says, “This fellow is a fool.” You always bargain. You never pay what they ask. Unfortunately, many Africans

think that God is in the selling business. So this is how they pray: “Dear Lord, we want to go to heaven but you are asking too much. Ten percent of our income is too much. We are not rich like these Americans. We are poor. We have 10 children that you have blessed us with.” (They always blame God for their large families.) And then they say, “Lord, but we want to go to heaven, I can’t give 10 percent but here is 10 cents.” Everybody pays tithe in Africa but it is a bargain price. They give 10 cents and they think they have their ticket to heaven. The sad news is that God is not in the selling business. Salvation is a gift but we need to know what it means to receive that gift.

1. You must have the knowledge of the truth, but that is not enough. Paul asks, “Did not the Jews hear the gospel?” Yes, the message went through all the world (Mediterranean world). Everybody has heard the gospel. They had the knowledge, but they did not believe.

2. You must believe in the gospel. We have already looked at John 5:24; now let us look at

John 6:40:

“For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.”

John 11:25 and Romans 10:9 say the same thing. John 11:25:

Jesus said to her, “I am the resurrection and the life. The one who believes in me will live, even though they die....”

Romans 10:9:

If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved.

The New Testament is full of that message. Unfortunately, too many Christians stop at “belief.” Belief only means mental assent to truth. God comes to you and says, “I have redeemed you

in Christ.” Do you believe it? Yes. Well, I have some news for you. Even the devils believe that Jesus is the Messiah. He even proclaimed it. He said (Mark 1:24b):

“I know who you are — the Holy One of God!”

So James 2:19 says:

You believe that there is one God. Good! Even the demons believe that — and shudder.

“You believe in one God? So does the devil.” But the devil does not have New Testament saving faith, because he falls short in:

### 3. Obeying the gospel.

To the Apostle Paul, faith in Jesus Christ means obeying the truth as it is in Christ. He introduced the gospel in the clearest gospel of all, the book of Romans. After introducing Christ as both God and man and Saviour of this world, this is what he says in Romans 1:5:



Through him we received grace and apostleship to call all the Gentiles to the obedience that comes from faith for his name's sake.

So God called the Apostles not simply to believe but to obey the truth.

In Romans 6:17, Paul is addressing the Roman Christians and he says:

But thanks be to God that, though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance.

They obeyed the gospel from the heart. That is why Paul could say in Romans 1:8b:

...Your faith is being reported all over the world.

They were willing to die for Christ because their faith was not merely a mental assent but

obedience to the truth. Now we read in Romans 10:16a:

But not all the Israelites accepted the good news.

The Galatians had accepted and obeyed the gospel but the Judaizers had side-tracked them and Paul rebukes them in Galatians 5:7:

You were running a good race. Who cut in on you to keep you from obeying the truth?

Also we read in 2 Thessalonians 1:7-8:

...And give relief [hold on to your faith] to you who are troubled [that is, Christians who are being persecuted], and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels [you will notice that here Paul is presenting the second coming of Christ as bad news for the unbelievers]. He will punish those who do not know God and do not obey the gospel of our Lord Jesus.

Hebrews 5:9:

...And, once made perfect, he became the source of eternal salvation for all who obey him....

We see that 1 Peter 4:17 also confirms what has already been said — that a man is condemned not because he is a sinner but because he has not obeyed the gospel:

For it is time for judgment to begin with God's household; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?

So it is clear in the New Testament that faith involves obedience.

Now we need to examine what the New Testament means by obedience. We must first know what the gospel is. It is that God took the corporate human race and united us to Christ. Christ did two things to redeem us, both of which

were required by His holy law.

First, He obeyed the law perfectly. The law says, “He who obeys shall live.” Christ did not come to save sinless human beings, but He came to save sinners. The law says, “The soul that sins must die.” Ezekiel 18:4b (and 18:20a):

The one who sins is the one who will die.

So He went to the cross and He surrendered our life. Yes, it cost Him the agony of the second death, but the life that died on the cross was His human life, which is our corporate condemned life. He died, not for three days but forever, because the law has said, “The soul that sins has no legal right to live.” That’s what it means to die. It means to say “good-bye” to life forever!

If I gave you a thousand dollars and in three days took it back, have I given you a thousand dollars? No, I have lent you a thousand dollars for three days. The Bible does not say, “God so loved the world that He lent us His only begotten Son.”

It says, “He gave” [John 3:16]. In 1 John 5:11 we are told what God gave us:

And this is the testimony: God has given us eternal life, and this life is in his Son.

It was not the conditional immortality which Adam had before his fall that He gave us but eternal life, and this life has its source in His Son, Jesus Christ. In other words, on the cross our life came to an end forever and, in exchange, God gave us the life of His Son. That is the gift of God. He did not lend it to us. He gave it to us forever. Since that life never dies, those who receive that life will never die. That’s the statement that Jesus made to Martha when she said about Lazarus (John 11:21-26a):

“Lord,” Martha said to Jesus, “if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask.”

Jesus said to her, “Your brother will rise

again.”

Martha answered, “I know he will rise again in the resurrection at the last day.”

Jesus said to her, “I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die....”

He who accepts Him will have life immortal. In other words, the life you and I receive from Adam has to die. Jesus did not come to change the death sentence. If He changed the death sentence, He would be breaking His own law. He came to fulfill the death sentence. To obey the gospel is simply to accept the death of Christ as my death. To obey the gospel means to say what Paul says in Galatians 2:19-20:

For through the law I died to the law so that I might live for God.

What Paul is saying is that the law killed me

because I'm a sinner. In verse 20, we see when the law killed Paul:

I have been crucified with Christ [His death is my death] and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

To obey the gospel is to accept the life of Christ in exchange for your life. That's what it means to obey the gospel. God is saying, "The life you were born with must die. There is no choice; it has to die. Because I love you, I have given you the life of my Son. Will you accept that life in exchange for your life?" If you say "No," then there is no other hope. Let me put it in another way. In this world, you begin with life. You come into this world with life and you end up with death. In the gospel, it is reversed. You begin with death and end up with life. You cannot have that life unless you have the death first.

In the context of Romans chapter six is

baptism. Romans 6:8:

Now if we died with Christ [that is obeying the gospel], we believe that we will also live with him.

The death comes first, then the living. The book of 2 Timothy is especially for the young people for Timothy was a young man. It is easy to die when you are 80 years old, especially when you are offered a new life. But when you are 16 and 17 and the whole world is in front of you, it is hard to die, young people.

One young student told me, when I was in Ethiopia, “Pastor Sequiera, what you say is the truth, but I tell you that I want to enjoy this world. When I reach your age, then I will accept Christ.” He wanted the best of both worlds. Here is the problem. It is like a person who takes up smoking and says, “I just want to be a social smoker. Then, when I have had my fun, I will give it up.” But many people who take up smoking find that they cannot give it up. I told him, “You are playing with fire when you make that statement because, if



you reject the gospel now, it becomes harder and harder, because you are hardening your conscience and you will reach the stage when you come to the point of no return.” “But I want to enjoy the world,” he said. Well, we cannot have both.

In 2 Timothy 2:11 we read:

Here is a trustworthy [true] saying: If we died with him, we will also live with him....

When I had finished college and became an architect, the very first thing for which I saved my money was to buy a motorcycle. I had the fastest motorcycle in Kenya. It was a thousand C.C. Winston Black Shadow. I could spin the back wheel at ninety miles per hour approaching 130 miles per hour. I was living in paradise! If somebody had said, “Get off that motor cycle,” I would say, “No way.” But if someone came up to me and said, “I have here a brand new Porsche car and I will give it to you on one condition.” I would say, “What?” And he would say, “Give up your motorcycle.” I would be a fool not to make that

exchange. You see, young people, when God asks you to give up your life, that's a sacrifice, but if He asks you to give up your life in exchange for His life, you are a fool to say "no." You are giving up nothing compared to what you are getting.

Peter came to Jesus and said, "Look we are giving up everything. What is our reward?" Jesus said, "Nobody gives up anything who doesn't get one hundred fold and more plus eternal life." Matthew 19:27-30:

Peter answered him, "We have left everything to follow you! What then will there be for us?"

Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for my sake will receive a hundred times as much and will inherit eternal life. But many who are first will be last, and many who

are last will be first.”

I was taking a Week of Prayer at our college in Ethiopia. There was a young man who was an Egyptian and was a senior taking agriculture. Egyptians had to do two years compulsory national service. He got into an argument with his Bible teacher who had told him that it was wrong for Christians to carry arms. During the week of prayer, I gave them time for questions. This young man stood up and said to me, “Is it a sin for me to go back to Egypt and take up arms and fight those Zionists?” That’s the Arab term for Jews.

I said to him, “Darwit, an Egyptian who doesn’t fight for his country should be ashamed of himself. But can I ask you a question?” He said, “Yes.” “Were you baptized?” I asked. He said, “Yes.” I asked him, “Have you ever seen a dead Egyptian fight for his country?” He said, “No.” I said, “As a Christian, you are dead. You are no longer an Egyptian. You are dead and you are in Christ now and, by the way, Christ happened to be a Jew.” Anyone who tells an Arab that is asking

for trouble. He said, “I am not dead.” I said, “No? May I give you a text?” I asked. I could give him a host of texts but I gave only one, Colossians 3:3:

For you died, and your life is now hidden with Christ in God.

He said, “No way, I’m not dead.” I said, “Darwit, that is not my problem; it is your problem. I’m simply giving you what the Word of God says.”

I left and went back to Addis Ababa, 150 miles away, when the Week of Prayer was over. This young man, Darwit, was testing a John Deere tractor with his instructor. The instructor was sitting on the seat and Darwit was sitting on the fender. They were coming down a hill and suddenly discovered that there were no brakes. He tried to slow the thing and nothing happened. Then he put it into a lower gear but got it into neutral and could not get it into a lower gear, so the momentum increased. He did a wise thing — “Save yourself!” and he jumped out.

But Darwit froze on that tractor. It hit a tree and pinned him under. It took them twenty minutes to pull Darwit out. Our nurse inspected him. His body was crushed and there was no sign of a heartbeat. The students pleaded with the faculty to take him to a hospital three miles down the road. So they rushed him to the hospital. The kids went into the chapel and prayed furiously for his life. Two doctors examined him very carefully and they both pronounced him dead. The nurse took a blanket and was going to cover his body. When she looked at his eyes they blinked. She cried out, “He’s alive!”

One of the doctors said, “Well, I think you just imagined that you saw his eyes blink.” The other doctor said, “No, let me examine him again.” His stethoscope recorded a very faint heart beat. Darwit had come back to life but they could not do much for him in that hospital so they phoned our hospital in Addis Ababa. We sent our mission plane and they carried him to our hospital. He was still unconscious. In about three weeks he regained

consciousness. I went to visit him and found him still all bandaged up. I went right to his ears and said, “Darwit, how are you?” I will never forget what he said to me. He said, “Pastor Sequiera, Darwit, the Egyptian, is dead. You are talking to a Christian.” Somehow the Holy Spirit told him, “I had to teach you the hard way.”

We cannot cling to our old life and go to heaven. That old life must die. We have two choices: either we die in Christ, then in exchange we get His life, or we can die out of Christ, and that is the end of us. To accept the gospel we must accept the life of Christ which at infinite cost He gave us in exchange for our miserable sinful life. God is not asking us to give up coffee and tea and alcohol. God is asking us to give up that life. That life must go. When that life goes, then all these other things go automatically.

If you take a can of beer to an alcoholic who is lying in his casket and, as they do in America, they open it up for you to say “good-bye” and you hand him the can and say, “How about one for the

road?” He will not take it, not because he has given up alcohol but because he is dead. That is the power of the gospel. Galatians 2:20:

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

The same Christ who lived in humanity two thousand years ago will live in humanity today. And the world will see God manifested in the flesh. That is what the world needs to see.

## Chapter 14

# God's Ark of Safety

### 1 Peter 3:18-22

For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit. After being made alive, he went and made proclamation to the imprisoned spirits — to those who were disobedient long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water, and this water symbolizes baptism that now saves you also — not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ, who has gone into heaven and is at God's right hand — with angels, authorities and powers in submission to him.

Our study in this chapter is a very important truth regarding the Sanctuary and our human



response. God has redeemed all men, not just believers, in Christ by His doing and dying which is the reality of the Sanctuary. God's supreme gift to man is salvation in Jesus Christ. The New Testament describes this salvation as the gospel. But for this redemption to be effective there has to be a human response. We discovered in the last study that, because God is love and because He created us as free moral beings, we have to enter into that sanctuary. We have to be washed by that laver before we can enter into the presence of God. In Mark 16:15-16, Jesus describes the human response:

He [Jesus] said to them, "Go into all the world and preach the gospel to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."

We looked at faith in the last study; in this study we will look at baptism. We saw that faith involves three elements:

1. There has to be a knowledge of the gospel.

That is why God gave us the commission to preach the gospel. The world needs to know it.

2. Then there has to be a belief, a mental assent as it is in Christ.

3. The most important element of faith is that we must obey the gospel. Obeying the gospel doesn't mean doing something but surrendering the will to the truth as it is in Christ. Baptism is a public confession of that obedience. That is what we will cover in this chapter.

The Bible talks of baptism in two ways:

1. It is an act. You go into the water and the pastor baptizes you.

2. It is a truth.

As a church, we have tended to put the emphasis upon the act. The reason for that is that the Christian church has deviated from baptism by immersion to baptism by sprinkling. This problem

did not exist in the New Testament. They only knew one method and that was by immersion. Later on, sprinkling came in the third and fourth centuries. The result is that we have been pushing the emphasis on the immersion, which is correct. But there is a problem. I knew one pastor in Africa who was very particular. He would not allow his candidates to bend their knees. He said, “You must be straight,” and he would practice with them. He was very accurate in the act. This same man would not allow women to wear bathing caps. Every part had to go under. Nothing could come out dry.

One of our African pastors gave a young man a few Bible studies. The young man said “yes” to everything and asked, “When can I be baptized?” The pastor said, “What’s the hurry?” “I’d like to join your church,” he responded. It’s exciting for a pastor to hear that. Three weeks later he was baptized. As he came out of the water, all wet, he said to his friend in Aramaic, “I have just saved myself \$150 a year.” That was all he joined the church for. Four years later, after he got his education at a cheaper rate, he said “good-bye” to

the church. He got what he came for. It was an act. It was correctly done, by the way, but there was no salvation to it. The thief on the cross, on the other hand, was never baptized by the act but he was baptized by the truth. Jesus said (Mark 16:16a):

“Whoever believes and is baptized will be saved....”

I want to study with you about the truth of baptism. Now the act is done by the pastor. The truth is not done by the pastor; it is done by the Holy Spirit. In 1 Corinthians 12, we find out who performs the truth. It is God and the Holy Spirit who do it. They do it only to those who have obeyed the truth. The pastor cannot read your heart. That pastor in Ethiopia could not read the heart of this young man. Outwardly he was very sincere, but he had no desire to enter the truth. He simply accepted the doctrine because he wanted a cheaper school fee. That's all.

In 1 Corinthians 12:13 we read:

For we were all baptized by one Spirit so as to form one body — whether Jews or Gentiles, slave or free — and we were all given the one Spirit to drink.

That is the truth. It is the Holy Spirit who baptizes you into the body of Christ. In Galatians chapter three, we find out what it means to be baptized into that one body and what the truth of baptism is. Notice statements that Paul makes in Galatians 3:27-29:

...for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

The promise God made to Abraham is found in Genesis 18 where God said that in him all nations would be blessed and inherit the earth made new.

And if you are in Christ, then you belong to Abraham and you belong to the promise of God. Verse 27:

...For all of you who were baptized into Christ have clothed yourselves with Christ.

That is the truth. Baptism as a truth is always into Christ. Baptism as an act is in the name of the Father, the Son, and the Holy Spirit. I say this because there is a problem in the Christian church. A group of Pentecostals have taken the position that anyone who is baptized in the name of the Father, the Son, and the Holy Spirit cannot be saved. So they are calling their people back to be rebaptized into Jesus Christ. They have failed to make the distinction between the act and the truth.

The act is always in the name of the Father, the Son, and the Holy Spirit. Jesus said so in Matthew 28:19 because all three Persons are involved in our salvation:

Therefore go and make disciples of all nations,

baptizing them in the name of the Father and of the Son and of the Holy Spirit....

It is God who put us into Christ. It is Christ who saved you and it is the Holy Spirit who brings that salvation to you and makes it effective. All three are involved but it is your position in Christ — your surrender to the truth as it is in Christ — that makes that salvation effective. Baptism as a truth is always into Christ.

To find out what Paul meant by the phrase “into Christ,” we go to Romans six where Paul has several verses dealing with this issue. We must look at the context of this passage. In the last part of Romans 5:20, Paul makes this statement:

But where sin increased, grace increased all the more....

By that he meant that, no matter how terrible a sinner you are, grace is capable of saving you. There is no depth to which you can go where grace can't save you, but Paul was aware that this

statement can be twisted. A person can take the statement and say, “What Paul is saying is, ‘the more I keep on sinning the more grace will cover me.’”

Paul is not saying that, so he clarifies himself in Romans 6:1:

What shall we say, then? Shall we go on sinning so that grace may increase?

He is talking about attitude here. Can a Christian have the attitude that it is all right to sin because grace will increase? Verse 2a:

By no means!

The answer is, “God forbid.” It is unthinkable. Then he asks the question (verse 2b):

We are those who have died to sin; how can we live in it any longer?

This phrase appears three times in chapter six.



Twice it applies to the believer: here in verse two and in verse eleven. In verse ten it applies to Christ. The question is, “When did we die to sin?” Verses three to six tells us when: at our baptism. Verse three:

Or don’t you know that all of us who were baptized into Christ Jesus [now he is talking about the truth] were baptized into his death?

In other words, His death becomes our death. In verse ten, His death was to sin:

The death he died, he died to sin once for all; but the life he lives, he lives to God.

Verse eleven says:

In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

Verse four:

We were therefore buried with him through

baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

In other words, baptism as a truth simply means we have identified ourselves, we have linked ourselves, with Jesus Christ, crucified, buried, and resurrected. This means that His death becomes our death, His burial becomes our burial, and His resurrection becomes our resurrection.

His death was to sin, the life of sin — the Adamic life died on the cross, not for three days, but forever! And, in exchange, the human race was given the life of Christ — the immortal, the eternal life, the life of righteousness. So Paul is saying, “We were buried with Him because our life died in Christ and we were raised with Him because we accepted the new life.”

Verse five:

For if we have been united with him in a death like his, we will certainly also be united with him

in a resurrection like his.

The Greek word there for “united” is the same word that we use in English for grafting, and grafting is uniting two branches or two things together. We were linked with one another in baptism. That’s why it is into Christ. God put us into Christ two thousand years ago. Faith is accepting that and baptism is confessing it.

When my wife and I became American citizens and we had to swear allegiance publicly in Grand Rapids [Michigan, U.S.A.], we had to make a statement. It was hard for my wife because she was born in England and the Queen meant everything to her, but we had to give up all allegiance to all foreign governments and accept the United States government as the only country that we will be loyal to. And we had to do it publicly. Baptism is saying, “I’m giving up the old for new.” 2 Corinthians 5:17:

Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is

here!

That is not true in experience. It is true only in Christ. You are accepting something that is true in Christ that may not be true in you. When you are baptized, the old life doesn't die, yet it is dead. It is dead only by the surrender of the will to the cross of Christ. Romans 6:6:

For we know that our old self was crucified with him so that the body ruled by sin might be done away with, that we should no longer be slaves to sin....

Some translations read "old man" instead of "old self." Where I was raised up, that expression "old man" was used to refer to our Dad. We used to call him "the old man." Paul is not referring to your father; he is referring to your old Adamic life that you were born with, the life of self, your old life of self crucified with Him. That means that His death becomes your death, that the body of sin might be destroyed. That is not the best translation. The original does not say that. In the

original translation it says: ...That the body of sin might be deprived of its power.

What the text is really saying is this. Let us say that you are travelling from here to Los Angeles in a bus. The church is going on a trip. We have two drivers who have agreed to drive this bus from Walla Walla, Washington, to Los Angeles, California. One drives half way and the other drives the other half. The first driver is one of those who likes to take the corners on two wheels. And, as you sit in that bus, every corner he takes, your heart is in your mouth. You wonder when the next driver will take over. The problem is not the bus. The problem is the driver.

Then when the half-way point is reached, the old driver steps out and the new driver takes over. He is a very careful driver and you sit back and relax. It is the same bus but two different drivers. That is exactly what happens in your Christian life. The old driver was the life of self. It loves sin, it enjoys sin; its very nature is anti-law. It delights to oppose the law.

When I was at Newbold [College, England], I had a roommate from Ireland. Some of the Irish people are hard to deal with and some are good people. This fellow was hard to deal with and I discovered he always liked to go the opposite of what I told him to do. So I discovered that the best way to get him to do something you wanted him to do was to tell him the opposite of your wishes. Three months later he caught onto it and he said, “You are very crafty.” “Well,” I said, “I have to be.” He’s a minister today in England. I hope he has reformed. We have a nature like that. Paul brings it out in Romans seven. When the law says, “Do this,” we do the very opposite.

When I was president of our college in Uganda, we had a brand new tractor that came through the thirteenth Sabbath overflow. The farm was two miles down the road. So the young people would all sit on the fender to get a ride to work instead of walking there. So I passed a law that there would be a fine of two dollars for anyone sitting on the fender of the tractor. Well, three days later a

young man was caught sitting on the fender. He didn't even work on the farm. So he got into my office. I said, "Why did you do it?" He said, "Because you made the rule." So I said, "All right, so you pay the price." I signed my name on the slip and said, "You take this to the office and they will deduct two dollars from your bill." He said, "Pastor, I don't have money." I asked again, "Then why did you do it?" "Pastor, I can't tell you. Something in me simply was rebellious and I did it." He was telling the truth. So I put my hand in my pocket and took out my wallet and gave him the two dollars. I said, "I'll suffer but this has to be paid for." We became very close friends because I paid his fine.

Jesus Christ paid our fines. He suffered the death that we deserved. When you accept Christ, you are exchanging the old driver for the new. The body itself is not sinful. That's the mistake of the Greeks. Our matter is not evil. The body is neutral. It's like the bus. It's the driver that is the problem. And, in Christ, we have received a new Driver who loves the law and who loves doing

good. That is why David could say, “I delight in the law.” Psalm 119:70:

Their hearts are callous and unfeeling, but I delight in your law.

The need of all of us is to delight in the law.

Romans 6:7:

...Because anyone who has died has been set free from sin.

The word Paul uses for freed is “justified.” Baptism is into Christ. When you die, you are justified because the law demands that the soul that sins must die. Ezekiel 18:4b (and 18:20a):

The one who sins is the one who will die.

If you have died in Christ, you have done justice to the law. The law says, “You are justified, acquitted, free.” That’s why we have this statement in verse eight:



Now if we died with Christ, we believe that we will also live with him.

With this in mind, let us now go to 1 Peter 3. Because this is a difficult passage, we will go step by step so that we can see what Peter is talking about here. 1 Peter 3:18:

For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.

This means the human life — that is, our corporate life — died in Christ and baptism is accepting that death. The Holy Spirit brought to Him that new life which He had given up and the humanity of Christ came back to life in the resurrection. So these are the two facts: the old life died and the new life took over in the humanity of Christ, which is our humanity. 1 Peter 3:19:

After being made alive, he went [that is, Christ

through the Spirit] and made proclamation to the imprisoned spirits....

Now this is a text that is used by many Christians to prove that when a soul dies it goes to heaven. Look at the context. The word “spirit” doesn’t always mean a ghost that goes out of you. Here is an example. Turn to 1 John 4:1 where the same word is used referring to people:

Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

So the word “spirit” here is not referring to some part of you that disappears at death. It refers to human beings in the form of false prophets. So we see who 1 Peter 3:19 is talking about in verse 20:

...to those who were disobedient long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight

in all, were saved through water....

This is the picture. God comes to Noah and says, “The world is going to be destroyed by a flood. I want you to build an ark.” It took Noah 120 years to build the ark. If we took 120 years to build a church, we would be in trouble because all those who had made a commitment would be dead. Noah took 120 years building the ark but, besides building the ark for those 120 years, he preached. He preached that the only hope for them was to enter into the ark.

The ark was a type of Christ and only those who entered into the ark would be saved. Eight souls entered. Were they all good people? Well, in fact, the leader who entered there would be disfellowshipped from the church because he was found drunk after the flood. That was because of human weakness, not because he wanted to. He was still a human being. He entered in because he believed God when He said that the only safety was in the ark. He was still struggling. That is what Peter was saying in verse 21:

...and this water symbolizes baptism that now saves you also — not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ....

When the flood came, the ark lifted in the water. The people who refused to enter into the ark were drowned.

The same message is being preached today. You must enter into Christ by the obedience of faith and baptism. When Christ comes, those who entered into Christ will rise up to meet Him in the clouds. Those who refuse to enter in will be destroyed by the brightness of His coming. So the question is, “Are you in Christ or are you out of Christ?” That is the question. In verse 21, Peter takes this example of the flood and applies it to our baptism:

...And this water symbolizes baptism that now saves you also — not the removal of dirt from the

body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ, who has gone into heaven and is at God's right hand — with angels, authorities and powers in submission to him.

Baptism does not make you sinless. You still have a sinful nature. Baptism doesn't clean you.

I got a terrible sickness baptizing in Ethiopia. They call it citosoma. It's a terrible thing to get. I thank God that He helped the doctors discover it before it reached my liver. I don't think I would be here today if they had not. But you see the water of baptism doesn't cleanse you. I thank God that the water in America is clean and chlorinated. The waters in the third world are anything but clean. When you baptize in that water you never know what you are stepping into. It is the truth that cleanses you. You have stepped into Christ. You may still be a sinner but remember that, in Christ, you stand perfect in nature and in character because both were redeemed in Christ.

Also remember that, in Christ, you have received a new life. And now Paul tells us in Romans six you must walk in this new life. This new life can conquer the flesh! The life of Christ is greater than the power of sin! The life of Christ conquered death! Remember that, if you enter into Christ, that is where your hope is. Peter says, “Those who were enemies will be saved not by the putting away of the filth of the flesh but by the answer of a good conscience toward God.”

In Christ, you have a good conscience. In yourself, you are always struggling with sin. Your conscience and yourself say you are a sinner. The day you say you are not a sinner in yourself, you are a liar, because the Bible says so. But in Christ you have a good conscience toward God by the resurrection of Jesus Christ because, when Jesus rose from the dead, He did not rise with sin. He left sin in the grave! And you leave sin in that watery grave when you are baptized.

In the SDA Bible Commentary 6, p. 175, is a statement as to why we need to understand the

meaning of baptism:

“The new birth is a rare experience in this age of the world. This is the reason why there are so many perplexities in the churches. Many who assume the name of Christ are unsanctified and unholy. They have been baptized but they were buried alive....” [It is illegal in this country to bury anyone who has not died and pastors should never bury anybody who hasn’t died spiritually.] “...Self did not die [that is, the old life did not die] and therefore they did not rise to newness of life in Christ.”

In other words, they went through the motions of baptism. They went through the act of baptism, but the truth did not accompany that act and, therefore, they were not raised up in newness of Christ. The question is, “Have you understood the truth and accepted the truth of baptism?”

I discovered this truth five years after my ordination. What do you do when you discover the truth of baptism after you have been ordained as a

minister? If I went to my fellow pastor and said, “I want to be rebaptized,” I know what would happen. There would be chin wagging. “I wonder what he did wrong?” So I went under a wild fig tree and went on my knees there in Uganda and I said, “Lord, I have been through the act already but now you have opened my eyes to the truth. I surrender myself to this truth.” We don’t have to go through the act once again; the truth is what sets us free.

Let us turn to an incident in life during the Exodus. In 1 Corinthians 10, Paul identifies the Exodus with salvation. He identifies the crossing of the Red Sea with baptism. He uses Moses as a type of Christ. 1 Corinthians 10:1-5:

For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea. They were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.



Nevertheless, God was not pleased with most of them; their bodies were scattered in the wilderness.

As we are baptized into Christ, they all were baptized in Moses when they crossed the Red Sea. When they crossed the Red Sea they said “good-bye” to Egypt, which is a type of the world, and they said “good-bye” to Pharaoh, who is a type of Satan. But they did not say “good-bye” to the life of Egypt. So, therefore, their baptism was only an act, not a truth. Therefore, when they were headed for Canaan, their hearts were in Egypt. “Oh I wish we could go back where they have cucumbers.” (Cucumbers in a hot country like Egypt are a delight, but never eat them without washing them.) But their hearts were in Egypt. “Oh, I wish we could go back to Egypt where we had cucumbers and leeks and onions and Kentucky-fried chicken. How we miss it!” Their hearts were in Egypt. Physically they were on the way to Canaan. Some of those who left Egypt entered Canaan. Some of them above the age of twenty. It is a tragedy if we join the church and never enter Canaan.

When they finally came to the borders of Canaan, God took them through a very difficult route through Petra, which was very mountainous. God said to Joshua, “When you cross the Jordan, this time I want your baptism to be genuine,” and He gave special instructions. Joshua 4:1-7:

When the whole nation had finished crossing the Jordan, the Lord said to Joshua, “Choose twelve men from among the people, one from each tribe, and tell them to take up twelve stones from the middle of the Jordan, from right where the priests are standing, and carry them over with you and put them down at the place where you stay tonight.”

So Joshua called together the twelve men he had appointed from the Israelites, one from each tribe, and said to them, “Go over before the ark of the Lord your God into the middle of the Jordan. Each of you is to take up a stone on his shoulder, according to the number of the tribes of the Israelites, to serve as a sign among you. In the future, when your children ask you, ‘What do these

stones mean?’ tell them that the flow of the Jordan was cut off before the ark of the covenant of the Lord. When it crossed the Jordan, the waters of the Jordan were cut off. These stones are to be a memorial to the people of Israel forever.”

The expression “cut off” in Hebrew means “the old was cut off and the new came in.”

When Jesus was baptized in the river Jordan, John said, “I cannot baptize you. You are the One who should baptize me.” Jesus said, “It is necessary for me to be baptized here so that all righteousness might be fulfilled.” Matthew 3:13-15:

Then Jesus came from Galilee to the Jordan to be baptized by John. But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?”

Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented.

The baptism of the Jordan is the true baptism. The baptism of the Red Sea is simply the act of baptism without the truth. The question to ask is: “Which baptism were you baptized into: the act or the act with the truth?” It is the truth that saves you.

In 1981, I took a Week of Prayer at Middle East University [then Middle East College, in Lebanon]. A young man gave his heart to Christ and wanted to be baptized. His father, who was a member of the Maronite Church, which is an offshoot of the Roman Catholic Church, came to me furiously. He was angry with me and said, “What are you doing?” I said, “Well, your son has requested to be baptized.” “In this filthy Lebanese water?” he objected.

Then he told me what happened. When his son was born, he drove all the way to the Jordan and took a barrel and filled it with water from the river Jordan and brought it all the way to Lebanon and baptized his young baby boy by immersion in the

waters of the Jordan. “Now you are taking him and baptizing him in this filthy Lebanese water.” I said, “What you did was the act. What I’m doing now is the truth. This young man has seen the truth and he wants to give his life in exchange for the life of Christ. The water is filthy, I agree with you, but the truth is pure, because the truth is Jesus Christ.”

The act of baptism is not what saves you. It is the truth that saves you. The truth is in Jesus Christ and my prayer is that you have accepted the life of Christ in exchange for your life which must die. That is the meaning of true baptism and Jesus promised us, “Whoever believes and is baptized will be saved.” It is my prayer that if you have not surrendered to the truth that you will do it today.

## Chapter 15

# You are God's Temple

## 2 Corinthians 6:16-18

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: “I will live with them and walk among them, and I will be their God, and they will be my people.” Therefore, “Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you.” And, “I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.”

When God sent Jesus Christ to save us, the purpose of redemption was not only to save mankind. We can thank God it was for our salvation, but it was more than that. God's plan was also to restore His original purpose for creating man. That original purpose is clearly spelled out in 2 Corinthians 6:16-18, which really is the New Covenant promise — I want to dwell in

you and I want to walk in you. The finest description I have ever read of this comes from *The Desire of Ages*, p.161:

“From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity and through saving grace the heart of man becomes again His temple.”

When Adam sinned, he was no longer indwelt by the Holy Spirit and his life was plunged into darkness. Paul tells us in *Ephesians* 2:1, 5 that, because of the result of the fall, we human beings are born spiritually dead:

As for you, you were dead in your transgressions and sins, ... made us alive with

Christ even when we were dead in transgressions — it is by grace you have been saved.

When Christ assumed our humanity, he assumed it not only to save it, but also to restore this humanity back as God's sanctuary. As Christians, we must be fully aware of this.

Because of this, we will discover that the New Testament presents both Christ and the believer as the temple of God. When we become united with Christ we become a part of Christ. Since He was the temple of God, we, by extention, become God's sanctuary. God wants to dwell in us and accomplish in us what He has already prepared for us in Jesus Christ. In other words, through the plan of redemption — what God accomplished in the holy history of Christ — He wants to make real in our experience. He wants to make it effective in our history. God did not save us in Christ only to benefit us but also to experience what Christ has accomplished.

When we become Christians, we actually



become the temple of God. This is a solemn thought. As Christians, we have not only to be saved by faith and baptism, but we are consenting to be God's dwelling place. What a wonderful privilege! But, also, what a tremendous responsibility. 1 Corinthians 3:16:

Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?

We also read in 1 Corinthians 6:19-20:

Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies.

Notice that redemption means that God has bought us back. He has purchased us back by the precious blood of Christ, so that He may indwell us and that He may walk in us. In this setting, we have two basic teachings of the sanctuary message concerning Jesus Christ and the believer. Both are

temples of God. We saw in the previous studies that Jesus Christ is the reality of the sanctuary. Now we discover that we become the sanctuary. These are not two different gospels. These are simply two aspects of the same truth.

Now we want to look at the relationship and the distinction. Christ as corporate humanity represents the objective facts of the gospel. In Christ, God has obtained salvation full and complete. In Christ, God has restored and cleansed the human sanctuary. And now the believer, as an individual, becomes subjectively the sanctuary of God. God says, “Now by faith and baptism I want to dwell in you and I want to walk in you and I want to live in you.” Isaiah 57:15:

For this is what the high and exalted One says — he who lives forever, whose name is holy: “I live in a high and holy place, but also with the one who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.

We see that Christ wants to dwell in us and bring spiritual life to every one of us.

Now these two phases of the sanctuary message — Christ as God's sanctuary through which He obtained eternal redemption for us and the believer who has become, subjectively, the sanctuary of God — are expressed in the New Testament by two phrases. The first phrase which we have already covered, is “you in Christ.” Remember Ephesians 1:3:

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us [notice the past tense] in the heavenly realms with every spiritual blessing in Christ.

Now read Colossians and look at the other side of the coin. Colossians 1:27:

To them God has chosen to make known among the Gentiles [or unbelievers] the glorious riches of this mystery, which is Christ in you, the hope of glory.

These two phases of salvation — “You in Christ” and “Christ in you,” representing Christ the sanctuary of God and you the sanctuary of God — are related, but they are also distinct. It is here that the problem comes. We need to see the difference between these two aspects of truth.

The first distinction is that, in Christ, that is Christ as our sanctuary, we stand complete. Colossians 2:10a:

...And in Christ you have been brought to fullness.

“As you are complete in Him.” In other words, we stand perfect in Christ — absolutely perfect. When God looks at you, in Christ He does not see you the sinner. He sees somebody who has never sinned. He sees somebody who is perfectly just and righteous. That’s what God does when He sees you in Christ. But what God is doing in you and me, the other side, is not yet finished. It is an ongoing work. For the second side look at

## Colossians 2:6:

So then, just as you received Christ Jesus as Lord, continue to live your lives in him....

It is a walk, an ongoing thing. You haven't come to a full stop as yet. You won't until the second coming of Christ. I'm giving you Philippians 3 because Philippians was one of the last epistles that Paul ever wrote. Here in Philippians 3:12-14, just before his martyrdom, he makes this statement about himself:

Not that I have already obtained all this [I have not yet reached the goal that I have already in Christ — remember, in Christ, he is perfect.], or have already arrived at my goal, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

God has given each one of us a goal and that goal is Christ-likeness. We must constantly keep our eyes on Christ. Another text is 2 Corinthians 3:17-18, showing that it is an ongoing process. Verse 17:

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

The Spirit is in the believer; He is dwelling in you and me. And where we have the Spirit dwelling in us, we have liberty; not economic liberty, not political liberty, but spiritual liberty. Verse 18:

And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

Notice that it is an ongoing thing. We are being transformed.

Now we will see that what God accomplished in Christ is for all men. Titus 2:11:

For the grace of God has appeared that offers salvation to all people.

It is universal — “to all people” — but that universal salvation has to be made effective. It is made effective in individuals. John 3:16 says:

For God so loved the world that he gave his one and only Son, that whoever [it becomes particular] believes in him shall not perish but have eternal life.

Mark 16:15:

He said to them, “Go into all the world and preach the gospel to all creation.”

Sad to say every creature will not accept the gospel. Verse 16a:

Whoever believes and is baptized will be saved....

He will be saved not only from the guilt and punishment of sin; the Bible presents salvation as much more than that. It delivers from the power and the presence of sin. He who believes will have all three concepts of salvation.

When theologians talk of the righteousness of Christ which justifies us, they use the term “an alien righteousness.” By using that term, they mean exactly what Paul says in Romans 3:21, 28. It is a righteousness that we as human beings have made no contribution to. It is a robe of righteousness prepared in Jesus Christ without a single thread of human devising. It is all of God. Paul has just told us that, by the deeds of the law, none will be justified. Then in verse 21 he says:

But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.



By this he means that it is a righteousness planned by God, promised by God, and prepared by God. That is what he means by “apart from the law.” It is apart from our law of righteousness. Verse 28:

For we maintain that a person is justified by faith apart from the works of the law.

It is totally God’s gift to sinful man. Therefore, it is an alien righteousness. But what God does in you is not alien, because He will do nothing in you without your cooperation. God is not a communist. He doesn’t force His views upon you! He has to have your cooperation. He has to have your will. That is why Romans 13:14 says:

Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.

Or Galatians 5:16 says we have to walk in the Spirit in order to defeat the desires of the flesh:

So I say, walk by the Spirit, and you will not gratify the desires of the flesh.

So there is a combined effort. I use the word “allies” because, in the last world war, Britain and the United States were allies. They had joined together to fight the common enemy. So, when it comes to Christian living, we have a part to play. Romans 12:1:

Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God — this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is — his good, pleasing and perfect will.

Now we come to a very important area. What God did in Christ is the only thing that qualifies you and me for heaven. We are not saved by what God does in us, but by what God did in Christ. There is no merit, no salvic merit by what God

does in us. What God did in Christ is what saves us. Ephesians 2:8-9:

For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — 9 not by works, so that no one can boast.

Titus 3:5:

...He saved us, not because of righteous things we had done, but [excluding your works] because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit....

Now we will see what He does in the believer. Titus 3:8:

This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

Ephesians 2:10:

For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

God did not only save us in Christ Jesus but He reformed us. He cleansed us. He restored us to a right relationship to God in Christ Jesus so that we may be created to do good works.

...which God prepared in advance for us to do.

What God does in us doesn't save us but it does demonstrate to the world that we have already been saved. It proves to the world that we have already received the righteousness of Christ.

I planted some asparagus roots one day and, with the guidance of an expert, I planted them one foot into the ground. Now, four days later I have been looking for them to come up but the expert tells me that I can't expect to reap any asparagus this year. I will have to wait until next year. Now

I can do nothing about it. I have planted the roots. The rest is up to nature and to God. If I want to produce apples, I plant apple trees. If we want to produce sins, we have to be sinners. Now our sins don't make us sinners. We are born sinners. The reason we sin is because we are sinners.

We are not sinners in Christ; we are righteous, therefore, the fruits of being in Christ is righteousness. Read the second half of Romans 13:14 and onward:

Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.

Before, we were slaves of sin. Now we are ashamed of that. Now we become slaves of righteousness and the fruit is holiness of living and the end is eternal life.

Now we come to the problem. We have two situations. One, Christ, which is you in Christ as our sanctuary and two, the believer, which is Christ

in you. We will call the “You in Christ” Camp A, and we will call the “Christ in you” Camp B. This is exactly what is happening in our church. Our denomination today is splitting up into two camps. You have one camp that is pushing “you in Christ” and another camp that is pushing “Christ in you” and these two camps are fighting. Mainly our scholars are pushing “you in Christ.” “You in Christ” gives us assurance and peace because in Christ we stand perfect. We do we need assurance and peace. As long as we are sinners, we need it. That is why they are putting this emphasis. Also the world needs to see that we are righteous in Christ and the world needs to see that we are redeemed people. And so we have the other camp — mainly the independent ministries — pushing this camp. The problem is that these two camps are not antagonistic toward each other in the Bible. They belong to one truth. We need to present both.

One day I received a letter from a pastor from the Oregon Conference. I spoke at the Oregon camp meeting. He was in the youth department but he came to listen to me and took my tapes. He

wrote me this two-page letter, single spaced, with much concern. He sees this division in his own local church. I would like to read what he is saying here just to show you that it is a true problem:

“As an Adventist pastor I want to preach a balanced message, and do not want to go toward an extreme either way. I am uncomfortable with the emphasis of John Osborn and Ron Spear. I don’t want to lose sight of the message of the justification by faith but at the same time I am uncomfortable with the message of Desmond Ford and Helmut Ott who wrote *Perfect in Christ*. I don’t want to lose sight of the message of sanctification by faith which works by love. The more I study the Bible and Ellen G. White, the more I see the balance.”

I plead that we return to this balance. We need both. We need to preach both sides of the story; both sides of the coin. If you preach “you in Christ” and give people assurance and peace without preaching the other side, you are encouraging antinominism. If you preach “Christ

in you” and lift up the standard without giving “you in Christ” and peace and assurance, you are encouraging legalism. And that is exactly what’s happening and, at the moment, we have people mad at each other. So I plead with you as my church members that you study both camps.

Now I see problems in both camps also. I think that those who present “you in Christ” need to solve the problem of the ethical issue of substitution. If you separate Christ from the humanity that He is redeeming, you are presenting an unethical gospel, which creates a problem.

I see a problem in the other camp too. If you teach that every time a Christian makes a mistake he becomes unjustified, you are ending up with justification by works. So you see we have a problem in both camps. The first thing I plead is that we come together as Christians and recognize that both camps have a truth that we both need. On the one side we need peace and assurance. I’ll tell you why and that is that no matter how much victory God gives you, you will not know it



completely. You will always be a sinner and if you don't have the assurance in Christ the devil will get you. He will come to you and say, "You are no good, you don't deserve to be saved. You are not good enough to go to heaven." The only way you can answer him back is by pointing to your position in Christ and say, "There I stand perfect." You have a right to do that because in Christ you are perfect.

On the other hand, the work can never be finished unless the world recognizes that the gospel is the "power of God unto salvation." The world has to see that the gospel is able to save us from sin. Again I quote the famous pagan philosopher Nietche making the statement to Christians, "If you Christians expect me to believe in your redeemer, you Christians will have to look a lot more redeemed."

The earth has to be lightened with the glory of God before the end comes. We need to recognize that God did not only save us in Christ but He wants now to dwell in us and walk in us that the

world may once again see God manifested in the flesh.

The first four books of the New Testament, which we call the gospel, is really an historical account of God being manifested in one Person, Jesus Christ. The fifth book, the book of Acts, is also an historical account of God being manifested in one body — the church. Unfortunately, that manifestation was short-lived because the devil came in and perverted the gospel. When he perverted the gospel, he perverted the fruits of the gospel. It is as simple as that. So we need to restore the gospel — the truth as it is in Jesus Christ.

We need to know that the truth as it is in Christ is not simply God declaring us righteous. That is wonderful! We need that but we need to know also that God wants to dwell in us and He wants to walk in us so that we become the light of God. Let us read the words of Christ and, if you belong to Camp A, please do not condemn Camp B. They have a truth that we all need to accept. And if you

are in Camp B, please don't condemn Camp A. Both belong in the truth of Jesus Christ. Let's put our heads together as Christians and let's work together, for the body of Christ is only one, not two.

We read what Jesus said in Matthew 5:14, 16 in His Sermon on the Mount. He is talking to the believers and is saying:

You are the light of the world. A town built on a hill cannot be hidden. ...In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.

Now the English is not very clear so we will go to the original language. The "you" is in the plural form. The word "light" is in the singular. I once made this statement in a college and the professor of Greek shook his head and said, "I'm going to show you that you are wrong." He went to his office and got his Greek Bible. Then he came to me and said, "Pastor, I guess you are right. I never noticed that." "Well," I said, "sometimes even a

bush preacher can see truth.”

“You” is in the plural. It refers to all of us. “Light” is in the singular. It refers only to one person. In John 8:12a Jesus said:

“I am the light of the world.”

So we are many people but only one light. A city that is set on a hill cannot be hidden — especially if it has lights. Now look at Matthew 5:16:

In the same way, let your light [let Christ who is dwelling in you by the Holy Spirit] shine before others, that they may see your good deeds and glorify your Father in heaven.

Don’t hide Him in a bushel! Let Him shine before men that they may see your good works and glorify, not you, nor your denomination, but God because they see in your works something they cannot do for it originates from God. They see a love, the agape love, reflecting from you.

It is not enough to accept Christ as your Saviour. Are you willing to accept Him as your Lord and your Master? Are you willing to accept Him to live in you and walk in you, not so that you may go to heaven (that is already guaranteed) but that the world may see what you have already in you: Jesus Christ? That is my prayer in Jesus' name.

## Chapter 16

# **The Church: The Body of Christ**

### **1 Corinthians 12:24-27**

...While our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it.

On the cross, the whole human race was legally justified in Christ. We must not make the cross only a provision. Something actually took place in terms of the human status before God. That status was changed from condemnation to justification in Christ. For a better term, we call it legal

justification. But this legal justification has to be made effective and it does become effective when each of us, as individuals, surrenders our will to the truth as it is in Christ. Of course, this is done by faith, which we saw is our heart obedience to the gospel, and which is publicly confessed by baptism. Through genuine faith, by heart obedience to the gospel, we become subjectively linked or united to Jesus Christ. He and we become one. This means that His perfect righteousness becomes ours and God looks at us as if we are exactly what He is.

First John is a judgment-hour text. Many Adventists are afraid of the judgment. They look at themselves and see failure and disappointment but here is a wonderful text. The context is the love of God which is the basis of our salvation. 1 John 4:17:

This is how love is made complete among us [that is, in the setting of God's love in verse 16] so that we will have confidence on the day of judgment: In this world we are like Jesus.

If He is righteous, so are we. If He is perfect, so are we in Him. This is what the Bible means by righteousness or justification by faith. Faith simply makes effective what is true of us in Jesus Christ.

The moment we believe in Jesus Christ and become one with Christ and His righteousness becomes one in this transaction, something takes place. The inward evidence of this transaction is what the Bible calls the new birth. That is, the Holy Spirit comes and dwells in us as Christ's representative. We become the temple or the sanctuary of God. But there is also to be an outward evidence. The outward evidence of this experience is that the Holy Spirit that dwells in us now walks in us. As we saw in 2 Corinthians 6:16, God wants to dwell in us plus to walk with us:

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people."



This outward evidence the world needs to see.

What happens to you when you accept Jesus Christ as your Saviour? What does it mean to be saved in Christ? Men and women are not saved primarily from the world to heaven, or from death into life. We are saved primarily from the world into the church, which is the body of Christ. That's the clear teaching of the New Testament. In order for us to be saved, Christ had to redeem us from this world that is under Satan, that stands condemned, and is hostile to God. Of course, the cross reveals that. It was the world united that cried out, "Crucify Him!" Satan united the Jews and the Romans together.

It should be made clear that, when you become a Christian through the cross of Christ, you are saying "goodbye" to the world and you are becoming part and parcel of the body of Christ which the New Testament defines as the church. Notice how the apostle Paul applies the cross to his own life in Galatians, chapter 6. In Galatians 6:12,

he defines legalism:

Those who want to impress people by means of the flesh are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ.

He says that many desire to make a false show in the flesh. They constrain you to be circumcised only lest they should suffer the persecution of the cross of Christ. Legalism is a parading of your self-righteousness. In contrast, read verse 14 of Galatians 6:

May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

In other words, between the world and the church stands the cross of Christ. God allows nothing of the world to creep into the church. We need to know this and yet it is a tragedy that we have not yet fully realized it. We read in 1 Corinthians 12:12-13:

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body — whether Jews or Gentiles, slave or free — and we were all given the one Spirit to drink.

In the last study we saw that every believer becomes a temple of God. Now we will see that we all, as believers joined together, make up the totality of Christ. In Ephesians 2, notice how beautifully Paul speaks concerning the corporate body. He is talking to the Ephesian Christians, who are mainly Gentiles. In Ephesians 2:19:

Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household...

Then, using a building as an illustration (in the Middle East they do not build out of wood, they build out of stone), he says (verses 20-21):

...built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord.

So even though we are individually God's temple, corporately we become the total temple of Christ, as expressed in the next verse (Ephesians 2:22):

And in him you too are being built together to become a dwelling in which God lives by his Spirit.

This is something that we as Christians must be clear on because, if we fail to understand that the church is the body of Christ, that is belonging to the kingdom of God on this earth, and is no longer of this world, we will fail to realize what we are here for. Unfortunately, we are copying the world's fashions. We are accepting the world's philosophy and we are also depending on the world to be perfect. We forget that the world is at enmity

with God. We must remember this.

No wonder we see today that the church is weak. It can hardly be distinguished from the world. This I notice is much more of a problem in countries that call themselves Christian countries. There is no such thing as a Christian country. There are Christians, and it is true that a lot of our rules, a lot of our morals, were based on Christian ideals. The culture of the world though, is not the culture of the church. We must remember that we are not of the world but we belong to God.

With this in mind, we will read certain texts to show that, when Christ was on this earth, He was a stranger in this world. He was a sojourner, yet He witnessed to the world the truth. He came to save the world but He made it clear, “I am not of this world.” When He was brought before Pilate He said, “If my kingdom was of this world I would cause my servants to fight for me, but my kingdom is not of this world.” John 18:36:

Jesus said, “My kingdom is not of this world.

If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

Remember that, as Christians, we have become vitally linked with Christ. The church on earth is a representation of the kingdom of heaven. We must realize that the world must see Christ in us and not worldliness.

From First John we have several texts. When I use the word “world,” I am using it in the Biblical sense. I don’t mean the people of the world. They are also God’s property. He bought them with a price but they don’t know it and they have not accepted it. In 1 John 2:15-16, we read (verse 15):

Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them.

This does not mean not to love the people of the world. But what did John mean by “Do not love the world”? Verse 16 tells us:

For everything in the world — the lust of the flesh [that is, the lusts of the human nature], the lust of the eyes [what we see we want], and the pride of life [boasting of what we have and do] — comes not from the Father but from the world.

In contrast, Galatians 5:24 says:

Those who belong to Christ Jesus have crucified the flesh with its passions and desires.

And 1 John 2:17 says:

The world and its desires pass away, but whoever does the will of God lives forever.

The kingdom of this world is already condemned. It will come to an end. The kingdom of God is an everlasting kingdom and we belong to that kingdom. The world needs to see that. Now turn to 1 John 4:4-6. Verse 4:

You, dear children, are from God and have

overcome them [the people who follow after the world], because the one who is in you is greater than the one who is in the world.

The Holy Spirit that dwells in you represents Christ. “He” also refers to Christ, in contrast to Satan, who is the prince of this world. In the great controversy between Christ and Satan, Christ is greater. Verses 5-6:

They are from the world and therefore speak from the viewpoint of the world, and the world listens to them. We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood.

Which world do you belong to? Which kingdom do you belong to? It is very clear that you cannot hold one leg in the world and one leg in the church. It doesn't work that way because the two are polarizing. When I was in the Boy Scouts in Africa, once we were on a raft. The raft was



made of two huge planks of wood tied together. One of my friends took a dive with a knife, went under the raft and cut the rope. I was standing on the raft with one leg on one side and the other leg on the other side. They began to separate. Now I had to make a choice. I could not remain on both planks. I chose one plank. It is the same with you. You can't leave one leg in the world and one leg in the church. It may last for a while but, eventually, you and I have to make a choice. Which kingdom do you belong to? Remember that the kingdom of the world is going to come to an end. The kingdom of God is going to last forever. It's obvious which one is better.

Turn to 1 John 5:4-5. Verse 4:

...For everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith.

It does not say “even our human effort.” Righteousness by faith includes everything, even the Christian walk. Verse 5:

Who is it that overcomes the world? Only the one who believes that Jesus is the Son of God.

Every believer must realize what it means to be saved. It means that we have said “goodbye” to everything the world stands for: the lust of the flesh, the lust of the eyes, and the pride of life. We have become part and parcel of the body of Christ, which is the metaphor used in the New Testament.

We, as Christians, no longer belong to the world but we have become part and parcel of the body of Christ. Look at Romans 12. The reason that I am giving this is because, in the human body, all parts have functions. In other words, as Christians, every member of the church has a job to do, the same as in the human body every “member” of the human body has a job to do.

Once I was listening to a health expert on the radio and he used the illustration of something that I am still struggling to understand. After six years in America, I still don't understand one of the most

common games of America, football. I don't understand it at all. Where I come from, soccer is something you play with your legs and feet to kick the ball. I don't know why they call it football, here, when all they do is bash each other. But this commentator was making this statement: "When you watch a football game, you watch 25 people who are physically overworked and you see 50,000 people who desperately need to work watching 25 people overworking."

That may be true with football, but it is not true with the church. There are no spectators in the church. There is no room for spectators. Romans 12:2-8. Verse 2:

Do not conform to the pattern of this world [no spectators], but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will.

So God has a will for each one of you. Verse 3:

For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you.

In other words, faith refers to the gift. Verses 4-8:

For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophecy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.

So he goes on. Every person has a job. Read

now in 1 Corinthians 12:27:

Now you are the body of Christ, and each one of you is a part of it.

Also Ephesians 1:19-23:

...And his incomparably great power for us who believe. That power is the same as the mighty strength he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.

Colossians 1:24:

Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his

body, which is the church.

All these texts tell us as Christians we are part and parcel of the body of Christ.

With this in mind, I would like to bring up certain important implications. How does this affect my Christian walk? Number one: While we are still living in the world, please remember that a change has taken place. Before, while we were of the world, we could live as we pleased more or less, depending on the circumstances because the world which was established by Satan was established on the principle of self. But now, as Christians and a vital part of the body of Christ, we no longer can do and think as we like because the law of the principle of the body demands that we live entirely dependent and under the direction of the Head, which is Jesus Christ.

Here is an example. Let us say my stomach is hungry and my stomach can do nothing about itself or about its hunger. So it sends a message to the head, "I am hungry." Well, the head sends a

message to the legs, “Please take this stomach to the fridge.” Now what would happen if your legs said to the head, “Look, I’ve been walking all day long. If the stomach is hungry, it can go itself.” What would happen to you if your legs did not obey the head? You would not last very long. Does the stomach need the legs? Yes! Do the legs argue with the head? No. It is a slave to the head. It says, “Yes, Sir,” and it goes to the fridge. It has done its job. Now the head sends a message to the hand. “Open the fridge door, because the stomach cannot open that door.” Does the hand say, “I’ve been typing all day long. Why should I work any more?” It doesn’t do that! We need every member of the body.

When Darwin wrote his book on evolution, there were a few scientists who took after him. One of the arguments they used to prove that we have evolved from animals is that: “There are certain organs of the body which are no longer in use, because some of the organs which were useful when we were animals were not needed any more, such as the appendix and the last bone of the spinal

column, which is a shortened tail. We don't need them now." As science has advanced, we have discovered that each one of these organs has a useful part. There is no such thing as a vestigial organ. The problem is that man did not know about the use of them. Now they are discovering more and more that every part of the body is useful. Likewise, the church — being the corporate body of Christ — will experience the same condition of our human body if they function properly. In other words, there is positive unity in the body. My hands serve the body, my legs serve the body, my eyes serve the body. When I drive the car, eyes tell me, "Watch out."

Some years ago, our family went to visit my mother in Africa. I don't know how many of you have been to the Indian Ocean in Africa. Even in Florida, the sea here is cold. Even in California, I tried swimming and I said, "This is for the penguins — not for me." Having gone to Africa for all those years, we went to the seaside. My brother and I saw those huge, beautiful waves and we got into our swimming suits and dashed into the



water and a huge wave (we had a rented car and I was the only one who could drive) came and took my glasses off and I swam without the glasses but I missed them.

I got up at two o'clock in the morning, when the tide was low, and for two hours I searched for my glasses, crawling on the sand with my flashlight, but I couldn't find them. Then I went to the man who was in charge and asked, "Is there an optician here?" He said, "No." There was a little shop there and this man had all the glasses that he had found on the seashore. They were all reading glasses and most of them were so crushed I could hardly see. I had to drive 18 miles without glasses. I can't recognize you three feet away without my glasses. My wife was saying, "There is a pothole there and a cow there." Here I was driving and I realized how important the eyes are!

As our scripture says, "The eyes do not say to the legs, I don't need you." We need every member and, therefore, there is a function that each one must do, but, if you and I do not function as

the body should do, then we have problems. Remember that, for the church, there will be a united, corporate body functioning healthfully. Every member will have to function or God can't use us. If you are the head, work as the head. If you are a leg, work as the leg. Let God use you. In order for this to happen, you must function as the body does. You must become a slave of Christ. You must say, "Not I, but Christ." You do not argue with Christ. If He says to us, "Go," we do not argue, we go. God sent us to Beirut. It wasn't easy. When we saw those shells and saw the buildings shaking, we knew that God was in charge. We have to become slaves of Christ.

1 Corinthians 12:7:

Now to each one the manifestation of the Spirit is given for the common good.

The good is for all the church.

The same thing is found in verses 14-18 of 1 Corinthians:

Even so the body is not made up of one part but of many. Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as he wanted them to be.

As a member of the body of Christ, we become part and parcel of a body that must go together. Then, as the body of Christ, we have to live totally dependent on Christ and under His direction. As the body of Christ, we must grow just as the human body grows.

When Christ went up to heaven, He bestowed gifts on the church. He had a purpose in giving gifts. Here it is in Ephesians 4:11-13:

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

In other words, just as the world has been growing more and more in sin and sin has been abounding in the world, grace must also abound in the church so that the church, as a body, reflects totally the character of Christ.

A statement in Christ's Object Lessons, page 69, says:

“When the church reflects the full character of Christ, then Christ will come.”

Notice that this is applying to the body. As an individual, I can never fully reflect Christ because I am not all of Christ, I am only a part of Him. It

takes the body as a unit, as a corporate entity to fully reflect Christ.

For this to happen we need to follow 1 Corinthians 12:25-26:

...So that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

Because the church is one body, there should be no schism nor division in the body but the members should have the same care for one another. And when one member suffers, all the other members should not turn away from that member. We must suffer with it. Or if one member is honored, then all the other members should not become jealous but should rejoice.

In a marathon, two Africans — a Kenyan and a Tanzanian — ran 100 miles. The hands did not run, but the legs ran, but the head took the credit.

The legs didn't say, "I did the running but you get the credit." We are one body. When the world sees that we have the same care for one another and that there is no division in the church, they will know that this must be the power of the gospel. That is why, when Jesus prayed His last prayer in John 17, He said, "Father, it is my prayer that they (the church) may be one just like you and I are one, that the world may know that you sent Me." John 17:20-23:

My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one — I in them and you in me — so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.

It is my prayer that the church will be one.

There is to be no jealousy, no criticism of each other, for, when we are criticizing somebody else, we are criticizing ourselves. The leg never criticizes the head. It can't talk but, even if it could, it would not complain because it is one body. It is my prayer that you and I will have a living connection with Jesus Christ and that we will live under His direction, that we will function as His body and not ours, and that the church will reflect the character of our Lord Jesus Christ.

## Chapter 17

# **The Vision of Daniel 8 (Part 1)**

### **Daniel 8:15-19**

While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man. And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end."

While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet.

He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end."



“The scripture which above all others had been both the foundation and the central pillar of the advent faith, was the declaration, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’” Ellen G. White, *The Great Controversy*, p. 409.

We have been studying about the sanctuary. A study on the sanctuary without touching Daniel 8:14, 1844, the investigative judgment, and the cleansing of the sanctuary would be an incomplete series of studies. So now we will deal with these subjects. Those of you who are familiar with these doctrines and those of you who are doing any reading will know that these doctrines which are unique to the Seventh-day Adventist Church have come under fire. This fire has increased since the 1950s.

I will begin with some of the statements made about this so that you will be aware of what has happened and what is happening. In the 1950s, two evangelical scholars by the name of

Barnhouse, the editor of Eternity Magazine, and Walter Martin, the expert on the cults, visited the General Conference of Seventh-day Adventists and had several meetings with the brethren, our theologians. The result of those meetings were twofold. A book published by the Review and Herald, which I am sure most of you are acquainted with, Questions on Doctrines, appeared. Those questions were asked by these two scholars.

The other book was by Walter Martin himself, The Truth About Seventh-day Adventists. In that book, Walter Martin delivered the Seventh-day Adventists out of the cults. He no longer calls us a cult, but he calls us a Christian Church with a few beliefs. He had one observation to make above most others and that was our doctrine on 1844 and our interpretation of Daniel 8:14. I will paraphrase what he said. He said that the Seventh-day Adventist teaching on Daniel 8:14, 1844, cleansing of the sanctuary, and so on is the greatest face-saving lie invented in the history of Christianity. That was his statement.

Then another scholar came on the scene by the name of Harold Linso. This is what he says: “If Seventh-day Adventists cannot prove 1844 from the Bible they have no right to exist as a denomination.” I agree with that. Destroy 1844 and you destroy the mission of this church. If you destroy the mission of this church, we have no right to exist as a denomination so it is quite a challenge from these non-Adventist scholars.

Then we come to that famous October meeting at Pacific Union College, October, 1980, when Desmond Ford was asked by the Adventist Forum to defend 1844 from the Bible. He said, “No, you cannot defend it from the Bible.” This led to six months of probation when he had to defend himself by producing a document which was studied at Glacier View. I have a copy of that document if anyone would like to read it. You need to know a little bit of Hebrew for it is a scholarly document. What amazed me was that, here was a scholar with two Ph.D.s who had changed, in some areas, quite radically from his book *Daniel* published only two years earlier. It seems that even scholars can

change their minds.

But that was not the worst of all. After Glacier View, Loma Linda requested a very well-known Adventist scholar, now retired, to expound on what he felt about Desmond Ford's position. The man is Raymond Cottrell, who was not only one of the editors of the Review and Herald, but also the man who wrote that section of Daniel in the Seventh-day Adventist Commentary. So he was a key scholar.

In his talk at Loma Linda, Cottrell said that, when he was writing the Daniel part of our commentary, he contacted almost every Bible professor dealing with this area — not only from our colleges of North America but also some colleges outside of North America. If I remember right, I think he contacted about 36 college professors. He said that not one of them could defend 1844 from the Bible. So he was asked by a person of the congregation there at Loma Linda, “Do you believe in 1844?” And he said, “Yes, but I do not believe that I can prove it from the Bible.

I believe it because Ellen G. White taught so.”

Now to come closer home. On Sunday in the opinion column comes a letter in the Union Bulletin. A comment was made by a man from Dayton. It was in response to an interview held with the president of Walla Walla College, Jack Bergman. It concerned cults. In this letter, there is a definition given by Bergman about cults. I don't know whether it is a verbatim quotation or if it is a paraphrase but this is what Bergman is said to say in defining a cult: “When churches take unto themselves an authoritative figure and primary emphasis on unique doctrines outside of scripture and not part of traditional churches, they become a cult.”

Then this man goes to prove (he is quoting Raymond Cottrell) that our doctrine is not from the Bible but Ellen G. White, outside of the Bible. Here is his quotation and he is quoting Raymond Cottrell: “The 70 weeks and 2,300 days (years) and the cleansing of the sanctuary are pivotal doctrines of the Seventh-day Adventist faith.

There are no definite statements in the Bible which support the view of Adventists on this point. Their conclusions are derived from the teachings of Mrs. White and, in turn, are the result of her interpretation of the Bible.” He implies that they were wrong. At least that is the implication I get.

I have wrestled with this since the 1950s. The question I have asked myself is, “Have we, as a church, been following cunningly devised fables? Can we defend our interpretation of 1844 or our interpretation of Daniel 8:14 and be honest with that passage exegetically?” Of course, I would like to throw the same question to my fellow Christians who preach the gap theory of the 70 weeks: “Can you defend it with honest exegesis? And if you can’t, maybe I should call you a cult.” But that’s a different matter.

I would like to present my conclusion as I studied this passage. I tried to do it honestly, because we must be honest with the Word of God. The truth will triumph. You and I may not triumph but the truth will triumph. It is better for us to be

on the side of the truth even though it is an embarrassment, than to be on the side of wrong.

There are some who don't like the word "cult," so I may say something here that may help you. The early Christians, the apostolic church, were called a cult by the Roman world. They were looked upon as an off-shoot movement of Judaism, but they had the truth. It is not uncommon for history to repeat itself. So don't be too ashamed of being called a cult. Shakespeare said, "A rose by any other name would smell as sweet." Truth is truth whatever men call it. And the truth will triumph. I will say this much and that is that 1844 has something very special for me. Otherwise I wouldn't be here. I would go back to architecture and wonderful money, drive a Cadillac, and enjoy ice cream every day. I happen to be a minister who believes that God has given this church a mission.

Daniel 8 has problems — linguistic problems and contextual problems. I am convinced after my study that the pioneers of this church came to a correct conclusion but I must admit that some of

their methods left something to be desired. Most of our pioneers used what we know as the “proof text” method — take a text here, take a text there, put them together, and come up with a teaching or doctrine. Now there is nothing wrong with that basically, but there is a danger with it. The danger is that of taking a text out of context. When you take statements of the Bible out of context and put them together and produce a doctrine, you can make the Bible say anything you want — almost.

So I will confess that there were some problems of which these scholars have accused this church that are correct. I’ll give you one of the main ones. Daniel 8:9-14 is a unit:

Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land. It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the commander of the army of the Lord; it took away the daily sacrifice from the Lord, and his



sanctuary was thrown down. Because of rebellion, the Lord's people[a] and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.

Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled — the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the Lord's people?"

He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated."

You can't separate verse 14 from the rest of that passage. Its dealing with the little horn that cast the truth of the sanctuary to the ground and prospered. Verse 13 is asking a question and the question has nothing to do with the investigative judgment. The question is:

How long will it take for the vision to be

fulfilled — the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the Lord's people?

“How long, God, will you allow the truth of the sanctuary to be cast on the ground and for the little horn to prosper? How long?”

And the answer in verse 14:

He said to me, “It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.”

“Then shall the sanctuary be cleansed, or restored, or vindicated.”

You cannot take verse 14 and take it out of context and apply it to the investigative judgment without coming under fire. We have to approach the whole thing because we do have better methods since we are more conscious today of exegesis — an accurate interpretation of scripture — than the

Christians of the nineteenth century. I am going to give you a statement from the pen of Ellen G. White. Counsels to Editors, p. 35:

“There is no excuse for anyone taking the position that there is no more truth to be revealed and that all our expositions of scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people is not a proof that our ideas are infallible. Age will not make error into truth and truth can afford to be fair. No true doctrine will lose anything by close investigation.”

That’s exactly what I intend to do with Daniel 8:14. That’s why it will take more than one study to do it.

I want to expose you now to certain linguistic problems. Some of them have been aired by the scholars and some haven’t and I wonder why they haven’t aired these problems. For example, look at the word “sanctuary” in verse eleven of Daniel 8. The word sanctuary in verse eleven is “Migdash”;

that's the Hebrew word. Now "Migdash" is a common word for sanctuary and can be applied to any sanctuary. Pagan sanctuaries were called migdash. God's sanctuary was called migdash. Normally when Migdash is applied to God's sanctuary, it has always a qualifying term. Such is the general emphasis of the Old Testament. In other words: "The migdash of the Lord thy God," or build me a migdash, or my migdash. Now, in verses 13 and 14, the word is "cordash." Why did Daniel use two different words?

Does the "his" in verse 11 apply to the little horn sanctuary or God's sanctuary? These are problems that I'm not sure we can have full solutions for. The word "sanctuary" in verses 13 and 14 is "cordash," a different word and cordash always refers to God's sanctuary. So that's one problem.

Here is another big problem that I have yet to read from any scholar inside or outside of this denomination. I have wondered why they don't touch it. In verse 11 of Daniel 8, I read about the

little horn:

It set itself up to be as great as the commander of the army of the Lord; it took away the daily sacrifice from the Lord, and his sanctuary was thrown down.

Look at the words “took away.” The Hebrew word is r-u-m. Every lexicon I’ve read — in fact, I even looked at a computer program called “The Word” and I even looked, with the help of individuals who know how to use those modern gadgets, at the definition of “rum” from that. By the way, I believe that program was put together with no help from an Adventist scholar but Pentecostal scholars, but no Adventist scholar helped him in producing that program.

I looked at every material that gives us the meaning of this word. I find that the primary meaning of “rum” is not “take away” but “to lift up” to “exalt” and, if I read the word “lift up” and “exalt” in verse 11, I get a completely different interpretation of verse 11. I’m asking myself the

question, “Could it be possible that the interpreters were reading into the statement what they wanted it to say because they believed that the “little horn” applies to Antiochus Epiphanes?” I don’t find in any of the lexicons the word “take away” having too much of a meaning in the word “rum.” Why? I don’t know. So I feel that the word “take away” is substituted for the correct meaning, which is “to exalt,” “lift up,” or even “to absorb.”

Then we have the problem of the word “daily,” found in verses 11, 12, and 13. What did Daniel mean by the word “daily,” “hatamid”? Did he mean the sacrificial system, the evening and morning sacrifices, (the word “sacrifice” is the basic understanding of the Christian Church and the Jewish scholars of the Maccabean period) or did he mean “paganism,” which is what our pioneers believed that he meant? Or did he mean “Christ’s heavenly ministry in the heavenly sanctuary which is known in Adventist circles as the “new view” because it’s the view used by Conradi and accepted today by the church? So what does the word really mean? The actual

meaning of the word in the Hebrew simply means “continual.”

Let me give you one more problem. In verse 14 the King James version says:

And he said unto me unto two thousand three hundred days then shall the sanctuary be cleansed.

The word “days” does not exist in the original. Daniel did not use the word “days”; he simply used “evenings mornings” and some of the modern translations use that. What did Daniel mean? Did he mean “evening and morning sacrifice” (remember, there were two sacrifices each day — evening and morning or morning and evening) or did he mean “day,” because in Genesis “evening and morning” is referred to as a day?

If you give the expression “evening morning” to refer to sacrifices, then you don’t come up with 2,300 days since there were two sacrifices a day. Therefore, you have to divide 2,300 by two to get the number of days. That is what the Good News

Bible says:

...Unto 1,150 days.

How do they come up with that? They believe that “evening morning” doesn’t refer to days but to sacrifices. But there is a problem. Normally, the Old Testament, when referring to sacrifices, will use “morning and evening,” whereas, when they refer to days, they use “evening and morning” like in Genesis: “evening and morning” was the first day, “evening and morning” was the second day. They reverse it normally when they apply to sacrifices. That is why many scholars — especially Young, the famous scholar, for example — takes the position that the “evening morning” does refer to days. Therefore, he says it is 2,300 days. So we have scholars in both camps, both non-Adventist scholars.

Then there is the word “cleansed.” The King James says “cleansed.” Some say, “No it doesn’t mean “cleansed” it means “vindicated” or “restored.” It is a unique word. It appears only once here in Daniel. I do know one thing and that



is that the Septuigent, even though some believe it unreliable, but it was used by the New Testament writers. The Septuigent, the Greek Old Testament, uses the word “katharizo” which, in Greek, does mean cleansed. So at least we have the backing of the Septuigent that it does mean “cleansed.” So the King James version could be accurate.

I have no problem if they used “vindicated” or “restored.” These are linguistic problems and what I am saying is this that it is impossible for anyone to be dogmatic and say, “This is the interpretation.” There are problems. Whatever problems there are, we need to be honest with ourselves. Can I be comfortable with our interpretation? I say, “Yes, I am comfortable with it.” And I will explain why.

Before we go further into the study of Daniel 8, we should know that Daniel and Revelation are known as apocalyptic prophecies, that is, prophecies that deal with the last day events. There are four schools of interpretation regarding Daniel and Revelation. I want to expose you to the four schools but I also want to give you a little bit

of history. That will be our study for this chapter. I'm only giving you a background here.

There are four schools of interpretation. They are:

1. Preterism
2. Futurism
3. Idealism, sometimes Spiritualism, and
4. Historicism.

Whichever school you belong to, you will arrive at a different conclusion. So it is important that you are aware of the four schools, but it is also important that you know the background. Let us briefly observe what each school believes.

The preterist believed that the prophecies of Daniel and Revelation were all fulfilled within the near proximity of the prophet. In other words, by the second century B.C., all of Daniel's prophecies were already fulfilled. Within a few years after John, all the prophecies of Revelation were fulfilled. In other words, the prophecies do not

have a long range view. This is one view.

The next view is futurism. This is held by quite a few Christians today. Futurism teaches that some of the prophecies of the prophetic sections of Daniel and Revelation were fulfilled in the prophet's day or in his period. But then there was a big gap in time and the prophecies of the last days are fulfilled at the end of time. In other words, some were fulfilled during Daniel's period and others will be fulfilled at the end of time and between is a gap known as the "gap" theory. For example, of the 70 weeks of Daniel 9, it says that 69 weeks were fulfilled during the Jewish period and Daniel's period and the 70th week will be fulfilled at the end of time. In between is the big gap.

Idealism says that prophecies are not predictions but simply symbolic forms of instruction. This is the position of many Lutheran scholars who do not believe that God can see the future.

Then we come to the historicist position, which is the Adventist position. This position believes that prophecies of Daniel and Revelation are a continual record or prophecies of historical events or periods until the consummation. In other words, it gives us a continuous basic event that will take place from Daniel until the time of the end. Or from John in the book of Revelation until the time of the end. So we have an overall panoramic view of the history of the world from these prophets' time till the end of time.

This position was not invented by Adventists. This was the main school of the reformers. The historicist is often known as the "reformation school of interpretation." So we belong, as a church, to the reformation camp. The reformers using the historicist approach of Daniel and Revelation, mainly Daniel, came to the conclusion that the "little horn" of Daniel 7 and Daniel 8 was the papacy. That was the conclusion the reformer Luther came to. It was not something that we invented. The reformers believed that.

If you were a Roman Catholic, what would you do? You would not take that sitting down. So the Roman Catholic Church came up with two scholars — both Jesuit priests. The preterist scholar was Luis De Alcazar. He was from Seville, Spain, a Jesuit priest who came up with the idea of the preterist interpretation. If you say that the prophecies of Daniel were fulfilled all within the period of Daniel's time, you have to excuse the papacy because the papacy did not exist in Daniel's period nor the second century, B.C. The papacy began in the fifth century A.D.; therefore, by using the preterist approach, you save the Catholic Church from being the "little horn." I don't blame them. They are trying to save themselves from an embarrassment, because the little horn is equated with the antichrist.

The other position, the futurists, also introduced by a Jesuit priest Francisco Ribera, from Solomunca, also from Spain (I keep wondering if anything good comes out of Spain). He came up with the futurist idea that some of the prophecies of Daniel were fulfilled in his time and

some at the end of time, and, in the gap theory, which is the papacy period, none of the prophecies apply.

So whichever approach you take — Futurist or Preterist — you deliver the Roman Catholic Church from being the little horn. I don't blame them for that. What bothers me is the fact that today almost every denomination in the Christian world that came out in Protestantism except for the Seventh-day Adventist Church have given up the historicist interpretation and have gone to the Roman Catholic position. Is that progress or recession? I'm sure that, if Luther was to raise up from his grave, he would be horrified with what the Protestant churches have done with their school of interpretation, the historicist.

So remember that these two schools which today are accepted by the Christian churches at large were both originated, futurism and preterism, by the Roman Catholic scholars. They had a purpose. They met that purpose. Today the Protestant churches have fallen for it and,

therefore, have liberated the Catholic Church from being the “little horn.” When I use the term “Roman Catholic Church,” I am not referring to Catholic Christians, because my mother is a very staunch Roman Catholic, a fine godly Christian. I come from a very strong Roman Catholic background. I am pointing my finger at the hierarchy, not at the members of that church. We must make a distinction that the Roman Catholic Church makes themselves. To them, the church is divided into two camps, the teaching church and the taught church. I am not referring to the taught church, which is the members. I am referring to the teaching church. I challenged my own uncle, who is a Jesuit priest, when we discuss this to defend both the preterist and the futurist position with an honest exegesis of Daniel and he came up with poor conclusions, so I said to him, “I am not willing to accept your position even though the Protestant churches have. He told me, “All the other denominations have turned to our position.” And I said to him, “If a thousand people tell lies and one person tells the truth, lying doesn’t become truth.”

You do not judge truth by numbers. The truth will triumph. The road to heaven is narrow. Few walk in it. The road to destruction is wide and many walk in it. So please let us not judge truth by numbers or by scholars. All of the Jewish scholars did not see in Christ the Messiah. They were wrong. They took only those sections of the prophecies of Christ that deal with His second coming when He will come as a King. They ignored the prophecies that dealt with Him as a suffering servant. Therefore, truth doesn't belong to scholars, it does not belong to the majority, it belongs to God. We need to study this passage prayerfully.

If we destroy the message of 1844, you will not have this pastor at the pulpit because I believe 1844 is linked with our mission. Now what that mission is, we will cover in the next study. May God bless us as we wrestle with this passage. May God help us that we will be able to defend this vital doctrine because we have come under fire. Peter said we must be able to give an answer for what we



believe. I believe God is leading us all the way.  
The question is, “Are we willing to follow Him?”

## Chapter 18

# **The Vision of Daniel 8 (Part 2)**

### **Daniel 8:9-14**

Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land. It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the commander of the army of the Lord; it took away the daily sacrifice from the Lord, and his sanctuary was thrown down. Because of rebellion, the Lord's people and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.

Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled — the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling

underfoot of the Lord's people?"

He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated."

Daniel 8:14 is the text that brought about the birth of the Seventh-day Adventist Church. As you are aware, we have come under fire concerning this text, concerning the 2,300 days, 1844, and the cleansing of the sanctuary. The fire came first from non-Adventist scholars of which we have mentioned a few — Walter Martin, and Harold Linso. Then our own scholars question our own interpretation. We covered all this in the last study.

It isn't only that we have come under fire, but, in the last 10 years, we have lost — between North America and Australia — at least 120 ministers who have either lost their credentials or they have left the church because they can no longer hold to the teaching of the church on this issue.

The question I raised in the last study was,

“Have we been following cunningly devised fables?” Can we defend our teachings from the Bible and the Bible alone? If we cannot defend it, as Harold Linso said, “We have no right to exist as a denomination.” He has a point there, because our mission as a church is based on this text. If we can’t defend it, then we do have no right to exist as a denomination. God is not interested in adding another denomination to His list. Denominationalism is not Biblical. As far as God is concerned, He has only one church and that church is the body of Christ. He has a mission for us and, if we destroy that mission, we are wasting our time here.

I would like to defend this doctrine because I wrestled with this. I asked the question, “Have we been honest with our interpretation?” I am frank and say that we have problems. We dealt with several in the last study. So again, we need to look at this passage honestly and see if we can defend our position and our mission.

We covered two things. We looked at the four

schools of interpretation. There is a liberal school which approaches the book of Daniel through the school of Idealism or spiritualizing the text. Liberal theologians say that Daniel did not prophesy events that would take place in the future. These were simply symbolic languages for spiritual truth.

The reformers — Martin Luther and his fellow reformers — took the historicist view. This is that prophecy is the continuity of historical events of periods until the consummation. In other words, God gave a sequence of events of history to Daniel from his day until the end of time. According to this school, the little horn was interpreted as referring to the papacy.

Now we know the papacy would not take that sitting down. So they raised up two scholars, both Jesuits; one is Luis D. Alcazar, who got up the idea of the preterist view. This means that all the prophecies of Daniel were fulfilled within either the life span or the immediate period of Daniel. He taught that by the second century B.C. everything

had been fulfilled. If that is true, the little horn cannot refer to the papacy because the papacy came after that period.

The other Jesuit, Francisco Ribera, also from Spain, came up with the futurist idea. Part of the prophecies of Daniel were fulfilled during his life span and the last day events will be fulfilled at the end of time and, in between, we have a gap. That is the period of the papacy. So the papacy is exempted from the Little Horn by both the views — preterist and futurist. You can't blame them for trying to defend their position. I have no problem there. What I do have a problem with is the fact that today almost all Protestant churches have rejected the historicist view and have gone to the Roman Catholic position of either preterist or futurist position. The Seventh-day Adventist Church is still clinging to the historicist approach.

The historicist approach, I believe, is the true approach. When you look at the book of Daniel and the book of Revelation, it seems very clear that they are giving you a continual history of events

that would take place, in general broad lines, until the second coming of Christ and beyond.

We must recognize that we have problems and we need to look at this whole issue Biblically and defend it from the Bible. I exposed to you the statement that was made by the man who wrote our Daniel Commentary, Raymond Cottrell, where he stated:

“The 70 weeks and the 2,300 years and the cleansing of the sanctuary are pivotal [doctrines] of the SDA faith. There are no definite statements in the Bible which support the view of Adventists on this point.”

Our own scholar. He is retired now, so he hasn't been touched. The thing is this: if we can't defend it from scripture, we have problems.

It is my purpose now to continue my study on how I stand behind this passage. Here is a very important hermeneutic rule. By that I mean one of the rules of interpretation when you are dealing

with the books of Daniel and Revelation. The second thing I wish to do is to look at Daniel 8 as a whole because one of the things of which we have been accused — and, I'm afraid, rightly so — is that we have taken verse 14 out of context. We must be honest, we have done that.

The issue in Daniel 8:9-14 is the little horn. He casts the truth of the Sanctuary to the ground and he prospers.

Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land. It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the commander of the army of the Lord; it took away the daily sacrifice from the Lord, and his sanctuary was thrown down. Because of rebellion, the Lord's people and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.



Then I heard a holy one speaking, and another holy one said to him, “How long will it take for the vision to be fulfilled — the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the Lord’s people?”

He said to me, “It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.”

Verse 13 is asking a question: “How long, God, until you allow this to happen?” How long with you allow the little horn to trample underfoot the truth of the sanctuary? And the answer is, “It will take 2,300 days and the sanctuary will be cleansed.” It has nothing to do with investigative judgment. That is a different matter. It is dealt with in chapter 7 of Daniel. So why are we pushing chapter seven into chapter 8 verse 14? That’s why we need to be honest with this passage.

There is a principal of interpretation known as “parallelism” or “recapitulation.” Those are big

words so let me explain. This is not something that was invented by the Adventist Church. In fact, this principle of hermeneutics was accepted and taught by the Christian church as early as the third century A.D, long before our church ever existed. What is this rule?

The hermeneutic principle teaches that both Daniel and Revelation recapitulate or repeat historical events or periods, each ending with a last day event. Therefore, Daniel chapters 2, 7, 8, 9, 11, and 12 are all parallel passages, each ending with an eschatological event. In chapter 2, the stone without hands represents the consummation. In chapter 7, the judgment will sit and the kingdom will be given to the saints. Chapters 8 and 9 deal with the end of the 2,300 days when the sanctuary will be cleansed and the little horn will be cut off. Chapters 11 and 12 deal with the time of trouble when God's people will be tried and will be delivered.

A chart is provided dealing with the great controversy between Christ and Satan in Daniel's

prophetic history of the world. I have taken three of the main chapters so that you can clearly see that this is not something that has been cleverly devised. It is a clear teaching of Daniel. All of these three chapters are prophetic chapters — chapters 2, 7, 8. You will notice that they are all parallel. They are dealing with the same period of time and the same kingdom.

Look at chapter two; you will find that the head of gold represents Babylon, which existed from 605 B.C. to 538 B.C. In chapter seven, the lion deals with the same kingdom and, therefore, the same period. Now chapter 8 does not deal with Babylon simply because the vision of this chapter was given just as Babylon was coming to an end.

Now go to number two, Medo-Persia. In chapter 2, it is represented by the torso of silver, in chapter seven by the bear, and in chapter 8 by the ram. All these three symbols in these chapters are dealing with the same kingdom and the same period of time, 538 B.C. to 331 B.C. This is known as the principle of parallelism. You will

find the same idea in the book of Revelation: seven churches, seven seals, seven trumpets. They are dealing in the same approach.

Number three, Greece, 331 B.C. to 168 B.C., is represented in Daniel two by the belly and thighs of bronze, in chapter seven by the leopard, and chapter 8 by the he-goat. Whichever symbol we use in these three chapters, they are all dealing with the same issue — Greece and its period of time 331 B.C. to 168 B.C.

Number four, Rome; that is, Rome as a pagan empire 168 B.C. to 538 A.D. Legs of iron in chapter two, in chapter seven the terrible beast, and in chapter 8 the little horn refers to Rome as a pagan empire.

Then, in number five, we come to the divided kingdoms, 538 A.D. to the end of their period. They are represented in chapter two by the feet of iron and clay, in chapter seven as the little horn which was broken up into ten parts, and in chapter 8 as the little horn which was the papacy.

Each chapter is looking at the same kingdoms and the same period of time but maybe from different angles. Chapter two is dealing with the secular powers, chapter seven is dealing with these powers as political entities. You will notice that all the animals are unclean. In chapter 8, all the animals are clean and dealing with these kingdoms as spiritual powers. Remember that, in those days, the political powers and their religion resided together. There was no such thing as a separation of state and religion. That is a new American concept. Don't project our concept here onto the old world.

Look now at the last kingdom — the kingdom of God. In chapter two of Daniel, the kingdom of God is represented by the great stone cut out without hands. In chapter seven, the kingdom of God is represented by the judgment — what we call “the investigative judgment” — so please remember Daniel seven is talking about the investigative judgment. We will deal with that later. In Daniel 8, the kingdom of God is

represented by the cleansing of the sanctuary. What I'm trying to get at is that by using this rule of parallelism we discover that the great stone, the investigative judgment, and the cleansing of the sanctuary all refer to the same period. Daniel 8:14 may give us the date that the period begins but it does not discuss the investigative judgment. We can get the date from Daniel 8:14, but we have to go to Daniel seven for the investigative judgment.

Let's pause a few moments here on this last section. I would like to inform you that, when Adam sinned, he handed this world over to Satan. This world is under Satan. When Christ came to this world 2,000 years ago, He came to introduce or to inaugurate His kingdom — the kingdom of God. Here is a text for that. If you read your New Testament, you will find many statements made both by John the Baptist and by Christ Himself. Here is one clear statement from Jesus Christ in Matthew 12:28:

But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon

you.

A very common statement that Jesus used when He was preaching during those last three years of His ministry was, “The Kingdom of God is at hand.” In other words, it has begun by His coming — the first advent. In this text He says: “But if I cast out devils by the Spirit of God, then the kingdom of God is come upon you.”

For 4,000 years, man was held in captivity and now Christ came to set the captives free. That is the clear teaching of the New Testament. The first coming of Christ was to liberate this world from the hands of Satan. On the cross, Satan was cast out. He was not destroyed. So, since the cross, we have two kingdoms living simultaneously; the kingdom of this world under Satan is still existing. It has not been done away with. It will be done away with in the consummation. There is also the kingdom of God; two kingdoms belonging to opposite camps living in one world. See 1 John 5 and you will notice that the apostle John mentions the two kingdoms and you will find this all through

the New Testament, especially in the gospels and also in the writings of Paul. Here is a very clear statement in 1 John 5:18-19. Verse 18:

We know that anyone born of God does not continue to sin; the One who was born of God keeps them safe, and the evil one cannot harm them.

Now some of us are confused with verse 18, “anyone born of God does not continue to sin.” Look at those words, “does not continue to sin,” in its context. The New Testament defines sin in two ways. One is the typical Adventist approach, which is correct: “Sin is the transgression of the law.” Please notice that, in this context, it is in the other meaning which is “unbelief.” The believer does not commit unbelief. Otherwise he doesn’t belong to the kingdom of God. Now look at verse 19. Remember, the wicked one cannot touch the believer. Yes, he can tempt him. He can even kill him physically, but he cannot touch him or deprive him of his eternal security as long as he is in Christ by faith. Now look at 1 John 5:19:



We know that we are children of God, and that the whole world is under the control of the evil one.

We belong to His kingdom but the rest of the world, the whole world, is under the dominion of Satan. So when you meet the man on the street and he says, “I’m free, I’m living in America.” He doesn’t know the truth. There is nobody that is free. You are either under God or under Satan. You belong to one of these two kingdoms. The kingdom of Satan is on the downward slide. If you look at the kingdoms of Daniel, you will notice the descent. Daniel was the head of gold — number one. The next kingdom was inferior, and the next kingdom was inferior, and the next kingdom was inferior, until you have the dividing of the kingdom and ultimately the consummation — the take over when God will step in and take over.

The issue going from Daniel’s day to our day is, “To which camp do you want to belong?” If you belong to the world, it will be destroyed.

That's why we must remember that the kingdom of God was introduced, inaugurated at the first coming of Christ. It will be established and consummated in the last days. That is what Daniel 8:14 is all about and that is what the Daniel 7 judgment is all about.

Daniel two, the great stone, represents the consummation in a nutshell. Daniel 7 represents the investigative judgment when God will legally defend His saints against the accusations of Satan. Daniel 7 is good news to the believer. The accuser of the brethren will be shut up forever. God will vindicate the saints. We will cover that later. Daniel 8 has to do with the cleansing of the sanctuary or the restoration of the sanctuary or the vindication. Whatever word you want to use but remember the septuagint used the word "katharizo," which means cleansing.

We will read Daniel chapter 8. We are going to go step by step, looking at the whole chapter in a nutshell, and then, later, we will zero into Daniel 8:14 and look at it contextually and scripturally.

When you look at Daniel 8, you will notice that Daniel is doing the same thing as he did in chapters 2 and 7. First, he gives you the vision. In Daniel 8, there are four items in that vision. Then he goes to the interpretation of the vision. The format is first the vision in verses three through 17 and the interpretation begins with verse 20 and goes to verse 26. Looking at the vision, we see that verses one and two gives us the time and the place where Daniel was given this vision. Daniel 8:1-2:

In the third year of King Belshazzar's reign, I, Daniel, had a vision, after the one that had already appeared to me. In my vision I saw myself in the citadel of Susa in the province of Elam; in the vision I was beside the Ulai Canal.

Now we don't know the exact year that this vision was given. We know from the scholarly world that this took place approximately 553 B.C. Remember that this was just over 50 years after the destruction of Jerusalem and the earthly temple. The Jews are still in captivity. Fifty years have almost gone by when Daniel gets this vision. He

sees four things in the vision.

In verses three and four, he sees a ram with two horns. In verses five to eight, he sees a goat with one horn which is broken and then four horns come out of it. In verses nine to 13, he sees a little horn coming out of one of the four horns. This little horn seems to wax great. It seems to be an ecclesiastical power. It seems to have to do with some religious things. He takes away the daily, he casts the truth to the ground. He tramples over the saints and he prospers. Then verse 14 deals with the 2,300 evenings and mornings or 2,300 days.

Now that's the vision. There are four things: a ram, a goat, a little horn, and 2,300 days. These are the four things he sees. After the vision is seen, look at what happens in verses 15-16:

While I, Daniel, was watching the vision and trying to understand it [Please notice, he had not understood the meaning. He had only seen the vision.], there before me stood one who looked like a man. And I heard a man's voice from the Ulai

calling, “Gabriel, tell this man the meaning of the vision.”

First Daniel sees the vision and then God says to Gabriel, “Gabriel, please explain the vision to this man Daniel.” Then in verse 17, notice the last part of the verse:

As he came near the place where I was standing, I was terrified and fell prostrate. [I don’t blame him; so would I, if I saw an angel and so would Sandora if he saw those angels standing around his camp.] “Son of man,” he said to me, “understand that the vision concerns the time of the end.”

In other words, this vision is taking you up to the time of the end. What did he mean by “the time of the end”? There are only two interpretations to the last part of this verse. He could either mean the time of the end of the Jewish dispensation, which we know was 70 A.D., or it could mean the time of the end of the world. Which one did he mean? As far as Daniel was

concerned, he was thinking about his people, because chapter 9 brings this out. But, as we look at the passage carefully, we believe that he was talking also about the end of the world. Verse 18:

While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet.

No time to sleep, Daniel; you need to understand the meaning of this vision. Here it is. Verse 19:

He said: “I am going to tell you what will happen later in the time of wrath...”

I’m going to let you know what will happen to that little horn that has done all these terrible things. What is the end result of this vision?

“...because the vision concerns the appointed time of the end.”

Verse 20 explains the first item. What does it

say?

“The two-horned ram that you saw represents the kings of Media and Persia.”

So the first of the four items is explained. No problem there. He has already had this in chapters two and seven. Now verse 21:

“The shaggy goat is the king of Greece [which we know is Alexander the Great], and the large horn between its eyes is the first king.”

Then he goes on to tell of what happens to the horn and, after Alexander the Great dies, that four kingdoms will stand up out of the nation but not of his own power. Verse 22:

“The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.”

Then verse 23:

“In the latter part of their reign, when rebels have become completely wicked, a fierce-looking king, a master of intrigue, will arise.”

Now what does he mean when he says “rebels have become completely wicked”? We need to be clear on this. I can explain only briefly. If you go to chapter four of Daniel, you will get an idea of the meaning of that phrase. You remember Belshazzar desecrated the sanctuary. In chapter four, Nebuchadnezzar was given a vision and God said to Nebuchadnezzar through Daniel, “You are becoming too proud. You are exalting yourself above the God of heaven. You need to humble yourself.”

Unfortunately, King Nebuchadnezzar listened only for a year and, at the end of the year, he became proud again. He was walking on his balcony and he said, “Is not this great Babylon which I have built?” Who built it? For whose power? For whose glory? That is found in Daniel 4:29-30:



Twelve months later, as the king was walking on the roof of the royal palace of Babylon, he said, “Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?”

What happened? In verse 31, a voice came from heaven:

Even as the words were on his lips, a voice came from heaven, “This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you.”

Not “Babylon is fallen,” but “the kingdom is taken from you.”

Now go to chapter five and Belshazzar. He takes the golden vessels of God’s temple and what does he do? He has a feast and he uses the temple vessels to drink wine. What is he doing? He is defying the God of heaven. You remember that a finger came and wrote on the wall those famous

words. You need to read what Daniel says to Belshazzar. He gives him a synopsis of the history of his father. Well, he was not his father but likely his great grandfather. In the eastern culture, every man from whom you have descended is your father. So Daniel tells Belshazzar this and this and this happened to your father and finally sense came into his head and he recognized the God of heaven. And then Daniel says to Belshazzar, “You knew all this. You were not ignorant of it but you deliberately, willfully defied the God of heaven. Therefore, Babylon is fallen.”

You see the word “transgression” in the Hebrew means willful, deliberate violation of a rule. We sin in missing the mark. Everybody sins but transgression is willful. What Daniel is told here is that every nation is given a time. So is America given a time. If our rebellion is willful and deliberate, after a certain period of time God will say, “Ichabod” just like He did to Israel. What Daniel is saying here is that when the time of Greece’s probation has come to an end — when they deliberately, willfully reject the God of

heaven — a little horn will rise up. So the fullness of the transgression is the deliberate rejection of the God of heaven, just like Belshazzar.

In other words, every nation has collapsed because they turned their backs to God. We dare not as a nation turn our backs to God. Here is history and, unfortunately, it is history repeating itself. We need to learn the lesson of Babylon. We need to learn the lesson of Greece. We need to learn the lesson of Rome. Now comes a religious power that seems to be on the side of God. And what does he do? Read Daniel 8:23-25:

“In the latter part of their reign, when rebels have become completely wicked, a fierce-looking king, a master of intrigue, will arise. He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy those who are mighty, the holy people. He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he

will be destroyed, but not by human power.”

What was one of the big problems of the little horn? It was trying to worship God by the power of politics. There is a new teaching that has crept into this country. I don't know how many of you have heard about it. It is still on the level of the theologians. It has not yet reached the lay people. It's called "reconstruction theology." The idea is that America is going down the drain morally and in all kinds of respects, it is going down the drain. The only way to restore it is to bring back the Old Testament concept of "You better do this, otherwise you will be punished." Religion by force, and that is reconstruction theology. Most of the theologians are members of this country, Americans. They want America to force religious rules. Religion by force. It's coming and you need to be aware of it. It is being absorbed by the moral majority, for example. This is what the little horn was doing. He was forcing people to believe as he taught them. "What I tell you is the truth. If I say the world is flat, you believe it."

What happened to the fathers of the scientific method like Francis Bacon or René Descartes? What happened to these people who said the world is round? The first man who said so was dubbed a heretic. The church became an authority. Please notice the church has only delegated authority — never absolute authority. So that which happened was that the little horn began to usurp power. Let us keep on reading Daniel 8:24:

He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy those who are mighty, the holy people.

Verse 25:

He will cause deceit to prosper, and he will consider himself superior [just like Belshazzar]. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.

In other words, “If you want to be saved, you

have to come through me. Salvation is not through Christ any more. Salvation is through the church.” I know it because I belonged to it. When I was becoming an Adventist, my dear priest said to me, “You give up the Roman Catholic Church and you are giving up salvation.” I said, “Why? I’m not giving up Christ.” He said, “If you give up the church, you will have no sacrament. No sacrament means no grace, and no grace means damnation.”

And I said to him, “You keep your sacraments, Christ will give them to me directly, through the Holy Spirit.” He thought it was blasphemy that I was teaching. The question, therefore, arises in verse 13, “How long, God, will you allow the little horn to dominate your church, your kingdom? How long?” Verse 14 gives the answer. But look at the interpretation of the answer in verse 26:

“The vision of the evenings and mornings...”

Remember, Daniel does not use the word “days” in the original. That’s the King James version. Daniel 8:14 in the Hebrew reads:

He said to me, “It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.”

Daniel 8:26:

“The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future.”

“Verse 14 has nothing to do with your time, Daniel. It has to do with the distant future. I will explain it to those people then; please shut up the vision.” Well, that was easy for the angel Gabriel to say but it was hard for Daniel to take. What do we read further in verse 27?

I, Daniel, was worn out. I lay exhausted for several days. Then I got up and went about the king’s business. I was appalled by the vision; it was beyond understanding.

Remember there were four items in the vision:

the ram, the he-goat, the little horn, and the 2,300 evening mornings. The first three were explained. There was no problem now to Daniel, but the fourth was not explained. Therefore, the part of the vision that Daniel was astonished at and did not understand was verse 14. No explanation. He fainted. Well, neither am I going to give you any explanation here. I hope you don't faint. You will have to read the next study.

Do you know how long Daniel had to wait? It was approximately 14 years! Not 14 days, but 14 years. Daniel chapter 9 is where God gives Daniel the explanation. Read Daniel 9 carefully. Even Desmond Ford admits that the explanation of Daniel 8 is found in Daniel 9. Notice something as you read his prayer. Daniel 9 is a long prayer. I want you to note:

### 1. What is Daniel's concern?

His concern is not the heavenly sanctuary. His concern is the earthly sanctuary, which lies in ruins. As long as it is lying in ruins, God's name is



being disgraced, so his concern is the earthly sanctuary.

## 2. I want you to notice his prayer.

I want you to notice that when he is praying he does not say, “Oh God, I have been loyal to you, but your people Israel have failed.” He does not do that. He identifies himself with the mistakes of his church. That is a concept of corporate oneness. When you see mistakes in your church, don’t point your finger at the church without pointing your finger at yourself, because you are a part of that body. In Africa, when you stole with your hands, you were given 40 strokes. The 40 strokes were never given on your hands but on your sitting department. Why should the sitting department suffer because of the mistake of your hands? Because it is one body. Even though Daniel was loyal to God — he was a prophet and a servant to God and was faithful to God — he identified himself with the failures and mistakes of his church. We have sinned; not they. To us belongs confusion; not to them.

Remember this because one of the greatest objections I have with off-shoot movements is that they always condemn the church but they have a self-righteous attitude about themselves. That is a contradiction of the gospel. It is true that we have made mistakes. It is true that we have problems — theologically, administratively, you name it. We need to go on our knees like Daniel and pray like he did. We will not solve the problem by condemning the president, that's not where the problem is. The church is one body.

So I would like you to look at that prayer and then I would like you to look at the answer that God gave him, through the angel. It is from verse 21 onwards. Study Daniel 9 carefully. Read it carefully in more than one translation. In the next study, we will look at Daniel 9, which is God's explanation of Daniel 8. We will look at the mission of the Adventist Church. We will look at what God meant by the statement, "the cleansing of the sanctuary." What did He mean by that? Keep on studying. This church has been given a mission.

If we destroy that mission, then there is no need for us to remain in this church. We may join the other churches. May God help us to understand that mission. When we have understood that mission, we do not just sit in the pews. We go out and fulfil that mission. That is my prayer in Jesus' name.

## Chapter 19

# **1844 and the Cleansing of the Sanctuary**

### **Daniel 9:22-27**

He instructed me and said to me, “Daniel, I have now come to give you insight and understanding. As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision:

“70 ‘7s’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.

“Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will

be seven ‘sevens,’ and 62 ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. After the 62 ‘sevens,’ the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

When we began this series of four studies on Daniel 8:14, we learned that this text is the central pillar that brought about the birth of the Advent Movement. In this concluding study of Daniel 8:14, there are two facts that we must keep in mind — two facts that we have already covered in our previous studies but must be kept in mind if we are to correctly understand and interpret this text.

These two facts are:

1. The principle of parallelism or recapitulation tells us that Daniel repeats the historical events through his various chapters. Chapters 2, 7, and 8 are repetitions or recapitulations of the same kingdoms and periods. Because of this, we have supplied a chart (below). Notice from this chart that the stone of Daniel 2, the judgment of Daniel 7, and the cleansing of the sanctuary — which will take place after the 2,300 evenings and mornings of Daniel 8:14 — all belong to the same period of time. They belong to the period that is designated as God's Kingdom, when He will establish that kingdom which is known as the consummation.

In view of this principle of parallelism, one thing is very clear — the cleansing of the sanctuary is a last-day event. It is what we call an eschatological event. It's something that will take place at the end of time. This itself is confirmed in at least three verses in Daniel 8.

We will look at those three verses now. We have already covered them. They tell us that this

vision that God gave Daniel is to take humanity to the end of time. Of course, the last part of the vision is verse 14. First look at the last part of verse 17. Daniel 8:17b:

“Son of man,” he said to me, “understand that the vision concerns the time of the end.”

In other words, this vision which begins at your time will take you until the time of the end. Of course, that phrase itself could either be the end of the Jewish dispensation or the time of the end of the Gentile dispensation. It is still the time of the end.

Verse 19 is the second verse that tells us that this vision is fulfilled at the time of the end. Daniel 8:19:

He said: “I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end.

Then, in verse 26, when the vision is explained

to Daniel, you will remember that he is not told what verse 14 signifies. All he is told in verse 26 is:

“The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future.”

So even the book of Daniel chapter 8 tells us that verse 14 is to take us to the time of the consummation. The first thing I want you to note is that the cleansing of the sanctuary given in Daniel 8:14 is a last-day event.

**2.** The second thing I want to point out is that which we covered in the last study. We looked at Daniel 8 in an overall view and we discovered that, in Daniel 8, four things were revealed to Daniel:

**1.** The ram with the two horns in verses three and four:

I looked up, and there before me was a ram with two horns, standing beside the canal, and the



horns were long. One of the horns was longer than the other but grew up later. I watched the ram as it charged toward the west and the north and the south. No animal could stand against it, and none could rescue from its power. It did as it pleased and became great.

2. The goat with one horn in verses five to eight:

As I was thinking about this, suddenly a goat with a prominent horn between its eyes came from the west, crossing the whole earth without touching the ground. It came toward the two-horned ram I had seen standing beside the canal and charged at it in great rage. I saw it attack the ram furiously, striking the ram and shattering its two horns. The ram was powerless to stand against it; the goat knocked it to the ground and trampled on it, and none could rescue the ram from its power. The goat became very great, but at the height of its power the large horn was broken off, and in its place four prominent horns grew up toward the four winds of heaven.

3. The little horn in verses nine to 13, who attacked the sanctuary truth and trampled it and prospers:

Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land. It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the commander of the army of the Lord; it took away the daily sacrifice from the Lord, and his sanctuary was thrown down. Because of rebellion, the Lord's people and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground.

Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled — the vision concerning the daily sacrifice, the rebellion that causes desolation, the surrender of the sanctuary and the trampling underfoot of the Lord's people?"

4. Then verse 14 is dealing with the 2,300 days, at the end of which the sanctuary will be restored or vindicated or cleansed:

He said to me, “It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.”

These are the four things.

As we studied this chapter in Daniel, we discovered that the first three things were explained to Daniel. Verse 20 explains the ram as Medo-Persia:

The two-horned ram that you saw represents the kings of Media and Persia.

Verses 21 and 22 explain the goat, which is the symbol for Greece:

The shaggy goat is the king of Greece, and the large horn between its eyes is the first king. The

four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power.

Verses 23 to 25 are explaining the ecclesiastical power which will be very great and, according to the historicist approach, refers to the papacy:

In the latter part of their reign, when rebels have become completely wicked, a fierce-looking king, a master of intrigue, will arise. He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy those who are mighty, the holy people. He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power.

The fourth item in verse 26 was not explained. Daniel 8, therefore, does not explain verse 14. All that's told are the facts. So the question is, "Does God actually explain Daniel 8:14?" The answer is,

“Yes.” And that is what we are going to cover in this study.

The explanation is given in Daniel 9:24-27. This is not only our position as a church. Many reliable scholars agree and admit that verses 24 to 27 of Daniel 9 is the explanation of Daniel 8:14. Among them is Desmond Ford, who does not agree with us entirely on Daniel 8. I will give you his quotation taken from a book that he produced not long ago called Good News for Adventists, published by Good News Unlimited. These are his statements on Daniel 9:24-27:

“We take the position that the vision of Daniel 8:14 is briefly explained in Daniel 9:24-27. Why? In chapter nine, Gabriel appears again. The same angel that appeared in chapter 8 appeared again, this time to give Daniel wisdom and understanding. Gabriel commands Daniel to consider the word and understand the vision. What vision? Could it be the prophecy of Jeremiah concerning the 70 years? Some scholars think so. However, this position is questionable. We are inclined to favor the vision

of Daniel 8:14. In other words, Daniel 9:24-27 is explaining Daniel 8:14.”

He concludes:

“Thus, in Daniel 9:24-27, Daniel is told in more detail than before, just what the restoration of the sanctuary consists of.”

So it is accepted by many reliable scholars that Daniel 9:24-27 is an explanation of Daniel 8:14.

In order for us to understand that passage, we need to understand the context of Daniel 9. I keep repeating and I will repeat it again: Please don't use any text out of context. We have been accused enough and sometimes rightly so. We need to stick to context.

So first let us look at the context of Daniel nine. First the time element. It is about 14 years after the vision of Daniel 8. Look at Daniel 9:1:

In the first year of Darius son of Xerxes (a

Mede by descent), who was made ruler over the Babylonian kingdom —

That is enough to give us the history of the time. It is approximately 538 B.C., which is approximately 14 years after the vision of Daniel 8. So for 14 years, Daniel had gone without an explanation. For 14 years he had been wrestling with Daniel 8:14, wondering, “What is the meaning of this statement?” The time element is 14 years. This would make it approximately 65 years after Jerusalem and the temple were already destroyed by Nebuchadnezzar. So the temple and city of Jerusalem were in ruins, in desolation, now, for about 65 years.

Daniel 9:2:

...In the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last 70 years.

From Daniel 9:2, we discover that Daniel understands from the prophet Jeremiah, who was a contemporary of Daniel who lived in Israel, from his prophecy that God gave him that the desolation of Jerusalem and the temple was to be 70 years. Sixty-five years had already passed, so there were five years left. But the problem is that, from Daniel 8:14, it seemed that the restoration was in the distant future.

So Daniel is concerned. He is disturbed. Put yourself in his shoes. Forget for a moment that you are an American. I want you to think like a Jew living in the days of Daniel. To the Jews, the destruction of Jerusalem and the temple meant one word — “Ichabod.” In Hebrew it means, “The Glory of God has Departed.” To the Jews, it meant that God had forsaken them. This, of course, would be a burden to any man or woman of God. To think that it will not be five years but in the distant future that the sanctuary will be restored! What does Daniel do? He goes on his knees with fasting and sackcloth and he prays. Continue reading verse three:



So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.

We need to read that prayer. We need to observe something that is very important in that prayer and that is the concept of corporate oneness. Here was Daniel, the servant of God. He doesn't point his finger at the church and say that the church has gone wrong. He identifies himself with the church that has gone wrong. We need to learn that from Daniel. The church is one body and when the body goes wrong, even though you may not participate in the wrongness, you are a part of it. You need to identify with it. Look at verse five:

...We have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your commands and laws.

“We have sinned.”

Verse six:

We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our ancestors, and to all the people of the land.

“We have not listened.”

Look at verse 8:

We and our kings, our princes and our ancestors are covered with shame, Lord, because we have sinned against you.

“We are ashamed.”

Verse ten:

...We have not obeyed the Lord our God or kept the laws he gave us through his servants the prophets.

“We have disobeyed God.”

Daniel 9:11a:

All Israel [not part but all Israel] has transgressed your law and turned away, refusing to obey you.

All through this prayer it is like that — just keep on reading.

Notice in this prayer the burden of Daniel. His burden is not an Adventist burden, it is a Jewish burden. Look at Daniel 9:16-19. First, verses 16-17:

“Lord, in keeping with all your righteous acts [not according to our goodness but according to your righteousness], turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our ancestors [that’s corporate repentance] have made Jerusalem and your people an object of scorn to all those around us.

“Now, our God, hear the prayers and petitions

of your servant. For your sake, Lord, look with favor on your desolate sanctuary.”

In other words, the nations around us, Babylon included, and other nations around us, are pointing their fingers to us and saying, “Where is your God? You are a defeated people, where is your God?” So Daniel is concerned. Verse 18:

“Give ear, our God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous [he has already confessed his sins and the sins of the church], but because of your great mercy.”

He is turning to God’s love and His mercy as the means of his supplication. Verse 19:

“Lord, listen! Lord, forgive! Lord, hear and act! For your sake [not for our sake but for your sake], my God, do not delay, because your city and your people bear your Name.”

Does Christianity have a reproach today? Yes, we need to pray like Daniel! In verse 20 we are told:

While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the Lord my God for his holy hill —

What happened? Did God listen to his prayer? Yes. God said, “Yes Daniel, I understand your concern. I know you are confused. You can’t reconcile Jeremiah’s prophecy which has only four years left with the prophecy I have given you.” The thing that I want you to notice is that Daniel is not thinking of a heavenly sanctuary. His burden is Jerusalem and his people. But we know from the principle of parallelism that we studied that Daniel 8:14 is not dealing with the Jewish nation. It is dealing with the time of the end — the consummation. So God has a problem. “What shall I do?”

Now Jesus had a similar problem. Let us turn to Matthew 24 and look at the similar problem that

Jesus faced. Daniel, as I see it, was not making a distinction between Jeremiah's prophecy which was 70 years of desolation and Daniel 8:14. He was not seeing the distinction. The disciples made the same mistake. In Matthew 24:1:

Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings.

“Look Jesus, what a wonderful, beautiful temple!” Verse two:

“Do you see all these things?” he [Jesus] asked. “Truly I tell you, not one stone here will be left on another; every one will be thrown down.”

We know from history that He was referring to the destruction of the temple in 70 A.D. What were the disciples thinking? To them the destruction of the temple was the same as the second coming of Christ. How did they respond? Listen to what they said in verse three:

As Jesus was sitting on the Mount of Olives, the disciples came to him privately [because they were disturbed, just like Daniel was disturbed]. “Tell us,” they said, “when will this happen, and what will be the sign of your coming and of the end of the age?”

So the disciples linked the destruction of Jerusalem with the Second Coming of Christ and the end of the world. They were confused. Now what could Jesus do? Could he say to them, “No, you are mistaken”? “Your temple will be destroyed in a few years in 70 A.D. but my coming will be in the 20th century or even later.” What would happen to the disciples? They couldn’t handle that. So Jesus combined the two events. When you read Matthew 24, you will notice the signs of the destruction of Jerusalem and the signs of the Second Coming of Christ, which are separated by almost two millennia, as far as we know, are joined together. That may seem unfair to you, but, remember, God lives in eternity. A thousand years are to Him as one day. 2 Peter 3:8:

But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.

In fact, there is another text that says that a thousand years are like the wink of an eye. Time is no limit. I believe that God is doing the same thing to Daniel.

Let's go back to Daniel 9. The angel Gabriel comes to Daniel and says (Daniel 9:22-23):

He instructed me and said to me, "Daniel, I have now come to give you insight and understanding. As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision...."

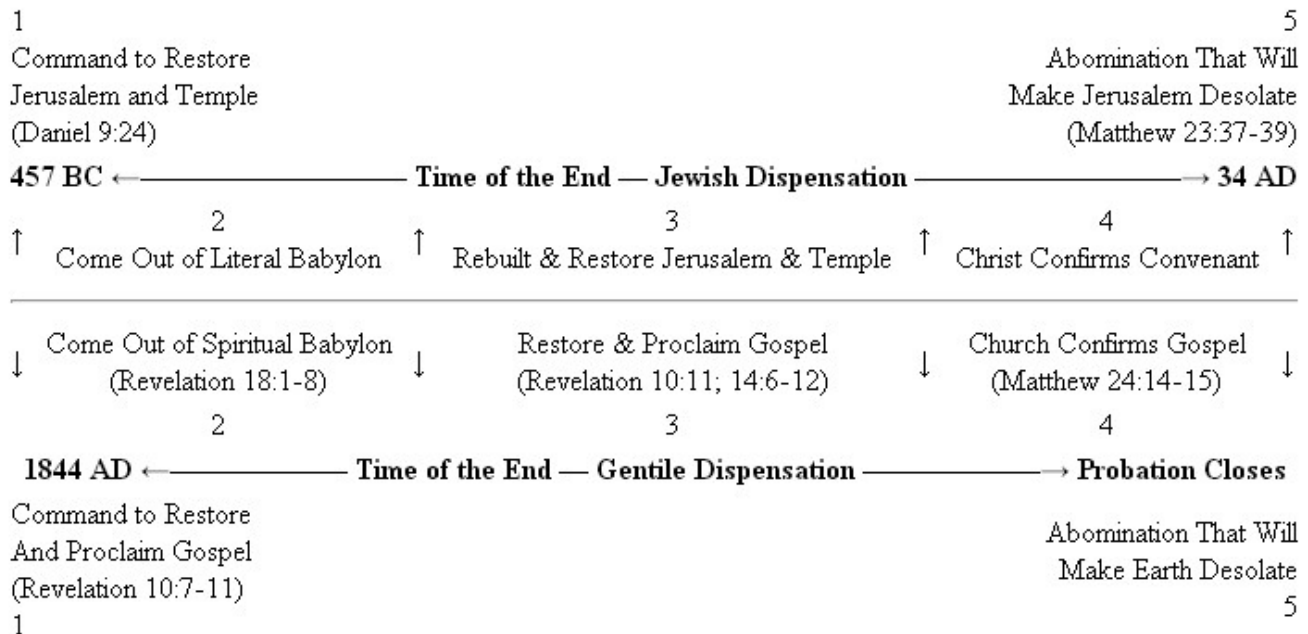
But he doesn't discuss in Daniel 9:24-27 the end of the world. He is discussing the final stages of the Jewish nation. Jeremiah's prophecy is right. The Jewish temple will be restored but it will once



again be destroyed, never to be restored. This is the end! So he is explaining in the 70 weeks the final time of the end of the Jewish nation. But, at the same time, this has to give an explanation of the Daniel 8:14, which is the consummation. The only way I can reconcile it is to take the 70 weeks as a model. In other words, God is using the 70 weeks as a model for what will take place at the end of the 2,300 years or days. The day-year principle is already there in Daniel 9. That which we need to do is to take the main events of the 70 weeks and use them as a model to understand Daniel 8:14. That is what we will do here.

Here's the chart mentioned earlier:

**Daniel 9:24-27 — THE TWOFOLD APPLICATION OF THE 70 WEEKS — JEWS AND GENTILES**



Now this is not the APO [Align, Plan, and Organize] principle. The APO which Ford uses means that the problem has multiple applications, so every event is a fulfillment. That makes prophecy meaningless. What I am giving here is what the New Testament uses — The Jew-Gentile principle. If you look at the New Testament, God divides the human race into two camps — Jews and Gentiles. Let us look at a couple of examples. When Jesus gave the great commission of the gospel, He said, “Take the gospel first to the Jews. After they have had their chance and, if they reject it, then go to the Gentiles.” Even when He sent out the 72, he said, “Don’t go to the Gentiles. Their

time has not yet come. Give it to the Jews first.” Paul does the same in Romans, “The Jew first and then the Gentiles.” Romans 1:16:

For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.

That doesn't mean that the Gentiles cannot be saved during the Jewish period. They can be saved but the Gentile had to become a Jew during the Jewish period. Like in our Christian period, which began in 31 A.D., if a Jew accepted the gospel, he had to become a Gentile. When a Jew in Israel today becomes a Christian, he loses his citizenship. The government takes away his passport because he has become a Gentile. Even the Jews recognize today that when a Jew becomes a Christian he no longer is a Jew — even in nationality. So please remember that a Jew can be saved today. God is not going to give the Jewish nation a second chance. The Bible does not teach that. God does say that every Jew still can be saved if he accepts

## Christ as the Messiah.

Going through this chart, let us first look at the five main points of the 70 weeks:

1. The 70 weeks begin with a commandment. The commandment is to restore and rebuild Jerusalem and the temple.

2. For that commandment to be carried out — for Jerusalem to be restored and the temple to be restored — what did the Jews had to give up? Babylon and go back to desolate Israel. They could not remain in the nice houses that they had built in Babylon. They had to come out of Babylon and go to Israel.

3. Having come to Israel, they had to restore the temple and the city. I would like you to notice what Daniel 9 says about the restoration (not the commandment but the act of restoration). Daniel 9:25:

“Know and understand this: From the time the

word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and 62 ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble.”

The hardest part of the 70 weeks is the restoration itself. There will be much opposition. There will be many difficulties, but it will be restored — guaranteed! Even though it will take a long time.

So number one is the commandment. Number two is the coming out of Babylon and number three is the restoration, which will take place in troubled times.

**4.** After the restoration comes the confirmation of the covenant. What confirmation? For years, for generations, God had promised the Jews the Messiah. They were looking for this promise for years. Was this promise fulfilled? Yes, it was fulfilled in the last week of the 70 weeks: when Christ came, He confirmed the promise. That

means He fulfilled what was promised for years. And, in the middle of the week, the 70th week, He fulfilled all that was promised in the sacrificial system. He met the atonement requirement. He died on the cross.

Did the Jews accept that promise which was now confirmed? I'm talking of the Jews as a nation not as individuals. The answer is "No." God gave them three and one half more years. Now God did not blame them for crucifying Christ. He would forgive that. But, after Christ was risen from the dead, and the soldiers came to Caiaphas, the leader, and said, "This man that you put to death and sealed His tomb is resurrected." — Now there was no excuse. The resurrection was the greatest evidence that Jesus Christ was the Messiah. They had no excuse!

Caiaphas had two choices. Either he could accept the fact that his church had made a mistake, which he instigated and pushed the church to do — to crucify the Son of God — or he could cover up the mistake. These were the choices he had. He

covered it up. And when the soldiers said to him, saying, “If we lie that his body was stolen by the disciples, we are admitting that we failed as Roman soldiers to do our duty.” Caiaphas said, “Don’t worry. We will solve that problem.” He would give Pilate a little baksheesh. That’s a Middle-Eastern word. You cannot get a work permit in the Middle East without baksheesh.

Even the church has to follow this practice by giving money under the table so they can get a work permit. That’s the Middle East culture. There is no choice there. I tried to side step the choice but I failed. We were building a church in Africa where the same problem exists. I told the contractor I was the architect and he was the builder. I said to him, “This is one church that will be built without any bribery.” He said, “Jack, you know better after being born here.” I said, “Yes, but this church will be built without any corruption.” He said, “All right, let’s try it.”

We got the foundation ready and before we could pour the concrete we had to get permission

from the engineer that the foundation was dug deep enough and the steel was correct. I went to the engineer myself. I said, “Please come and inspect it.” I filled the form out and he said, “I’m coming tomorrow.” Tomorrow came and he did not come. I went back to him the next day and said, “Why didn’t you come?” “Well,” he said, “I was too busy.” This went on for three months. The rainy season was about to come and the contractor said, “Look, why don’t you give up? Leave it to me.” I said, “All right. I give up.” The man gave him twenty shillings and the inspector said, “Your pastor is an architect. You don’t need to be inspected. You go ahead and pour the concrete.

So Caiaphas did that. He gave the money to soldiers and said, “Look, we’ll take care of the problem.”

Jesus said to the Jews, “How often did I take you under my wings like a hen does her chicks. But now I leave you desolate.” And when they stoned Stephen to death, they were publicly confessing by that act that they rejected the



Messiah. The abomination that was to bring desolation to Jerusalem, Ichabod to the nation.

When the temple was about to be destroyed, the Roman soldiers took the Roman insignia and nailed it on the door of the temple. And Jesus had told the disciples, “When you see that sign, you know that the end is coming. What do you do? You take off. You flee from Jerusalem.” And because of the prophecy that Jesus gave which he connected with Daniel, no Christian that we know of died in that siege. But the unbelievers died. I tell you it was terrible. Just read the history of it. Do you know that the Jews were actually eating rats during the siege? They were actually eating their babies that died because they were starving. That’s how desperate they became during the last siege.

We have looked at these five things and now we will apply it to Daniel 8:14 as a consummation. The 70 weeks began with a commandment. The cleansing of the sanctuary also begins with a commandment. Turn to Revelation and remember that Revelation is complementing Daniel.

Revelation 10. Here is a description of the bitter disappointment of 1844. A very bitter disappointment! But there were a faithful few who held unto God. What did God say to the few who remained faithful to God, even though the experience of the stomach was bitter? Revelation 10:11:

Then I was told, “You must prophesy again about many peoples, nations, languages and kings.”

Why “again”? Because the gospel that God gave to the early church was polluted by the Little Horn. Remember the sanctuary is the model plan of salvation, which we have covered. This was polluted by the Little Horn of Daniel 8. And what God is saying to this little flock: “You must prophesy again — you must restore this gospel and proclaim it again.” To whom? “To many peoples, nations, languages, and kings.”

What is that proclamation that has to be proclaimed again? Well, Revelation 14 tells us. It is the Three Angels’ Message, which is the

everlasting gospel. So the commandment that God gave the “little flock” — the Advent flock that came out of the Millerite movement — was to restore the gospel and proclaim it to the world. That’s the commandment. That’s what 1844 means to me — the commandment.

But for that commandment to be fulfilled, those people had to go out from Babylon. Not physical Babylon, not literal Babylon, but spiritual Babylon. “Come out of her my people.” That’s number two.

Number three is the actual restoration. Have we restored the gospel? God tried it 100 years ago, but it fizzled away. That is why we are having difficulty, because the restoration of Jerusalem was done in troublesome times. The restoration of the gospel today is also in troublesome times. We are still struggling to restore the gospel. We are not united as a church on the gospel. So we are at point number three.

But the question is, “Will this gospel be restored?” Was Jerusalem restored eventually?

Yes. And the gospel will be restored. How do I know? Because Revelation 18 says so. And, when it is restored, the earth will be lightened with the glory of God. In other words, God will confirm the covenant, which is the everlasting gospel, not now with the Jewish nation, which was done in 31 A.D., but with the Gentile world. He will confirm so that no nation, no people of the Gentile world, will have any excuse like Caiaphas to say, “The gospel cannot save.” That will be so clear. The world will be lightened with His glory. There will be no excuse.

Now comes the question, “Will the world accept the gospel?” I’m not thinking of individuals, for we know that thousands at that time will be converted, but will the world? No. They will reject the gospel. Not this time out of ignorance but deliberately and willfully, like Caiaphas did with Jesus Christ. It will be a wilful rejection of the gospel. That is the abomination that will bring this world into desolation for a thousand years. To me, God has raised up the Advent movement to restore the gospel and to

proclaim it with power. When that is done, we are still struggling right now, but when that is done, the earth will be lightened with the truth as it is in Christ. There will be no excuse. And when the world deliberately and wilfully rejects the gospel, probation will close. God will say to the world, the Gentile world, "I leave your house desolate." God will remove His protection from the world and they will experience the seven last plagues.

And to me, that will be symbolically posted, as the Roman seal was posted on the temple in 70 A.D., by the passing of a Sunday law. That will be a sign that tells us Christians to flee, just as the posting of the Roman seal was a sign to the early Christians. When we see that, we will have to give up our freezers and Loma Linda Linkettes and we'll have to live on watercress and dandelions up in the mountains, but only for a short season.

That is what I see Daniel 8:14 is saying to me. I feel that we have a mission and if we destroy 1844, we will destroy the mission for this church. And if we destroy this mission for this church, we

are just another denomination drifting along like everybody else. So I want to restore this local church at least and especially the young people. I challenge you young people because my generation has failed to restore the gospel. Your generation cannot afford to fail because, while we have been struggling to restore the gospel, the devil has not been sleeping. He has been working overtime and is working harder.

So we need to realize that Daniel 8:14 has a special message for us today. And it is my prayer that we will take the challenge and go on our knees like Daniel and say, “God we beseech you, we plead with you, please restore the gospel, that has been polluted by the Little Horn, so that the world may know the truth as it is in Jesus Christ, that He can come as He promised.”

Jesus said in Matthew 24:14:

And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

That word “testimony” is a legal term. In a court case, you bring witnesses to testify either for or against the person. That preaching of the gospel will be the greatest testimony to a world that has deliberately rejected it. And when that gospel has been preached to the world for a witness, the end will come. May God bless us that we will carry out the mission that He has given us.

## Chapter 20

# Bread of Life

Everywhere I have been, in Africa, Europe, and the United States, there are some Adventists who shy away from the Lord's Supper. This has been a great burden for me. I wondered if some of you visitors who came in this morning and looked at that table and said, "Oh, my, today is the Lord's Supper." I hope that when you leave here you will have changed your mind.

There are two passages that I would like to study which I hope will destroy this idea that you should shy away from the Lord's Supper. One is found in John 6 and the other is 1 Corinthians 11. The statement that Jesus made in John 6:50-51, 53-58 was one of the hardest statements that Jesus made in His ministry:

"But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven.



Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”

...Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever.”

After the Jews heard this statement we read in John 6:66:

From this time many of his disciples turned back and no longer followed him.

They couldn't take it. In fact, in verse 60 we are told:

On hearing it, many of his disciples said, "This is a hard teaching. Who can accept it?"

Many today find the Lord's supper a hard thing. So Jesus here had to explain to the disciples when He said (John 5:53):

Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you."

The words are not inspired but the thoughts are inspired. We, as a church, believe in thought inspiration. Jesus is teaching a truth here. If you take his words literally, then you have to accuse Him of teaching cannibalism because He said, "Unless you eat my flesh and drink my blood." That's what cannibals do. So we need to know what Jesus meant. Look at verse 63 [of John 6] where Jesus is correcting their misunderstanding of His teaching:

“The Spirit gives life; the flesh counts for nothing. The words I have spoken to you — they are full of the Spirit and life.”

What Jesus is saying is: “I was not referring to the soft part of my body. The flesh counts for nothing. It is the words that I speak,” or “the truth that I speak to you, they are Spirit and they are life.”

Now what did Jesus mean when He said you must eat His flesh and you must drink His blood if you are to live? Let’s start with the beginning. The context in which Jesus spoke these words was the feeding of the 5,000 by the Sea of Galilee. In the beginning of chapter six you will notice that Jesus fed 5,000 people with only five loaves (small little buns that the Jews eat) and two pieces of fish (“Tasty Bits” [a vegetarian fish substitute]). People talk of it as being his lunch. I question that it was his lunch. It is still quite common in these days that a big crowd will find a boy who will bring bread and other things to sell. Whatever it is,

it was not enough for 5,000. That we are sure of. Jesus performed a miracle — He fed 5,000.

The next day Jesus disappeared because they said, “If this man can feed 5,000, He deserves to be our king.” They were trying to take Him by force and when Jesus perceived that they would take Him by force as shown in John 6:15:

Jesus, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.

He did this because He had not come to be our King at that time. His first earthly mission was to save us from sin. When Jesus and the disciples left, the people couldn't find Him so they searched for Him and found Him.

John 6:25-26:

When they found him on the other side of the lake, they asked him, “Rabbi, when did you get here?”

Jesus answered, “Very truly I tell you, you are looking for me, not because you saw the signs I performed but because you ate the loaves and had your fill.”

“You have looked for me, not because of the miracles but because I fed you. You are coming for the loaves and the fishes.” We have this expression in English today. “But I tell you, what I gave you is no value because tomorrow you will be hungry. And the food that God gave through Moses in the wilderness, manna, that also did not feed you. What I’m offering you today is the true bread. This bread is Me: my flesh and my blood.”

What did He mean when He said, “unless you eat the flesh of the Son of Man and drink his blood, you have no life in you?” The word “flesh” has more than one meaning in the New Testament. In this context, it refers to the humanity of Christ. John 1:14:

The Word became flesh and made his dwelling

among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

“The Word became flesh — human — and dwelt among us.” What Jesus did in that humanity is life to you and me.

In Hebrews 10:5-9, Paul is telling the Jewish Christians that, when Jesus came to this world, He did not come to perpetuate the sacrificial system since there was no salvic value in it. It was only a shadow of good things to come. But when Christ came, in verse five I read:

Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me....”

God prepared Jesus a human body in the womb of Mary and that body represented the human race. It represented the Second Adam. It was the humanity that needed redeeming that Christ assumed in the incarnation. He took this humanity

for this reason — Hebrews 10:9:

Then he said [that is Christ speaking in His inmost being], “Here I am, I have come to do your will.” He sets aside the first to establish the second.

What was the will of God for Jesus Christ? Why did God send His Son here? John 3:17 says that God sent His Son “not to condemn but to save us”:

For God did not send his Son into the world to condemn the world, but to save the world through him.

In John 6:29, Jesus was trying to guide those people in those days to realize that He was the fulfillment of prophecy — the promises of the Messiah:

Jesus answered, “The work of God is this: to believe in the one he has sent.”

In John 6:28 the Jews who heard Him make

this statement said to Him:

Then they asked him, “What must we do to do the works God requires?”

The Jews were raised up by a false doctrine. God was not to blame. It was the Jews who had perverted the truth. They were teaching that you had do a certain amount of works before God could accept you. Now they are asking Jesus — whom they were convinced was a prophet, because He had performed this miracle — “What are the works that God expects of us so that we may qualify for life?” Notice the answer that Jesus gave them in verse 29:

Jesus answered, “The work of God is this: to believe in the one he has sent.”

This is what God wants from you that you believe on Him whom He has sent. That is what God says He wants of us.

In John 6:33-35 we read:



“For the bread of God is the bread that comes down from heaven and gives life to the world.”

“Sir,” they said, “always give us this bread.”  
[They did not know what He was talking about.]

Then Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.”

Jesus is not talking of physical hunger here. He is talking of spiritual hunger. There is in every human being a hunger for salvation. Every human being has that. That hunger can only be satisfied through Jesus Christ. Every other method has failed.

Matthew 19:16-22:

Just then a man came up to Jesus and asked, “Teacher, what good thing must I do to get eternal life?”

“Why do you ask me about what is good?” Jesus replied. “There is only One who is good. If you want to enter life, keep the commandments.”

“Which ones?” he inquired.

Jesus replied, “‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, honor your father and mother,’ and ‘love your neighbor as yourself.’”

“All these I have kept,” the young man said. “What do I still lack?”

Jesus answered, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.”

When the young man heard this, he went away sad, because he had great wealth.

When the young man in Matthew 19 came to Jesus and said, “What must I do to have eternal

life,” he was simply saying to Jesus, “What must I do to satisfy this hunger?” He was taught that the way you satisfy this hunger is to keep the law. So he answered Jesus Christ, “I have kept this law, but I’m still hungry. I have not satisfied my spiritual hunger.” Jesus said to him, “You can never earn salvation through good works, through law obedience.” He is talking here of the law as Christian living, as a fruit of salvation, as a means of salvation.

God prepared a human body for Jesus. That body was the corporate body of the human race that needs redeeming. Every human body from Adam to the last person has sinned and has come short of the glory of God. The only humanity that has perfectly obeyed God — both in terms of the positive demands of the law as well as the justice of the law — is the humanity of Jesus Christ and it is only in this humanity that you and I have hope. That’s why we are told that the humanity of Christ is everything to us.

The same wonderful truth is brought out in

## Hebrews 2:14-15:

Since the children have flesh and blood, he too shared in their humanity [Jesus identified Himself with our humanity] so that by his death he might break the power of him who holds the power of death — that is, the devil — and free those who all their lives were held in slavery by their fear of death.

Every human being is hungering after salvation because every human being is facing death and nobody likes to face death. There's a saying, "There are no atheists in foxholes," because, when we are facing death, that desire for salvation becomes very strong. That is why, if you are an atheist, you cry out to God.

I have a cousin who was traveling in Ethiopia. He worked for the United Nations. In fact, he was one of the men in the United Nations who is working on this special grain called triticale. It is a marriage between wheat and rye with a very high protein content. I notice that many of our health

food stores sell it. He is one of the examiners. He was traveling, inspecting some of the sites. He was not a very godly man, but quite a worldly person. He was sitting in the plane and the pilot and the co-pilot were arguing while the plane took off. The pilot was a new man to the plane. He was accustomed to a jet propelled-plane and this was simply one with a propeller. The co-pilot said, “You are going in the wrong direction.”

The pilot said, “I’m the boss; don’t tell me how to fly a plane. They took off and the plane began to shudder and they could not climb. They were heading for a group of trees and the last thing he remembered was curling under his seat and crying out, “God save me!”

Before that, there was no God to speak of but now he was facing death and he said, “God save me” and God did save him by an amazing miracle. The plane hit the trees and the right hand engine broke away from the wing and, of course, the propeller was still traveling at this tremendous speed so the engine took off and ripped off the

front of the plane. It actually ripped off his watch but didn't touch him. He opened his eyes and all he saw was the sky. The people in front, the pilot, co-pilot, and stewardesses were all killed. I said to him, "God saved you for a purpose."

We all want life. It is easy to say, "I don't want to take part in the Lord's Supper." Do you know what you are saying? "I do not want to take part of Christ." That's exactly what you are saying. So Christ will say, "Who is going to give you life if you want no part of Me?"

When the disciples left Jesus, He said to the twelve in John 6:67:

"You do not want to leave too, do you?" Jesus asked the Twelve.

"Will you also go away? The others have forsaken me. Are you also going to forsake me?" Note the answer that was given. John 6:68:

Simon Peter answered him, "Lord, to whom

shall we go? You have the words of eternal life.”

That is the question I ask you. If you refuse to be partakers of the Lord’s Supper, to whom will you go?

I realize that some people do not come because of that statement that Paul made in 1 Corinthians 11:27:

So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

Paul is not saying that the Lord’s Supper is for good people. What he means is, “Please don’t treat the Lord’s Supper as a common meal.” But we can’t do that today because in the Adventist Church all you get is a taste of bread and a small cup of juice that you can hardly drink. It is just a drop. Paul is not discussing sinners partaking of the meal. The problem in the Corinthian Church was that they were turning the Lord’s Supper into a

common meal. We cannot do that; the Lord's Supper is a sacred service.

The answer to the question, "What does it mean to eat the flesh and drink the blood of Jesus Christ?" is found in John 6:56:

Whoever eats my flesh and drinks my blood remains in me, and I in them.

These two phases of salvation were covered in earlier studies. In order to save us, God and the human race had to be linked together. In the incarnation, Jesus and we became one so that, by His life and His death, He redeemed us. The only place that you and I stand holy is in the humanity of Christ. Apart from that humanity, we are all sinners. There is no other hope! But for that perfect life — which was produced in the humanity of Christ — to be ours, there has to be a response. You have to dwell in Christ. You have to accept your position that God gave you in Christ. He will not force it on you. We need to dwell in Him just as He dwells in us.



Jesus is saying, “When you eat my flesh and drink my blood, you are simply using this as a symbol confessing that I am dwelling in you and you are dwelling in me and the two of us have become one.” This means that His righteousness is now your righteousness. John 6:57:

Just as the living Father sent me and I live because of the Father [Jesus did nothing apart from the Father; it was by the power of the Father that He received the Holy Spirit and that He was able to live a perfect life], so the one who feeds on me will live because of me.

In other words, the Lord’s Supper is to remind us, “Not I, but Christ.” Whether we talk in terms of our standing before God or we are talking in terms of our Christian living, the principle, the recipe, the formula is the same: “Not I, but Christ.” God needs to remind us that we who are Christians in this world are still sinners. Our only hope is in the humanity of Christ. And Jesus, after living a perfect life and after meeting the judgment

on the cross, is offering us His body to be part of us. In the sanctuary service, you will find in 1 Corinthians 10:18:

Consider the people of Israel [that is literal Israel]: Do not those who eat the sacrifices participate in the altar?

God said to the Jews in Leviticus 17:11:

For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.

When you say, "I am not good enough to eat the Lord's Supper," I have bad news for you. You will never be good enough. The Lord's Supper is for sinners who are putting their trust in Jesus Christ and His righteousness.

In the Adventist Church, we believe in open communion. The Lord's Supper is for every believer. It doesn't matter which denomination

you belong to, we want you to be partakers of this Lord's Supper because we want you to share with us the joy and the hope which we have, which is eternal life in our Lord and Savior Jesus Christ. May God bless us as we partake of the Lord's Supper.

## Chapter 21

# Christ our High Priest

### Hebrews 8:1-6

Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by a mere human being. Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. If he were on earth, he would not be a priest, for there are already priests who offer the gifts prescribed by the law. They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: “See to it that you make everything according to the pattern shown you on the mountain.” But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one,

since the new covenant is established on better promises.

We have discovered in past studies that the courtyard of the wilderness sanctuary was 100 cubits by 50 cubits and consisted of two squares. Everything that took place in the eastern square represented the earthly mission of our Lord Jesus Christ — His birth, His life, and His death. The western square, which housed the two-roomed apartment tabernacle, represented the heavenly ministry of Christ. These two ministries — the earthly mission and the heavenly ministry combined — are what the plan of salvation is all about. We have spent some time studying the eastern square details.

It is impossible to cover a study of the sanctuary without touching the subject of Christ our High Priest. I hope that by this time you will realize why we need a high priest, and that with Paul we can say, “Thank God we have such a High Priest as Jesus Christ.”

The word “priest” is a common word. We have it in all pagan religions, the Roman Catholic Church has priests, we have priests in the earthly sanctuary. Of course, we have Christ as our High Priest. What does the word “priest” mean? “Priest” means a person who represents the people before God. A prophet is a person who represents God to the people.

Why do we need a representative? Why do we need somebody to appear before God for us? The reason is very simple. God is holy and we are sinners. Sinful men cannot approach a holy God, so we need a priest, a mediator, a go-between. Christ is that priest. In Hebrews 8:1:

Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven....

Paul is concluding here in Hebrews 8:1-6 what he has been discussing in detail from Hebrews 5. What he is doing here is simply summing up the

facts, the truth about Christ our High Priest. We need to understand certain things about Christ our High Priest to appreciate the fact of His priesthood. To do that, we need to read from Hebrews 5. The writer gives us four qualifications. For Christ to be our High Priest — or for any person to be our high priest — he has to meet four qualifications. It is important that we understand these qualifications because it is these that make the priesthood of Christ meaningful to us as sinners.

1. Qualification number one is found in Hebrews 5:1:

Every high priest is selected from among the people and is appointed to represent the people in matters related to God, to offer gifts and sacrifices for sins.

The first qualification is that a high priest has to be one of the people whom he represents. He is to be taken from among his fellow men in order to represent his fellow men. When my wife and I took out our American citizenship in 1975 in

Grand Rapids, Michigan, one of the ladies said something to me that she thought was bad news for me. She said, “By the way, I want you to know that you can never be the president of the United States.” I asked, “Why?” She said, “Because no naturalized American can be the president.” I could see the point. Can you imagine how an enemy could come to this country, live five years, and, if he was smart enough to become the president, use his position to ruin this country?

To qualify to be our High Priest, Christ had to be one of us. That is one of the reasons why He took our humanity. He took it not only to be our Savior but to qualify to be our High Priest. See Hebrews 2:14-18:

Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death — that is, the devil — and free those who all their lives were held in slavery by their fear of death. For surely it is not angels he helps, but Abraham’s descendants. For this reason he had to



be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted.

Just as we are human, He became human; He became a man in order to be our Savior. He became one of this human race, the same race that Abraham came from. Verses 14-15 say He became a man to be our Savior. Verse 17:

For this reason he had to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.

In order to be our Savior, He had to become a man. In order to be our High Priest, He had to become a man. He had to be one of us.

Today in our church there is an argument on

the humanity of Christ. If you separate the humanity of Christ from the humanity that needs redeeming, you disqualify Christ for being our High Priest. The same is true for being our Savior. He has to be from among the people He came to save. That is qualification number one.

2. For qualification number two, we read in Hebrews 5:1, the second half:

Every high priest is selected from among the people and is appointed to represent the people in matters related to God, to offer gifts and sacrifices for sins.

So number one the high priest had to be one of the people he represented. Remember a priest is one who represents the people before God. He has to be one of them that he represents. That was also true of the prophet who represents God to the people. As priest and Savior, He represents us towards God. He was both God and man. As God, He was the perfect prophet. He could really represent God but, as man, He could represent us.

The second qualification says that the priest must be able to offer two things:

1. Gifts, and
2. Sacrifices for sin.

What is the gift that Jesus offers to the Father on our behalf? In the earthly sanctuary, the gifts were many things. Mainly it was a spotless lamb. It was, of course, other things, too. What is the gift that Jesus presents before God on our behalf? The answer is found in Romans 5:17:

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

So the gift that Jesus is offering to God on our behalf is His righteousness because we have no righteousness of our own. What we have is filthy rags. Isaiah 64:6:

All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.

We read in 2 Corinthians 5:21:

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

God made Christ to be sin for us. Even though He knew no sin, God made Christ to be sin for us that we might be made the righteousness of God. When we have the righteousness of God, we have a perfect righteousness. The righteousness of God cannot be improved. When Jesus stands before God to represent us, He doesn't offer to God our righteousness, but He offers to God His righteousness on our behalf. That is good news.

So number one, He is one of us, and number two, He offers up gifts. Unfortunately, the

righteousness that He offers up for us cannot cancel our sin. Therefore, He didn't only offer up the gift of righteousness, He also offered up His blood, His sacrifice, which is for our sins. Remember, the priest has to offer up both gifts and sacrifices. The gift He offers is His righteousness on our behalf — the doing of Christ. The sacrifice He offers is not the blood of bulls or goats or sheep but His own blood, which is shed for the remission of our sins. Hebrews 9:24-26:

For Christ did not enter a sanctuary made with human hands [The heavenly sanctuary was not made by man.] that was only a copy of the true one [the earthly was a type of the heavenly]; he entered heaven itself, now to appear for us in God's presence. Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself.

This verse is talking about Christ as our High Priest. He is representing us before God.

He is contrasting the earthly priesthood ministry with the ministry of Christ. The earthly priest brought sacrifices daily plus yearly before God. Here he is dealing with the yearly because, in the yearly, he came into the very presence of God. He came every year because the blood of bulls and of goats could not remove sin. Jesus doesn't come to God every year. He came to Him only once (He is speaking with God all the time but He came only once) because His sacrifice was perfect.

Verse 26:

Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself.

In other words, the sacrifice of Christ takes care

of our sins, the righteousness of Christ takes care of the positive demands of the law.

The law demands two things from a sinner: (1) positive obedience, because the law says that he who obeys shall live, but (2) it also says that he who disobeys shall die. We have disobeyed and we do not have any righteousness of our own. In Christ, we have both; therefore, when Christ offers up gifts — His righteousness, and sacrifice, His blood — on our behalf, we have a perfect priest who represents us.

**3.** For the third qualification, we go to Hebrews 5:2:

He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness.

Qualification number one, He has to be one of us.

Number two, He must be able to offer gifts and

sacrifices that are acceptable to God. The animal sacrifices were not acceptable. Hebrews 10:8:

First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them” — though they were offered in accordance with the law.

But the offering of Jesus Christ’s righteousness and His sacrifice is acceptable.

Number three, a priest must be somebody who can have compassion on the ignorant and on the people who have gone out of the way. What does it mean to be ignorant? Ignorant of what? There are some people today who will say, “Well, that applied to the people of Paul’s day because they were ignorant.” No, he is not talking of academic knowledge here. What did he mean that Christ is a priest of those who are ignorant?

Turn to Romans 10. Is it possible that you may belong to this group although you are a church member? It is possible because Paul is talking to



people who claim to be the children of God.  
Romans 10:1:

Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved.

Remember that Israel was God's covenant people. They are the ones who boasted to have the truth. Listen to what Paul is saying: "My prayer for them is that they might be saved."

We find their problem in verse two [Romans 10:2]:

For I can testify about them that they are zealous for God, but their zeal is not based on knowledge.

They are very enthusiastic about serving God, there is no problem there — they fast twice a week, they pay tithe, they go to church. But they are ignorant. What are they ignorant about? Verse three:

Since they did not know the righteousness of God [the gift of Jesus Christ] and sought to establish their own, they did not submit to God's righteousness.

Then, are there people in the world today who are ignorant about God's righteousness? Yes. I'll go one step further. Are there people in America — a so-called Christian country — who are ignorant about God's righteousness? Yes. I'll go even further. Are there people in the Adventist Church who are ignorant of God's righteousness? I'm sorry to have to say, "Yes." But thank God we have a Priest who is pleading with the Father, "These are ignorant. Please open their eyes." One of the things that God would like to offer you and me in the Laodicean Church is eyesalve, that we may see. We may see three things: that we are blind, naked, and miserable. We need to buy from God His white robe that He offers as a gift.

Christ is a High Priest who is concerned not only about the believer but about the unbeliever

who is ignorant about the good news. The High Priest wants to work through you because we have a High Priest who is not condemning the unbeliever but who is pleading that they should be brought to the knowledge of the truth.

If you young people are wondering why Christ hasn't come.... You know, when you are young and you are raised in the Adventist Church, you have a question. It's a very good question because your father and your grandfather have been preaching to you that Christ is coming soon. The question you are asking is, "How soon is soon?" I'll tell you the reason why Christ hasn't come is because our High Priest desires that none should perish. He wants the ignorant to come to the knowledge of the truth and the reason they haven't come is because we have failed to do the job.

But He is not only a High Priest who has compassion on the ignorant, but He also is High Priest who has compassion on those who have gone out of the way. Who are these people who have gone out of the way? It's we believers who

have fallen. Do you make mistakes? Do you fall? We have a High Priest. Please read 1 John 2:1:

My dear children, I write this to you so that you will not sin [present, continuous tense — that you may not keep on sinning]. But if anybody does sin [aorist tense — not because you want to but because you fall into sin], we have an advocate with the Father — Jesus Christ, the Righteous One.

The gospel doesn't condone sin but God knows that we are still sinful human beings. He knows that we have struggles and that we have a Priest who has compassion on us, who understands our problems. That is something that I want to know. Look at Hebrews 2:18:

Because he himself suffered when he was tempted, he is able to help those who are being tempted.

We have a High Priest who knows our struggles because He is one of us. He knows our weaknesses because He assumed our infirmities. I

don't mean simply physical infirmities. I mean He assumed our moral infirmities. He understood our struggles. He understood the battle against self. For all of His life, He fought against self. The New Testament brings it out clearly. He was tempted. Hebrews 4:14-15:

Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet he did not sin.

He had the struggle that you have. There is only one difference. He overcame. He committed no sin. I thank God that He did not commit any sin because now He can offer His righteousness to God on our behalf. But He can sympathize with our struggles. He understands what we are going through, because He has the nature that we have. That's the kind of priest I want — one who can sympathize with me and understand my problems

and my difficulties. That is qualification number three. He has compassion.

It is hard for us to have compassion unless we understand what another is going through. I may not go through the same temptation that you are having, but I am going through the same struggle. We are all struggling with temptation. I can sympathize with you because I know what it means to be tempted, and to struggle against the flesh. Thank God we have a Priest who has compassion.

When I was a Catholic and I used to go to my human priest, I learned what it means. We had two kinds of priests in the Roman Catholic Church. We had the good one who was very kind and compassionate and gave us short penance. We also had the hard one, the tough one, who gave us long sentences and was always coming down on us. Every time I went to confession I would ask my friends which priest was in each confession booth. We couldn't see them in their confession box. I would say to my friends, "Who is in this box and who is in that box?" When I found out that the

kind one was in this box, that's where I would go because I wanted a short penance. But when I come to Christ, I know I have a priest who is compassionate. I thank God He doesn't give me penance. He simply says, "Jack, I died for you. Neither do I condemn you. Go and sin no more." I like such a priest.

I hope you realize that we have a priest who can sympathize with you and who understands your struggle. We must never put Christ up there on a pedestal as one who doesn't understand us. In the mission field, missionaries have great difficulty understanding the nationals and the nationals have great difficulty understanding the missionaries. We were always fighting and misunderstanding each other. But I thank God I have a priest who understands me and who understands you and has compassion.

I would say to you older folks, please don't say to the young people, "When I was your age I never did those things." Please don't say that, because you never were living as a young person in this

age. Remember that sin has multiplied. The devil has come with much more power and much more anger because he knows his time is short. You and I, speaking to my age group, never faced the temptations that our young people are facing today. Let us sympathize with them. Let us help them. Let us understand what they are going through. Young people, if we older people don't sympathize with you, remember: Jesus does. We have a High Priest who sympathizes with you.

#### 4. Hebrews 5:4:

And no one takes this honor on himself, but he receives it when called by God, just as Aaron was.

In other words, you can't be a self-appointed high priest. Being a high priest is not like being the president of the United States. To be a president you have to campaign for yourself. God appointed Aaron to be the earthly priest, only as a type. But it is Christ that God has appointed to be our High Priest as the reality. For I read in Hebrews 5:5-6:



In the same way [just as Aaron was appointed by God to be a priest], Christ did not take on himself the glory of becoming a high priest. But God said to him, “You are my Son [that’s what the word “begotten” means in the Greek]; today I have become your Father.” And he says in another place, “You are a priest forever, in the order of Melchizedek.”

“Forever” means as long as we sinners need a priest, Christ is there to back us up, to sympathize with us, to help us in a time of need. Jesus served God for 33 years, and that’s a long time. In this country, 30 years of service qualifies you for sustentation (a pension). God did not say, “Son, you served me wonderfully on earth in your earthly mission; now have sustentation.” God did not do that to His Son. God said, “Son, you have done a wonderful work on earth, a perfect work as far as your earthly mission is concerned, but I have another job for you — High Priest for as long as there are sinners in this world who are ignorant, who need you and who are going out of the way.”

Did Jesus say, “That’s too much?” No, he said, “I will be more than happy to be their High Priest as long as they need me.” So Jesus Christ was ordained by God to be our High Priest as long as we are living this side of probation. Thank God for that! He is a High Priest after the order of Melchizedek. In Hebrews 5:7 we read:

During the days of Jesus’ life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

Verses 8-10:

So though he was, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek.

Forever and ever, as long as we need Him.

Hebrews 8:1:

Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven....

“Such a High Priest” means:

1. One who is one with us.

2. One who is able to offer perfect gifts and perfect sacrifices.

3. One who is able to have compassion on us.

4. One who is appointed by God.

Such a High Priest who is at the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man. For every high priest is ordained by God to offer gifts and sacrifices. So it is of necessity this man has

something also to offer. Jesus went to heaven not to offer up spotless animals and animal blood. He went up to heaven to offer His righteousness and His sacrifices, His blood. That's what verses four and five are saying. The earthly priest had to offer sacrifices and gifts.

Now look at verse six [Hebrews 8:6]:

But in fact the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises.

“Superior” because the earthly priest’s ministry was not superior. There was a repetition but now we have a superior ministry,

...as superior to theirs as the covenant of which he is mediator is superior to the old one, since the new covenant is established on better promises.

The earthly priests offered up their services under the old covenant. Christ’s priesthood is

under the New Covenant. We are told in this passage that because the New Covenant is based on a better promise, it is different and better than the Old Covenant. In the old covenant, God gave the law; man did the promising. In the old covenant, man is the one who promised God. Exodus 24:3

When Moses went and told the people all the Lord's words and laws, they responded with one voice, "Everything the Lord has said we will do."

In the new covenant, it is the same law, for the measuring stick of God is the law, but the promises are not from men but from God. That is a better promise. We see what was wrong with men's promise in verse seven [Hebrews 8:7]:

For if there had been nothing wrong with that first covenant, no place would have been sought for another.

There was a fault in the first covenant — not in the law but in the promise of the people. Verse 8:

But God found fault with the people [the people who made the promise] and said: “The days are coming, declares the Lord, when I will make a new covenant with the people of Israel and with the people of Judah.”

The new covenant is that God makes the promise and He kept the promise. Christ produced righteousness for us. He was made sin for us that we might be made God’s righteousness in Him. He offered a perfect sacrifice. We have a perfect Priest who represents us before God; therefore, don’t let the devil put you on guilt trips. Don’t let the devil say to you, “You are not good enough to be saved.” Remember, we have a priest whose gift was accepted by God because it was perfect and whose sacrifice is acceptable to God because it met the justice of the law. So we have a better covenant because we have a better High Priest.

I want to offer you Jesus Christ as our High Priest. We have such a High Priest who has gone to heaven and is at the right hand of God. He is going to serve us. His mission is going to continue

until He has put all enemies under His footstool. We need both. We thank God that we have a perfect Saviour and we thank God that we also have a perfect High Priest.

If God be for us, who can be against us? I present to you this moment Jesus Christ, not only as your Saviour but as your perfect High Priest. You may enjoy your life without feeling guilty and lost. May God help us all that we may realize that the salvation and the redemption we have in Christ is perfect and complete.

## Chapter 22

# The Two Choices

One of the most frightening texts in all of Scripture is Romans 14:10-12. It is a passage that touches every one of us.

You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before God's judgment seat. It is written: "As surely as I live," says the Lord, "every knee will bow before me; every tongue will acknowledge God." So then, each of us [without exception] will give an account of ourselves to God.

What makes this passage frightening is the fact that all of us, you and I and everyone, every human being that has been born since Adam, every one of us are sinners and God's law condemns the sinner to eternal damnation. In Galatians 3:10 we read:

For all who rely on the works of the law are



under a curse, as it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.”

But I have good news for you. Romans 5:15-18 brings that good news. We discover from this passage that the basis of our eternal destiny is really not our performance. It isn't whether you are good or bad. It has to do with which humanity you belong to, the humanity of Adam that brought in the reign of sin and death and condemnation, or the humanity accomplished by Christ, a humanity that is redeemed by His life and His death.

I know someone will ask the question, “Doesn't the Bible teach that we shall be judged according to our works?” The answer is “Yes.” Our works will be brought up in the judgment as a witness, as an evidence as to which humanity we belong. Those who belong to the humanity of Adam have chosen sin. Those who belong to the humanity of Christ have chosen righteousness. Their works will be the evidence that they have been justified by faith.

In other words, justification by faith produces a fruit — holiness of living. Whereas those who reject Christ and remain in Adam, the fruits of their life is a life of sin. So our works will not either condemn or justify us. Our works will simply give evidence as to which humanity we belong. But the choice that you and I have — according to the teaching of the New Testament — is, “Which humanity do you choose to belong to?” There are only two choices — Adam or Christ.

We go to Romans 5:12 to get the context of our study. This passage, Romans 5:12-21, is considered by many scholars as the most important passage in Romans. Some even feel that it is the most important passage in all of Scripture because here we find the objective facts of the judgment. As 1 Corinthians 15:22 puts it:

For as in Adam all die, so in Christ all will be made alive.

These are two objective facts that we must be

clear on because the basis of our ultimate destiny will be on the basis of the choice that we have made between these two men: Adam, who represents the fallen, condemned race, and Christ, who represents the redeemed, justified humanity. Here in verse twelve [Romans 5:12], Paul says three things. The first thing he says is:

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned....

Paul is saying here that sin entered the human race. The word “world” has many meanings in the New Testament but, in this context, the “world” has the same meaning as Jesus used it in John 3:16, which is “the human race.” Sin entered the human race through one man. John 3:16:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

The second statement in verse Romans 5:12 is:

...and death through sin...

In other words, this one sin brought death to Adam because God had made it very clear to him and his wife, Eve, that the day, the moment you sin, you will die. But the result of sin did not stop there, for the third statement in this verse reads further:

...and in this way death [i.e., the death that came to Adam] came to all people, because all sinned....

This death became universal. Paul realizes that this would raise some objections. The main objection is, “Why should all men die for the sin of one man?” Is it fair for God to punish all men because of one man’s mistake? Well, God is not thrusting Adam’s sin and guilt upon you. You see, Adam was not just one man. In fact, the word “Adam” in Hebrew means “mankind.” Adam was the corporate mankind. He was the human race in

one person. God created all men in one man. We were in Adam when he sinned; therefore, we were implicated, we participated. We were not guilty because of Adam's sin, but we participated in Adam's sin, because we were in him. We were part of him.

If a driver and four children are driving down the road in a pick-up truck and a wheel came off the vehicle, resulting in a bad accident, how many people would be involved in the effects of the accident? Would it be just the driver or would it include all who were in the pick-up? All would be involved in one way or another. They would likely all be hurt even though it was just one man who was doing the driving. So when Adam sinned, his sin was a corporate sin because he represented the human race. He was the federal head of humanity. Just like if the President of the United States had declared war on Russia, all America would have been implicated and involved in that war. But if you, as an individual, declared war on Russia, it would affect only you because you are not the federal head of the United States. This is what

Paul is saying: that Adam's sin passed upon all men.

Because Paul knew that this would be a question, look at the last phrase of Romans 5:12. Paul says:

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned....

He is not saying all die because all are sinning or that all have sinned like Adam. What he is saying here, and the context is very clear, is that all sinned in Adam. We were implicated in his sin and, therefore, his death is also our death. In fact, he proves it in Romans 5:13-14:

To be sure, sin was in the world before the law was given, but sin is not charged against anyone's account where there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a

pattern of the one to come.

Notice what he is saying after he has proven in these two verses that it was Adam's sin, his transgression that brought universal death. He ends Romans 5:14 by saying that Adam is a type or the figure of Him that was to come. The one to come is Christ. In other words, Paul is using Adam and the fall, and the effects of the fall on the human race, as a type of Christ and what He accomplished.

We need to ask the question, "In what sense is Adam a type, a shadow, a symbol of Christ?" When you read Romans 5:16-18, you will find that Paul does not compare Adam with Christ but contrasts them, because Adam and Christ are opposites:

Nor can the gift of God be compared with the result of one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of the one man, death

reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ! Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.

And yet, in Romans 5:14, in the last part, he says that Adam is a type or figure of Christ:

Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come.

We need to ask, "In what sense are Adam and Christ similar and in what sense are they opposites?" Both are true. In one sense they are similar and in another sense they are opposites.

In Romans 5:12 we have just seen that what Adam did affected the whole human race:



Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned....

Likewise, what Christ did also affected the whole human race. When Christ came to this world and assumed our humanity, He did not come as an individual. He came as the second Adam, as the second Mankind or the second representative head of the human race. Therefore, just like we sinned in Adam, God put us into Christ at the incarnation, and 1 Corinthians 1:30 brings this out:

It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption.

God put all men into Christ so that we were implicated in His obedience. Therefore, what He did also affects all mankind. It is true only of Adam and Christ. It is not true of you and it is not true of me. This human race has had only two federal heads — Adam and Christ.

Having established this, now let us go to Romans 5:15-18 and see in what sense Adam and Christ are opposites:

But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! Nor can the gift of God be compared with the result of one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ! Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.

They are opposites in the sense of what they did. Adam sinned, therefore, he brought condemnation and death to all mankind. Christ did

not sin. On the contrary, He did the very opposite. He obeyed the perfect will of God. He met all the demands of the law, both its positive demands and its justice. He obeyed perfectly the will of God. Therefore, what He brings to mankind is justification to life. His obedience is what Paul calls in Romans 3:21, “the righteousness of God”:

But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.

In Romans 5:15-18, there are two things that are mentioned about Christ that are not mentioned about Adam. Number one: what God did to the human race in Christ is referred to as a free gift, or grace — something that is undeserving. What was accomplished in Christ does not become ours automatically. It is a gift and, like any gift, we cannot enjoy it unless we receive it.

The second thing is the expression, “much more.” It is one of Paul’s favorite expressions when he talks about Jesus Christ. The expression

“much more” used by Paul means that what we receive in Christ is much more than what we lost in Adam. We are much better off in Christ than we ever were in Adam. For example, in Adam at his very best, by creation we were third class citizens. God is always number one. Below God were created the angels and man was created a little lower than the angels. The book of Hebrews and other passages of the Bible bring this out.

When Christ redeemed us, He did not return us back to our status in Adam before the fall. It is much more! He raised us up to where He is, so that we — in Christ — are joint heirs. Romans 5:15:

But the gift is not like the trespass. For if the many died by the trespass of the one man [Adam’s one sin affected many], how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!

This verse is saying two things. Number one is that what these two men did affected many, the

whole human race in fact, because the word “many” here refers to humanity. Number two, what these two men did are opposites.

Romans 5:16:

Nor can the gift of God be compared with the result of one man’s sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification.

You did not fall under God’s condemnation the first time you sinned. When you were born into this world, born into the Adamic race, you were born to a ruined, condemned humanity. Now you may say, “This is not fair.” But let me put it this way: when God said to Adam, “The moment you sin you will die,” legally Adam had not the right to live a single minute after he sinned. Had God executed justice on Adam the moment he sinned, you and I be would not exist. We would all be dead in Adam. But God had planned before the fall of Adam our redemption in Christ. Jesus is the “Lamb of God slain from the foundation of the

world.” Revelation 13:8:

All inhabitants of the earth will worship the beast — all whose names have not been written in the Lamb’s book of life, the Lamb who was slain from the creation of the world.

It is because of this that God allowed Adam to live on. It is because of this that you and I were born that we may have a chance to choose the gift of God that we may pass from condemnation to justification, from death to life. So what Paul is saying here is that, when Adam sinned, “many” died. That’s the first part. Now look at Romans 5:16, the second part, because here we find the first “much more”:

...But the gift followed many trespasses and brought justification.

The free gift is not over one offense but many offenses but brought justification. You see, if Christ came and simply cancelled Adam’s sin, that would not really solve our problem. The reason is

that, besides Adam's sin, you and I have also sinned. We have sinned personally. I don't know about you but mine are countless. I thank God that Jesus came not only to undo Adam's sin but to take care also of my sins and yours and the sins of the whole human race. 2 Corinthians 5:18-21 brings this out:

All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

God did not put their trespasses on the human race because He put it on Jesus Christ. On the cross, Jesus met the just demands of the law, not only for Adam's sin but for all our sins — past,

present, and future. That is much more than what we lost in Adam. That is super abundance.

Romans 5:17:

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

Paul is saying here that, when Adam sinned, not only did the human race come under condemnation but death came as a conqueror. It means that death reigned. It means that death came to rule over humanity. There is not a single man — apart from Jesus Christ — who has conquered death. And if there is anyone who does conquer death, like Moses, it is always through Christ. Apart from Christ, no man is able to conquer death.

When I was in Ethiopia under the Marxist system, I was discussing the gospel with a Russian communist. He called himself a communist



missionary and he felt that the only solution to the worlds' needs is Marxism. I said to him, "With all your promises, there is one thing Marxism has not solved." He said, "What is that?" I said, "Death." He said, "Give us time. Science one day will find an answer to death." I said, "I don't need time because I have already found an answer to death: Jesus Christ."

He didn't accept that, but the fact is that there is only one man who has conquered the grave, and that is Jesus Christ. Apart from Christ, all people are under the rulership of death. It doesn't matter how strong you are, death you cannot conquer. That's what Paul is saying. Look at the "much more" in Christ. Jesus did not simply conquer death by cancelling what Adam did, but Jesus did much more.

Romans 5:17:

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of

grace and of the gift of righteousness reign in life through the one man, Jesus Christ!

Notice the word “receive.” What we have in Christ is a gift and that gift has to be received. And, of course, the means by which we receive that gift is faith. They who receive this gift of righteousness will “reign in life.” Not only will they have eternal life, not only will they be resurrected, but they will reign in life.

When Jesus redeemed us, He became one of us and, because we are one with Him through faith in the act of God, we will share His throne. Romans 8:17 says:

Now if we are children, then we are heirs — heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

Revelation 20:6 says:

Blessed and holy are those who share in the

first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

“We will reign with Him a thousand years.” That’s in heaven. When He comes and makes this earth new and moves His throne from heaven to earth, in Revelation 22:5 it says:

There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

“And they will reign for ever and ever.” We are much better off in Christ than we ever were in Adam. And that’s something that we, as Christians, must never forget. Don’t be ashamed to be a Christian.

Romans 5:18:

Consequently, just as one trespass resulted in condemnation for all people...

When Adam sinned, please notice the verb: judgment already came. The sentence of condemnation to death came upon all men. That's a clear statement from Paul.

...so also [now comes the good news] one righteous act resulted in justification and life for all people.

That's the unconditional good news of the gospel that Jesus wants you and me to proclaim to the whole world. The everlasting gospel, the three Angels' message which needs to be preached to every nation, kindred, tongue, and people before the end comes is that in Christ Jesus we have salvation full and complete.

Let us summarize what we have just covered. Paul is saying here that God created all men in one man, Adam. Acts 17:26 also brings this out:

From one man he made all the nations, that they should inhabit the whole earth; and he marked

out their appointed times in history and the boundaries of their lands.

Out of one he made all mankind to dwell upon this earth. Therefore, all humanity was in Adam when he sinned. We were implicated in his sin. We are not guilty of his sin because guilt involves choice, but we were involved in his sin. We participated in his sin. We were implicated in his sin. Therefore, the condemnation and death that came to Adam passed onto all men. But, at the incarnation, God put all men into Christ. God united His Son with our humanity. Divinity and humanity became one at the incarnation and this, of course, qualified Christ to be our Saviour. It qualified Him to be the Second Adam and then, by His perfect life, which met the positive demands of the law, and by His sacrificial death, which met the justice of the law, all mankind were redeemed, or justified unto life legally in Christ. But as I said, this justification is a gift. It must be received.

Notice the conclusion of the matter. My and your eternal destiny depends not on what we have

done but to which humanity we belong. In Adam I have sinned and I stand condemned to death — eternal death. In Christ I have obeyed and, therefore, am reconciled. I am reckoned by God as righteous and just unto life. That means I'm totally acquitted by the law, qualified by the law to live, in Christ.

The second fact that you need to know is that our position in Adam is by birth. We are naturally in Adam. That's why Paul doesn't use the word "gift" when he deals with our situation in Adam because we are by nature in Adam, and that's why Ephesians 2:3 says that we are "by nature the children of wrath":

All of us also lived among them at one time, gratifying the cravings of our flesh and following its desires and thoughts. Like the rest, we were by nature deserving of wrath.

But, by faith, I can move from Adam to Christ. Jesus makes it very clear in John 5:24 that:

Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over [already crossed over] from death to life.

The moment by faith you surrender to the gospel and accept the gift of God from the heart, you are no longer in Adam. You have said good-bye to that status and that position. and you are now subjectively in Christ by your acceptance of the gift of God.

The third point that we need to know, is that Adam and Christ belong to opposite camps. Adam represents sin, condemnation, and death. Christ represents obedience, justification, and life. Therefore, when you accept Christ, you cannot cling to Adam. The cross of Christ will allow nothing of Adam to come across to the church. Remember, the flesh belongs to Adam. The Spirit belongs to Christ. That's why Paul says in Galatians 5:24:

Those who belong to Christ Jesus have

crucified the flesh with its passions and desires.

In other words, you cannot have one leg in Adam and say, “I want to be in Adam so that I can enjoy sin and the world” and have another leg in Christ and say, “I want to enjoy heaven and eternity.” We have to make a choice between those two humanities. “Choose you this day” which humanity you belong to.

So the issue is not whether you are good or bad. There are many people today who say, “I don’t have to become a Christian; I don’t need to join your church. I’m just as good as you Christians.” The issue is not how good you are, or how bad you are. The issue is: to which humanity do you belong? Which humanity have you chosen? Have you chosen to remain in that humanity which belongs to you by nature or have you chosen the humanity that was offered you as a gift?

You see, you are by nature Americans. I’m not, I’m a naturalized citizen. I had to swear before the court in Grand Rapids, Michigan, saying



that I had given up all allegiance to the British government that I used to belong to. So remember, that when you become a Christian, you have died to your position in Adam.

Ultimately, when God comes to this world, when Jesus comes, and He divides this world, He will divide it only into two camps. And the two camps have nothing to do with politics, or nationality, or color, or creed. The two camps are those who belong to Adam, and those who belong to Christ. In Matthew 25:31-33, Jesus describes these two camps, the left and the right hand, as sheep and goats:

When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.

It doesn't matter where you come from or what

your lineage is. It doesn't matter whether you're Jew or Gentile, black or white. The ultimate issue in the judgment is to which humanity do you belong to by your choice. And these two camps, the sheep and the goats, are described in Scripture in various ways. The righteous versus the unrighteous. The believer versus the unbeliever. The house built on the rock versus the house built on the sand. The kingdom of God which is under Christ and the kingdom of this world which is under Satan. The spirit or the flesh.

When you stand before the judgment seat of God, you cannot blame Adam any more for your condemnation. God will ask you only one question. He will not blame you for being a child of Adam. He will not even blame you for sinning because He knows that's all you can do apart from His grace. There is only one question He will ask you, "What did you do with My Jesus Christ, that I gave you at infinite cost to Me?"

So if there is any one reading this who has not yet accepted Jesus Christ as your Saviour, I plead

with you, do not delay. Life today is very risky. We do not know how long we have to live. You may be struck down by a car. There are people today who are dying without any previous notice. They fall dead, heart attacks. Do not treat the gift of God lightly. It was at infinite cost Jesus Christ came to this world. John 3:16:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

The New Testament is absolutely clear: man is not lost because He's a sinner. Man is lost because he has rejected Jesus Christ.

In Mark 16:15-16, we read the final words of Christ, the great commission He gave to His disciples. He had just finished His earthly mission and He was about to ascend to His Father. First, verse 15:

He said to them, "Go into all the world and preach the gospel to all creation."

Let every human being know the good news of salvation. Mark 16:16:

Whoever believes and is baptized will be saved [Not maybe, but guaranteed.], but whoever does not believe will be condemned.

Salvation is yours if you have believed from the heart. He's talking here of genuine faith.

Notice that the unbeliever will be damned not because he's bad, but because he does not believe.

We are all very familiar with John 3:16, the favorite text in the Bible:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

But look at verses 17 and 18:

For God did not send his Son into the world to

condemn the world [Christ did not come to execute judgment on the world when He came 2,000 years ago], but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already [why they're born condemned, but now they're condemned...] because they have not believed in the name of God's one and only Son.

In verse 36 we read [John 3:36]:

Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them.

So if there's anyone here who thinks he doesn't have to become a Christian to be saved because of his own goodness, may I warn you that if you are to go to heaven on your goodness, you have to be perfect all the time, from the time you were born until the time you die. Not only do you have to be perfect, but you have to be sinless, not only in performance but in nature. Because if you're not, the law will condemn you. The only hope for

mankind is Jesus Christ and Him crucified.

In Christ's humanity, mankind was redeemed. Hebrews 10:5 says that God prepared a body for Him and, in that body, the perfect will of God was done:

Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me..."

And Jesus is offering you His humanity in exchange for your Adamic humanity that stands condemned. It is my prayer that none will reject this gift. The Holy Spirit convicts you of this truth. Because it is true. "The Holy Spirit will convince you," says Jesus Christ in John 16:8-9:

When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: about sin, because people do not believe in me;

And the Holy Spirit is pleading with you now,

and I know He's pleading, and that is, "If you have not accepted Jesus Christ, do not delay." Accept Him, and request baptism. For Jesus said, "He who believes, and is baptized, shall be saved." And it is my prayer that there is not a single bowed head, not a single soul reading this who will be lost because he has rejected Jesus Christ. May God bless you is my prayer in Jesus' name.

## Chapter 23

# **The Investigative Judgment**

The sanctuary year ends with the Day of Atonement. The Day of Atonement was a day of judgment and the judgment has many facets. We will be looking at these different facets of the judgment in the next studies. We will begin with the Investigative Judgment. I do not know what that means to you but, in my ministry, I have discovered that this doctrine has produced more fear in our people than any other doctrine. I hope that in this study you will not have fear but rejoicing. To me, the investigative judgment is part of the good news of salvation.

In order to appreciate it, we must begin with what we studied in the last study, when we dealt with Romans 5:15-18:

But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came



by the grace of the one man, Jesus Christ, overflow to the many! Nor can the gift of God be compared with the result of one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ! Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people.

We discovered in that passage two important facts:

1. In Adam, all mankind stand legally condemned to eternal damnation.

2. We discovered that, in Christ and His Holy history, all humanity was redeemed and, therefore, stands legally justified.

Therefore, our ultimate destiny in the human race will depend on which humanity we have chosen to belong to — the humanity that was ruined by Adam or the humanity that was redeemed by Christ. Yes, our works will simply be the evidence to which humanity we belong. If you choose Adam, then you have chosen sin, because Adam is the author of sin in the human race. If you choose Christ, you have chosen righteousness and holy living because Christ is the author of that. But the ultimate issue is which humanity you have chosen.

Before we touch the investigative judgment, it would be wise for me to give you a little bit of background as to what the Bible teaches about the judgment itself. There are three things I would like to list before we go into the investigative judgment.

Almost every book in the Bible — Old and New Testament, either directly or indirectly — mentions the judgment of God. Therefore, in view of this, we can conclude that the Bible takes the judgment very seriously. So should we, because it

is the culmination of the plan of redemption. It brings to an end the final phases of the redemptive activity that God began in Christ and He will end it up in the judgment. Of course, when that is over, He will usher in two things — everlasting righteousness and He will terminate forever sin. It will no longer exist.

Therefore, the judgment is a very important truth of scripture. As you read the passages about the judgment, you will discover that the judgment involves three steps. Sometimes in the New Testament different Greek words are used which are not clear in English. There are three steps:

**1.** Step number one is the **trial** or the actual act of judging. Some scholars refer to it as the scrutinizing of the lives of the human race. We call it the investigative judgment. They are different words but they have the same concept.

**2.** Step number two is the **verdict**. After the trial comes the verdict or the sentence. The Bible presents the sentence only in two terms: either you

stand condemned or you stand justified. Condemned to eternal death or justified to eternal life.

**3.** Step number three is the **execution of the verdict**. Since there are only two verdicts, there are only two things that will take place as a result. One is for those who are justified, who receive their reward. Those who are condemned will receive their punishment.

There are some texts for each of these points. We have looked at Romans 14:10:

You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before God's judgment seat.

I would like to give you one more text that has to do with the trial. That is 2 Corinthians 5:10:

For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body,

whether good or bad.

This is the trial. Everyone — without exception — must appear before the judgment seat of Christ. Because believers have accepted Christ, they will appear before the judgment seat in the person of Jesus Christ. He appears as our advocate, our representative. Everyone must appear that all may receive the sentence for that which he has done in his body. According to that which he has done, whether it be good or bad. Then, remember that there is an appearance. Every one must be tried. Romans 14:12 says:

So then, each of us will give an account of ourselves to God.

Let us look at step number two — the sentence, or verdict. I mentioned that there are only two. Deuteronomy 25:1 is not dealing with God's judgment. It is dealing with the civil code but, basically, it is showing exactly what will take place in God's judgment, too:

When people have a dispute, they are to take it to court [that is, they come under trial] and the judges will decide the case, acquitting the innocent and condemning the guilty.

There are only two verdicts that will come out of the judgment — justification (acquittal) or condemnation.

With this in mind, let's see what the New Testament has to say. For example, John 5 is dealing with the verdict of those who have accepted Christ. I hope you will realize this is good news. John 5:24 (Jesus talking):

Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life.

He does not say he will not come into judgment but that he will not come into condemnation. In other words, the verdict for the believer will never be condemnation and that's good news for the

believer. There is no condemnation for such a person because, in Christ, he has passed from death to life. In other words, he has passed from condemnation to justification. That's why Paul says in Romans 8:1:

Therefore, there is now no condemnation for those who are in Christ Jesus,....

Keep this in mind, because many Adventists are scared of the investigative judgment because they think they will be condemned. Now go to 1 Corinthians 4:5 — this has to do with verdict:

Therefore judge nothing before the appointed time; wait until the Lord comes....

The work of judging is a work of God and the work of passing the sentence is the work of God, not ours. Paul is saying, “Do not judge people, either to condemn them or to justify them, until the Lord comes.” Continuing in verse five:

Therefore judge nothing before the appointed

time; wait until the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of the heart. At that time each will receive their praise from God.

When God judges, He doesn't simply judge by your outward acts. He judges by your motive. He judges by the direction your heart has gone and is going. His verdict will be honest and correct. Everyone will admit it. They will praise God and will say, "God you are right. What you have decided is true, there is no favoritism and there is no injustice in your action."

Now to the execution. Turn to 2 Thessalonians, where Paul is talking to Christians who are facing persecution. As we read this passage, notice why man is lost and why they received the verdict of condemnation and punishment. 2 Thessalonians 1:7-8:

...And give relief to you who are troubled [you Christians who are having a hard time because of persecution], and to us as well [don't give up your



faith]. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus.

Man is lost because he has purposely, deliberately, persistently rejected the gift of God. Verse nine tells us that they will be punished with everlasting destruction, “good-bye forever” because they have rejected the gift of God, which is eternal life in Christ. 2 Thessalonians 1:9-10:

They will be punished with everlasting destruction and shut out from the presence of the Lord and from the glory of his might on the day he comes to be glorified in his holy people and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.

So we have seen three steps in the judgment.

Now I would like to give you a third fact about

the judgment which the Bible speaks of. This is important. The Bible divides the process of judging into two phases. Phase number one is the judgment of the believers. In other words, the trial, the verdict, and the execution of the verdict for the believers is the first phase and the trial, the verdict, and the execution of the verdict of the unbelievers is the second phase. Even though some texts in the Bible suggest that they are together, if you will read all through your New Testament it becomes very clear that judgment begins with the house of God.

As I read the scripture concerning the judgment of the believers, we see that the trial and the verdict are pre-Advent. The reward is the Second Coming of Christ. The trial, verdict, and execution of the sentence of the unbeliever is at the end of the world, which is the Third Coming of Christ. There will be a judgment during the thousand years, but that judgment will be only for the benefit of the believers so that they realize that God has been just in every phase of His judgment. Every question will be removed during the thousand years. When

God finishes with sin there will be no doubts.

Now we come to the investigative judgment. There are two points concerning which we as a church have come under fire on the investigative judgment. Point number one is not major, but it is an issue. It is that we are the only denomination — although there are some individual non-Adventist scholars that I know of — that teach that the investigative judgment of the believer is pre-Advent. There are many Christians and scholars who believe in the investigative judgment. For example, the famous Allan Lead believes in an investigative judgment but he doesn't call it the investigative judgment; he calls it the "scrutinizing of the lives of the believers." It is the same thing. All denominations that I know of believe that the investigative judgment, the verdict, and the reward are all done at the Second Coming of Christ. Nothing in it, according to them, is pre-Advent.

There are two answers for such people in order to defend the Adventist position. Number one, we know that the reward of the believers will take

place at the Second Coming of Christ. The New Testament is absolutely clear on that. John 14:2-3:

My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

“I go to prepare a place for you; when I come back, you will be where I am.”

If the reward is at the Second Coming of Christ, which is the third phase of the judgment, then the trial and the verdict has to take place before the Second Coming. Therefore it is pre-Advent.

Here is a second reason. Nowhere in scripture, Old or New Testament, does it ever teach that when Christ comes for the second time, He will be our advocate. He will come as King and Conqueror. If my trial is after He comes the

second time, then I will be without my advocate. If He is not going to be my advocate, I have a problem. But I thank God that He is my advocate now, and that He will vindicate my justification.

Then, of course, the priestly ministry of Christ — that is, His advocate ministry — is pre-Advent. Nowhere is it ever mentioned that He will be an advocate at the Second Coming of Christ. So I ask my fellow Christians, “Who is going to be your advocate when Christ comes?” I know who my advocate is right now — Christ the Righteous.

The second point is where the problem is. We have been accused and, unfortunately, the accusation, to some degree, is valid. That is why we need to look at the investigative judgment seriously. The accusation is that our doctrine on the investigative judgment contradicts the doctrine of justification by faith.

In 1980, the biggest theological seminary in Kenya, Scot Theological Seminary, thirty miles from Nairobi, invited our church to come and

defend the denomination against questions that would be asked by the senior students. In most seminaries, they have a class that all theological students must take. It is called the “Four Cults,” part of a comparative religion class. The four cults are: Mormons, The Witnesses, The Christian Scientists, and Seventh-day Adventists. Since we were one of the largest denominations in Kenya; the East African Union in 1980 was the largest union of Seventh-day Adventists in the world field in terms of members per capita. We are a large denomination out there in Kenya. The professor felt that, to be fair to the Adventist Church, they should invite us.

Since I was the ministerial secretary of the union, the president said, “This is your problem.” I was quite happy. I enjoy university students and bombastic questions, so I went there two hours before the meeting. I wanted to see what they had in their library. I was surprised that they had almost all of the writings of Ellen G. White in their library. They were subscribing to our Ministry Magazine. They also were subscribing to Verdict,

which is a Biblical magazine and, at that time, it was hitting us on the Investigative Judgment. There was also a paper that was published by a group of young scholars who had given up this denomination and were publishing a paper called Evangelical, and they were also putting us under fire on the investigative judgment.

I said to myself, “I think I know what they are going to bombard me with.” I was told that the senior class would be attending, but it was the whole school, faculty, friends, and it was packed. The first question came from a senior student. The question was: “Please defend the Seventh-day Adventist doctrine of the investigative judgment in the light of justification by faith.” Behind the question was the accusation that our doctrine of investigative judgment contradicts justification by faith because of the impression that we have given. They defended their question by reading statements from our books, so I could not deny it. The impression that we have given from some of our books is that, ultimately, it is our works that decide whether we are qualified for heaven or not. That,

in fact, is a contradiction of justification by faith.

Let me give you the text that they gave me. They were right, because the Bible does teach that we are justified by faith without works. I'm not saying it. The Bible is saying it, so let me give you some texts. In Romans 3:28, Paul is concluding his definition of the gospel:

For we maintain that a person is justified [declared righteous] by faith apart from the works of the law.

Paul is saying this. Look at Romans 4:5:

However, to the one who does not work [notice the negative — to him who has produced no works] but trusts God who justifies the ungodly, their faith is credited as righteousness.

Here are some more that our evangelical friends like to use and we will have to face in witnessing the gospel to them. Ephesians 2:8-9:



For it is by grace you have been saved, through faith — and this is not from yourselves, it [the word “it” refers to grace or salvation, not to faith] is the gift of God — not by works, so that no one can boast.

It is entirely a gift from beginning to end.

Another text is Titus 3: beginning with verse three Paul tells us that we were sometimes before conversion foolish, disobedient, deceived, and serving diverse lusts, etc.:

At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another.

Verses four and five continues:

But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth

and renewal by the Holy Spirit....

This is justification by faith. If I am saved by faith in Jesus Christ apart from works, then why should my ultimate decision be on works?

Well, the same Bible we have just read also teaches that we will be judged and we will be rewarded according to works. I am giving you several texts from four different individuals:

1. From Christ Himself;

2. From Paul, the champion of justification by faith;

3. From Peter, in case you are defending the gospel before Catholics who look at Peter as the first pope; and

4. From John, the beloved disciple.

Let's start with Jesus Christ. John 5:28-29:

Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice [every human being will hear his voice] and come out — those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.

(There will be two resurrections.)

That sounds like salvation by works. Remember that Matthew 25:31-46 brings this out:

“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry

and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?'

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

"Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and

in prison and you did not look after me.’

“They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’

“He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’

“Then they will go away to eternal punishment, but the righteous to eternal life.”

So I said to the young man, “Wasn’t Jesus Himself contradicting justification by faith?” And he said, “It seems so.” “Yes, I know it seems so,” I replied.

Notice what Paul says in the last part of the verse in 2 Corinthians 5:10:

For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body,

whether good or bad.

Here Paul seems to be contradicting justification by faith. Now let's look at 1 Peter 1:15-16:

But just as he who called you is holy [speaking to believers], so be holy in all you do; for it is written: "Be holy, because I am holy."

So: "Be holy in your lifestyle. Be holy, because I am holy." Peter is telling us that holiness is our goal as Christians. Verse 17:

Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear.

We will be judged according to "each person's work." It sounds like: "Be careful, you'd better be good. Otherwise you won't make it."

Now the last one is from John, the great apostle, who wrote the book of Revelation. In

Revelation 22:12, John is simply quoting his Lord:

Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done.

Here we have one group of texts that says that we are justified by faith without works. We have another group of texts that says we will be judged and rewarded according to works. Most Christians ignore one at the expense of the other, accepting one and rejecting the other, maybe consciously, but mostly subconsciously.

Many of the evangelicals use the texts that we have read in the first part. In fact, when I gave one young man these texts he said, “You know, I have never read this before.” I said, “Obviously. Evangelicals love to use the texts on justification without works. They ignore the texts that say that we will be judged and rewarded by our works. But too many times Adventists use the other group of texts and ignore the first. So we are sometimes guilty of using those texts on works without

teaching justification by faith. The truth is that we have to accept both in order to be honest. Both are inspired by God. All scripture is inspired.”

How then do we reconcile one group of texts that say we are justified by faith apart from works and the other group of texts that say we are rewarded, we are judged, we receive resurrection unto life because of our good works or we are lost because of our bad works? Well, there is a third group of texts that deal with that and we will start with Jesus Christ. The Bible teaches that genuine justification by faith always produces works. You cannot have justification by faith without works; it is impossible. That’s why James says (James 2:17):

In the same way, faith by itself, if it is not accompanied by action, is dead.

(See James 2:26, too.) James is not against justification by faith. James is in harmony with Paul. James is condemning those who think that they can be saved and live as they like.



The context of John 14 is that Philip comes to Jesus. In John 14:8, Philip says:

Philip said, “Lord, show us the Father and that will be enough for us.”

And Jesus says (John 14:9):

Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?”

We see what Jesus meant by that in verse ten (John 14:10-11):

“Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves.”

Jesus saying here, “Philip, the greatest evidence that I can give you that the Father dwells in me and reveals Himself through me is my works. Now, having made those statements, look at verse 12:

“Very truly I tell you, whoever believes in me will do the works I have been doing...”

“Just as God lives out through Me, it is God’s desire that I live out My life in you through the Holy Spirit.” Jesus said, “If I do the works, you will do the same works, that is, those who believe in Me.” So justification by faith produces works. Then He adds (finishing verse 12):

“...and they will do even greater things than these, because I am going to the Father.”

John 16:7 tells us that, when He goes to the Father, He will send us the Holy Spirit:

“But very truly I tell you, it is for your good that I am going away. Unless I go away, the

Advocate will not come to you; but if I go, I will send him to you.”

That is Jesus Christ’s teaching.

Let us read two texts to see what Paul says. These two texts show the balance of Paul’s writing. Ephesians 2:8-9 clearly tells us that we are justified by faith as a free gift apart from works:

For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God — not by works, so that no one can boast.

Verse 10:

For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Colossians 2:6:

So then, just as you received Christ Jesus as

Lord, continue to live your lives in him....

Colossians 2:10a says:

...And in Christ you have been brought to fullness.

“You are complete in Him.” So we were created in Christ Jesus not only to be justified and to go to heaven but also to produce good works. These good works are not produced in order to be saved. The greatest evidence that the Father was dwelling in Christ was His works and the greatest evidence that we can give that we are justified by faith is that Christ lives through us.

Titus 2:14 is talking about Christ:

...Who gave himself for us to redeem us from all wickedness [the Hebrew word means selfishness] and to purify for himself a people that are his very own, eager to do what is good.

Christ came here not to take us to heaven only

but to redeem us from all selfishness. He wants to make us his own, doing “good,” living unselfishly. Some translations call us “peculiar”; anyone who lives unselfishly is peculiar.

Titus 3:5:

...He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit....

Now look at Titus 3:8:

This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

With this in mind, let us go to the investigative judgment. The question is often raised, “Why do we need an investigative judgment for the believers, because the Bible teaches that God

already knows who are saved and who are not saved?” That is true. 2 Timothy 2:19 says that God knows them that are His:

Nevertheless, God’s solid foundation stands firm, sealed with this inscription: “The Lord knows those who are his,” and, “Everyone who confesses the name of the Lord must turn away from wickedness.”

God knew that you would accept Christ before you were born. It is foreknowledge. He knows who will accept and who will not accept, so God doesn’t need the judgment for Himself. We need an investigative judgment because there is an accuser. In Revelation 12:10, that accuser is called “the accuser of the brothers and sisters”:

Then I heard a loud voice in heaven say: “Now have come the salvation and the power and the kingdom of our God, and the authority of his Messiah. For the accuser of our brothers and sisters, who accuses them before our God day and night, has been hurled down.”

The brothers and sisters here are the believers. We are Christ's brothers and sisters; Hebrews 2:11 says so:

Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters.

So it is Christ who calls us brothers and sisters. But there is a distinction. Christ is the Elder brother. We are the younger siblings. When, as elder brothers or sisters, we see a younger brother being bullied, we do not just sit and watch the younger brother being given a hard time. And when the devil accuses Jesus' younger brothers and sisters, He will not allow them to be accused. The devil accuses us day and night, but God is going to vindicate us; the purpose of the investigative judgment is to vindicate the saints. He will bring our works into judgment not to prove our righteousness but it is to prove that our faith is genuine.

In James chapter 2, we read about Abraham and find that the work of Abraham did not prove that he was righteous. In James 2:20-21, we see what Abraham's work proved:

You foolish person, do you want evidence that faith without deeds is useless? Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar?

In Genesis 15:6, we learn that Abraham was justified by faith long before he offered up Isaac:

Abram believed the Lord, and he credited it to him as righteousness.

In James 2:22, we see what the offering up of Isaac proved:

You see that his faith and his actions were working together, and his faith was made complete by what he did.



Our works prove not that our righteousness is genuine, but that our faith is genuine. So, in the judgment, Christ will bring our works as evidence that we are justified by faith and when He does that, it will give Jesus the legal right to represent us. He will say to God, “My righteousness is theirs because they have genuine faith,” and He will justify us. This is the purpose of the investigative judgment.

Daniel 7 is the chapter that deals with the investigative judgment of the believers. Let us review the three steps.

1. Step number one is the trial found in Daniel 7:9-10. Daniel 7:9 is the introduction; Daniel 7:10 is the fact:

As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands

upon thousands attended him [Those are the angels.]; ten thousand times ten thousand stood before him. [Those are the believers who stand before God in the person of Jesus Christ, who is their Advocate.]. The court was seated, and the books were opened.

When you read those words do your knees knock? Well, that's the investigation.

2. Now comes the verdict, in Daniel 7:22:

...Until the Ancient of Days came and pronounced judgment in favor of the holy people of the Most High, and the time came when they possessed the kingdom.

In other words, judgment was given in favor of the saints. Here is Satan accusing you (a good passage is Zechariah 3:1-3), and here is Christ defending you, and Jesus wins the case on our behalf. The verdict is given, and the verdict is in favor of the saints.

We are tired of the accusations of Satan and look forward to the investigative judgment because we are certain what the verdict is going to be. It will be in favor of the saints. Daniel 7:18:

But the holy people of the Most High will receive the kingdom and will possess it forever — yes, for ever and ever.

**3.** The third step is in verse 26 (of Daniel 7), which is the execution:

But the court will sit, and his power will be taken away and completely destroyed forever.

The “his” in context is the Little Horn who is the person who has been given power by the dragon. He is the agent of Satan who has persecuted the Church.

That is the execution of those who have turned their backs on Jesus Christ.

Daniel 7:27:

Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.

That's the good news of the gospel! So the investigative judgment is necessary because God has to vindicate the saints before He comes to take them to heaven. I know in whom I believe and that He is able to do it. My faith is in Jesus Christ, not in myself nor in my denomination. What is your faith resting in? If your faith is in Christ, you have said "good-bye" to Adam in your heart. And if you have said "good-bye" to Adam in your heart, you have said "good-bye" to sin. And so justification by faith is simply this: "I am crucified with Christ, but I'm still living. It is no longer I, but it is Christ who lives in me and the life I now live, as a justified Christian, I live by faith in the Son of God who loved me and gave Himself for me."

May God bless us that we may stand in the

investigative judgment. It brings no more fear but we rejoice that we have such a Saviour as Jesus Christ.

## Chapter 24

# Yom Kippur

### Leviticus 16:7-10

Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. He is to cast lots for the two goats — one lot for the Lord and the other for the scapegoat. Aaron shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering. But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat.

The most important feast in the Jewish calendar was Yom Kippur, what we call “The Day of Atonement.” It was important to the Jews for two reasons:

1. They looked on the Day of Atonement as the solemn day of judgment.

**2.** It was the culmination of the ritual services of the sanctuary.

It was a day that pointed forward in reality to the culmination of the plan of redemption that God had purposed in Jesus Christ. The Day of Atonement involves four things:

**1.** It is the time when God will vindicate the saints. Through the investigative judgment, Jesus Christ is going to vindicate the believers.

**2.** It is a time when God will cleanse the heavenly sanctuary.

**3.** It is a time when God will bring sin and the problems that go with sin to an end. He will eradicate sin from this universe.

**4.** He will usher in everlasting righteousness.

Numbers three and four will take place at the third coming of Christ. We dealt with number one

— the investigative judgment, when the saints will be vindicated. In this study, we will deal with the cleansing of the sanctuary.

The cleansing of the sanctuary is one aspect of the Day of Atonement that has come under fire. There are two issues involved in our presentation:

1. Does the heavenly sanctuary really need cleaning?

Is the sanctuary in heaven defiled that it needs cleaning? Many are questioning this, even in our own midst.

2. Was not the Day of Atonement fulfilled on the cross?

This is one of the big questions that is in the minds of many.

We will look at each of these because they are important.



Number one: Does the heavenly sanctuary really need cleaning? Now, what you and what I think is not worth “two pence,” a good English phrase meaning it is not worth anything. What the Bible teaches is the measuring stick of truth. The Bible shows that both the type and the reality teach a cleansing of the heavenly sanctuary. In Leviticus, we see what it says about the type and what actually happened on the Day of Atonement. Leviticus 16:33:

...And [the High Priest is to] make atonement for the Most Holy Place [Please notice the holy sanctuary where God dwelt was to be made holy or to be cleansed.], for the tent of meeting [not just the sanctuary complete but also the building of the congregation] and the altar, and for the priests and all the members of the community.

The Day of Atonement includes everything, not only the saints but God’s sanctuary and His name. That is the type. In Hebrews, we see the reality. In this chapter, the writer of Hebrews is trying to contrast the sacrificial system of the sanctuary

service with the blood of Jesus Christ. One was a type, only a shadow; it had no salvic power, the other was the reality which is what counts. Hebrews 9:22-23. First, verse 22:

In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

It is saying here is that, according to the law, there is no cleansing from sin without shedding of blood. Blood simply means life laid down in death. Without death, there can be no cleansing of sin. Verse 23:

It was necessary, then, for the copies of the heavenly things [which is the earthly sanctuary] to be purified with these sacrifices, but the heavenly things themselves [which is the reality] with better sacrifices than these.

What this text is saying is simply that as the earthly, which was the pattern or copy, had to be cleansed by the blood of bulls and goats, the

heavenly sanctuary also needs to be cleansed, but it cannot be cleansed with the blood of bulls and goats. It had to have something better which, of course, is the blood of Jesus Christ. Here in the New Testament we are told that the heavenly sanctuary has to be cleansed. So the Bible does teach that the heavenly sanctuary needs cleansing. The question you may raise is, “Of what does it need cleansing?” We will come to that shortly.

We will deal with number two: “Was the Day of Atonement fulfilled at the cross?” This was something that was brought up openly in October, 1980, at Pacific Union College by Desmond Ford. Since then the question has been questioned by many minds. There are many Seventh-day Adventists, especially ministers, who think that the Day of Atonement was fulfilled on the cross.

It is true that the cross of Christ does play a very important part in the Day of Atonement. We must never ignore that because it is a fact. But not all the rituals that were practised on the Day of Atonement in the earthly sanctuary were fulfilled at

the cross. That is why, in Leviticus sixteen, you will notice that the central service around the Day of Atonement was the ceremony that centered around the two goats. These two goats were spotless and, when it was inaugurated, Aaron, the high priest cast lots: one for the Lord and one for Azazel. Now what happened to the Lord's goat? We are told that it was sacrificed and the blood of that goat was taken into the Most Holy Place and sprinkled on the mercy seat. That was pointing to Jesus Christ's blood so the cross of Christ does play a vital part on the Day of Atonement.

But, after the high priest had done that, and he had reconciled the sanctuary in terms of the blood of Christ, he came out and laid his hands on the live goat. Leviticus 16:7-10 is only the introduction:

Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. He is to cast lots for the two goats — one lot for the Lord and the other for the scapegoat. Aaron shall bring the goat whose lot falls to the

Lord and sacrifice it for a sin offering. But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat.

The blood of Christ, we are told in verse Leviticus 16:16, makes an atonement for all the uncleanness of the children of Israel:

In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness.

Look at Leviticus 16:20:

When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of

the Israelites — all their sins — and put them on the goat's head. He shall send the goat away into the wilderness in the care of someone appointed for the task. The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.

Notice the three words relating to sin. In the Hebrew Bible there are twelve words for sin and we can squeeze them into three categories:

“Iniquity” has to do with what we are by nature (the Hebrew word simply means “bent” and has to do with our innate sinfulness);

“Sin” is “missing the mark,” that is, missing the mark innocently; and

“Transgression” is our willful disobedience.

Everything is cleansed. The sins, the iniquities, and the transgressions are placed upon the live goat in the Day of Atonement. Continuing in Leviticus 16:21:

He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites — all their sins — and put them on the goat's head. He shall send the goat away into the wilderness in the care of someone appointed for the task.

The someone here “appointed for the task” represents Jesus Christ. He will send this live goat into the wilderness. Leviticus 16:22:

The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.

The priest comes out of the tent and he places his hands on the live goat, confesses the sins of Israel (the believers), and the live goat is sent into the wilderness. Now here is where the problem lies. We, as a church — I am not talking about individual scholars, but as a church denomination — we are about the only denomination that teaches that Azazel represents Satan. Most Christian

denominations take the position that Azazel represents Christ. That is, both the goats, they say, represent Christ. They say that they represent two phases of Christ's atoning work.

We do not agree. The Lord's goat represents Christ and the Azazel represents Satan. It began with a Danish scholar who first accused us and since then many others have. If Azazel bears the sins of Israel, if he bears, ultimately, the sins of the believers, then aren't we making Satan our sin bearer and, therefore, our Saviour? That's the accusation and we have to defend ourselves. Look at the word "Azazel." Hebrew scholars are not exactly sure what the word means. The Hebrew language died and was resurrected in the nineteenth century. According to the Hebrew scholars (that is, non-Christian Jewish scholars, Hebrew language scholars), Azazel is the name of the devil. So we have at least the Hebrew scholars on our side.

You know that we don't have the original manuscripts of the Bible. One of the oldest that exist are Syriac manuscripts. These manuscripts



interpret “Azazel” as “the angel who revolted.” Most Christians identify Azazel with “scapegoat,” which simply means the one who takes the blame. In fact, the NIV Bible translates “Azazel” as the “goat of removal.”

One of the biggest problems that God faces before He can eradicate sin is the issue of responsibility. Legally, when you deal with sin, it is “the transgression of the law.” When you deal with sin in a legal sense, there are three things:

- Guilt.
- Punishment.
- Responsibility.

The question is, “Who is responsible for sin?” This is one of the issues that was not dealt with on the cross, that is to be dealt with on the Day of Atonement. Let me put it this way, which may solve the problem that is in the minds of many Christians. God is sovereign. That’s the clear teaching of the Bible in the Old and New Testament. That means that nothing happens in

this world or in the universe without His permission or His consent. He is the Lord! He is the one that created all things. Nothing happens without Him. That's what it means to be sovereign. Because God is sovereign, He must assume the blame for what happens in His kingdom.

The Bible teaches that God hardened Pharaoh's heart. Exodus 10:20:

But the Lord hardened Pharaoh's heart, and he would not let the Israelites go.

[You can also view Exodus 4:21, 7:3, 9:12, 10:27, 11:10, 14:4, 14:8, or 14:17.]

You will find another statement which says, "Pharaoh hardened his own heart." Exodus 8:15 [also see Exodus 8:32 and 9:34]:

But when Pharaoh saw that there was relief, he hardened his heart and would not listen to Moses and Aaron, just as the Lord had said.

Which text is correct? Both are from the Bible. Well, both are correct. It is actually Pharaoh who hardened his own heart but, because God is sovereign, He assumes the blame until the Day of Atonement. In other words, God could have stopped Pharaoh from hardening his heart. He is sovereign. He could have done it, but He did not. Therefore, He assumes the blame. God says in the Old Testament, “I have created evil.” Did He actually create evil? No. All these texts that give you problems in this regard are simply saying, “Because I’m sovereign, I’m assuming the blame.”

If I see a toddler, two years old, walking toward a cliff and I do nothing about it, I know that he is going to die. I could have stopped that baby but I did not, so I have to take some of the blame. And this is what God is saying, “I will assume the blame.”

When Adam sinned God came up to Adam and said, “Why did you eat of the forbidden fruit?” Adam did not deny the sin, he admitted it, but he

never took the blame. He passed the blame onto Eve and, ultimately, to God. “This woman that you gave me....” Genesis 3:12:

The man said, “The woman you put here with me — she gave me some fruit from the tree, and I ate it.”

“Don’t blame me! Why did you give me this woman?”

Well, when God first gave Eve to Adam, do you know what he said? Genesis 2:23:

The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.”

He was excited when he got Eve, but, after he sinned, he forgot the excitement. He said, “This woman that you gave me.” He was putting the blame on God and God never argued with Adam. He assumed it.

He went to Eve and said, “What about you? Who do you blame?” Well, she blamed the serpent by implying, “The serpent that you created.” Genesis 3:13:

Then the Lord God said to the woman, “What is this you have done?”

The woman said, “The serpent deceived me, and I ate.”

God did create the serpent — not as it was then, but as a beautiful being. He did not go to the serpent and say, “Who do you blame?” because God knew Satan blamed God, too. God had assumed the blame all along.

If God doesn't clear His name on this issue, then sin can never come to an end. He can never eradicate sin. There will always be questions in the minds of the universe. That is why, in the judgment, God will not only vindicate the saints, but He will clear His name. He will cleanse the sanctuary of the blame. So, on the Day of

Atonement, the Lord's goat takes our punishment and guilt but not the responsibility. Responsibility for sin must ultimately go to Satan.

Now let's go to the issue. There are two goats. Both of them are spotless. Is Satan spotless? No. Azazel doesn't represent Satan to start with. He represents Lucifer. Look at Ezekiel 28:15:

You were blameless in your ways from the day you were created till wickedness [bent towards self] was found in you....

Who invented sin? Who is responsible for sin entering the universe? In the Bible, goats always represent sin. In Leviticus 4:22-31, goats represent sin:

When a leader sins unintentionally and does what is forbidden in any of the commands of the Lord his God, when he realizes his guilt and the sin he has committed becomes known, he must bring as his offering a male goat without defect. He is to lay his hand on the goat's head and slaughter it at

the place where the burnt offering is slaughtered before the Lord. It is a sin offering. Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. He shall burn all the fat on the altar as he burned the fat of the fellowship offering. In this way the priest will make atonement for the leader's sin, and he will be forgiven.

If any member of the community sins unintentionally and does what is forbidden in any of the Lord's commands, when they realize their guilt and the sin they have committed becomes known, they must bring as their offering for the sin they committed a female goat without defect. They are to lay their hand on the head of the sin offering and slaughter it at the place of the burnt offering. Then the priest is to take some of the blood with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar. They shall remove all the fat, just as the fat is removed from the fellowship

offering, and the priest shall burn it on the altar as an aroma pleasing to the Lord. In this way the priest will make atonement for them, and they will be forgiven.

In Matthew 25 where Jesus separates the sheep and the goats, the goats represent the sinners. Matthew 25:31-34, 41, 46:

“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.’

“...Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire



prepared for the devil and his angels.’

“...Then they will go away to eternal punishment, but the righteous to eternal life.”

Why are those sinners lost? Does God say, “You are cursed,” because they are bad? No, God is not blaming them for being sinners. God is blaming them for rejecting His gift, Jesus Christ. He tells them that they are to be burned in the fire which was prepared for the devil and his angels: “Not for you. I prepared for you salvation but you refused, so you must take the ultimate blame.” Paul says in Romans 10 that Israel must take the blame for their condition because they have deliberately, persistently, willfully rejected the Messiah. Romans 10:1-4, 16-21:

Brothers and sisters, my heart’s desire and prayer to God for the Israelites is that they may be saved. For I can testify about them that they are zealous for God, but their zeal is not based on knowledge. Since they did not know the righteousness of God and sought to establish their

own, they did not submit to God's righteousness. Christ is the culmination of the law so that there may be righteousness for everyone who believes.

But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?" Consequently, faith comes from hearing the message, and the message is heard through the word about Christ. But I ask: Did they not hear? Of course they did: "Their voice has gone out into all the earth, their words to the ends of the world." Again I ask: Did Israel not understand? First, Moses says, "I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding." And Isaiah boldly says, "I was found by those who did not seek me; I revealed myself to those who did not ask for me." But concerning Israel he says, "All day long I have held out my hands to a disobedient and obstinate people."

We see then, that goats represent the issue of who is to be responsible for sin. Goats are always a symbol of sin. Christ He bears our punishment.

He becomes one with us. He's our sin bearer in the sense of punishment and that's why the blood was shed for our sins. But He assumed responsibility until the Day of Atonement.

On the Day of Atonement, He is going to cleanse the sanctuary, not only in the eyes of the angels and the universe but in the eyes of the saints during the thousand years. The saints are to judge for a thousand years because nothing is to be left undone. Every knee will confess, "God you are right. Now we see no longer through a dark glass, we see clearly that your ways are best." Psalms 119 shows that even Christians sometimes ask God, "Why did you allow this?" Those who heard Joy Swift's story can see why any of us can ask, "Why did you allow this?" She has been a tremendous witness all over this country. See Psalms 119:7:

I will praise you with an upright heart as I learn your righteous laws.

Here David is praising God.

In Romans 14:10-12, Paul says:

You, then, why do you judge your brother or sister? Or why do you treat them with contempt? For we will all stand before God's judgment seat. It is written: "'As surely as I live,' says the Lord, 'every knee will bow before me; every tongue will acknowledge God.'" So then, each of us will give an account of ourselves to God.

"Please don't judge each other now. Wait till the judgment. (Then he quotes from Isaiah 45:11.) Every knee will bow and confess, 'God you are right.'" Because Satan will be so clearly exposed, even though he doesn't want to admit it, he will have to say, "God, you are right." He will do it reluctantly, but he has to admit it. Every knee will confess that God is right.

So the purpose of the Day of Atonement is that God's name may be vindicated. God cannot wipe out sin and usher in everlasting righteousness until He has exposed not only the character of sin but

the originator of sin. That's what Azazel represents. He is to take the blame. He is the scapegoat in the sense that he is responsible for sin.

When I was baptized many years ago in Nairobi, Kenya, I was young and I was green. I have learned better since then, but I promised God never to sin again. Have you ever done that? I promised God, "From now on, I will not sin." Three days after my baptism, I entered into a cinema, not because I wanted to, but I discovered something that I did not know. I was not taught in my baptism class that we have a nature that is sold as a slave to sin. It took me five years to learn that all our promises are like ropes of sand.

I spent four years at Newbold College. Every year we had three weeks of prayer. We had some excellent speakers, like Minchin from Australia. He could stir up the young people and pour tears out of even the strongest man. I would promise, "Never again, God. I goofed up in the past but never again." It lasted three days, four days, sometimes two weeks, depending on how strong

my will power was.

After I graduated and came to Andrews University, I thought maybe another degree would help me. I don't care how many Ph.D.s you have, you cannot conquer sin. Paul says to the Romans, "You have conquered the world, you are boasting of military power, of architectural power, but I tell you one thing — you can't conquer sin. I am writing this book to you Romans: I'm not ashamed of the gospel of Jesus Christ, it is the power of God unto salvation." Romans 1:16:

For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.

In Romans 7:15 he says:

I do not understand what I do. For what I want to do I do not do, but what I hate I do.

If you have a problem, listen to Romans 7:17:

As it is, it is no longer I myself who do it, but it is sin living in me.

Paul is saying, “I am not to blame for this, it is sin that put it there.” Who put it there, God or man or Satan? It can’t be man, because David says [Psalm 51:5]:

Surely I was sinful at birth, sinful from the time my mother conceived me.

Did you become a sinner when you committed the first sinful act or were you born one?

When does an apple tree become an apple tree, when it produces apples? They tell me it takes three years for it to produce apples. An apple tree is an apple tree right from the beginning. The apples simply prove what it already is. And our sin simply proves what we already are by nature. Who made me that way? I read in Romans 7:22-23:

For in my inner being I delight in God’s law;

but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me.

Who is responsible for that? Romans 7:20 tells you:

Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

I thank God Romans 8:1-2 says that God condemned the sin in the flesh and set me free:

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.

Then who is to blame for sin? God may assume it for a while but if He takes the blame for sin, then sin can never be eradicated. So I thank God that in the Day of Atonement — which is going on now — and before He comes the third



time and eradicates sin, every knee, including Satan will confess to God, “You are right.”

“You are right, I am responsible for sin,” is what Satan will have to say. So one of the things God will do with Satan is give him a thousand years in the wilderness of this desolate earth to have an opportunity to investigate his own case, while we do it in heaven. Satan will sweat. I can imagine that during those one thousand years his angels will come to him and say, “Satan, you are the rascal who deceived us. You have brought us into this mess.” But Satan will never fully and truly repent. When the unbelievers are resurrected he will say, “Let’s try it again!” That is also the war of Armageddon.

The war of Armageddon has nothing to do with the Middle East. It has nothing to do with the Arabs and the Jews. It has to do with God’s people against Satan’s people. It is the final war, which is a part of the Day of Atonement issue. Jesus Christ will ultimately win. He is the conqueror and He is going to finally point His finger to Satan and say,

“I rebuke you, Satan. You are to blame.”

And Satan will have no choice because, in the Day of Atonement, God is going to bring to the open every hidden thing and all the world will know that he is a murderer from the beginning. That is why the Day of Atonement wasn't settled on the cross. Yes, Jesus died on the cross. The Lord's goat was sacrificed on the cross for our sins, but the Azazel issue was left until the final Day of Atonement. And when Satan is cast into the wilderness and we are taken to heaven, and God's name is cleansed and vindicated, then God will usher in everlasting righteousness because every knee will confess, “God, you are right.”

You have a choice in this Day of Atonement. To which camp will you belong? If you choose Satan, the father of lies and a murderer from the beginning, then you will have to join him who will be exterminated. If you join Jesus Christ, He will vindicate you in the judgment. He will vindicate His kingdom. The truth will triumph and His kingdom will be an everlasting kingdom.

It is my prayer that every one reading this will accept Jesus Christ, Who will triumph in the end and who will cast off Satan into the pit for a thousand years and then will exterminate him. Nothing can be left undone. Before God can bring sin to an end, every stone has to be overturned, every issue has to be dealt with. While God has for the last six thousand years assumed the blame of sin and suffering and death, while He assumes the blame for forty percent of the world today starving, while He assumes the blame for all the tragedies that we see, ultimately it is Satan who is responsible. He must take the blame and nobody else. And may God bless us that we will be in the right camp.

## Chapter 25

# Afflicting the Soul

### Leviticus 16:19-21

He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites. When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites — all their sins — and put them on the goat's head. He shall send the goat away into the wilderness in the care of someone appointed for the task.

As already mentioned in the past two chapters the Day of Atonement was a very solemn day of soul searching. It was the day when God would bring to an end the plan of salvation. We saw that two very important events took place on the Day of

Atonement which in reality points to two wonderful truths:

1. The first one is that, on the Day of Atonement, Christ is going to vindicate the saints. The issue is not whether you are qualified for heaven or not. The issue is God has to silence the accusations of Satan. He is the accuser of the brethren. Day and night he accuses you and me. On the Day of Atonement, Jesus is going to vindicate the saints. The judgment, says Daniel 7:22, is to be in the favor of the saints. That will take place before Christ comes with His reward:

...Until the Ancient of Days came and pronounced judgment in favor of the holy people of the Most High, and the time came when they possessed the kingdom.

2. The second important event which took place on the Day of Atonement is that the blame for sin which God assumed for six thousand years is ultimately going to be placed on Satan, who carries the responsibility. God assumed it for six

thousand years but, at the end of time, in order for the sanctuary in heaven to be cleansed, God cannot take the blame for sin. If He does, the great controversy could never come to an end.

In this study, we will turn to how the Day of Atonement affects us living here on earth. Is there any part that you and I have to play? According to Leviticus 16:29-31, there were two things that God's people were required to do:

This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work — whether native-born or a foreigner residing among you — because on this day atonement will be made for you, to cleanse you. Then, before the Lord, you will be clean from all your sins. It is a day of sabbath rest, and you must deny yourselves; it is a lasting ordinance.

It was a solemn occasion. As the King James Version of the Bible puts it, the first thing was for them to “afflict their souls.” The New

International Version (above) says they had to “deny themselves.” That’s what it means to afflict their souls. The other requirement was they had to do no work on that day. It was assigned a Sabbath rest. It was one of the key Sabbaths in the ceremonial law and they were to do no work. In chapter 23 of Leviticus, it tells us that, if they did not do these two things, they were cut off. Leviticus 23:29-32:

Those who do not deny themselves on that day must be cut off from their people. I will destroy from among their people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. It is a day of sabbath rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your sabbath.

In this study, we want to look at that phrase “afflicting the soul” and what the Bible meant when it said that God’s people had to afflict their souls or deny themselves. (In the next study, we

will deal with the significance of that day being a Sabbath rest.)

In you looking at Leviticus 16:32-34, we notice that the high priest on that day would cleanse or purge God's people from their uncleanness:

The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments and make atonement for the Most Holy Place, for the tent of meeting and the altar, and for the priests and all the members of the community.

“This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites.”

And it was done, as the Lord commanded Moses.

The Hebrew puts it — the defilement of sin. There has been confusion in interpretation here. There are some who have taken this passage and



said that the cleansing of the people means the eradication of the sinful nature. That is not true. The Bible doesn't teach the doctrine of holy flesh. You and I will have sinful natures until the second coming of Christ. Not until "this corruption puts on incorruption" will we be cleansed of our nature. What the priest does on the Day of Atonement is to cleanse the people from the defilement of sin. We need to discover what that is.

At the heart of the sin problem is the principle of self. That is what defiles us: this egocentric nature, the principle of self. Isaiah 53:6 says:

We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.

This own-wayness is what the Bible calls our uncleanness. Can God redeem us from the problem of self? Let us look at some texts in the New Testament that talk about the cleansing of God's people.

Ephesians chapter five talks about the priestly ministry of Christ and what He is to accomplish in that priestly ministry. Ephesians 5:25:

Husbands, love your wives, just as Christ loved the church and gave himself up for her....

Christ gave Himself for the church that He might sanctify and cleanse it with the washing of water by the word. Through the preaching of the word, the application of Christ our Righteousness, God wants to cleanse and sanctify the church. Ephesians 5:27 says:

...And to present her to himself [He presents the church at the end of time] as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

Jesus wants to present a purified church, purified from what the principle of self. He will present a sinless church at His second coming, but before He does that, He will present a purified church. The New Testament defines this last

generation of Christians as the one hundred and forty-four thousand. To find out what these people are like, see Revelation 14, which is the chapter on the Three Angels' message. Revelation 14:1-4a:

Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their foreheads. And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps. And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth. These are those who did not defile themselves with women, for they remained virgins.

Notice that these people whom God defines as the 144,000 "who did not defile themselves with women, for they remained virgins." The word "virgins" is not literal. I have some members say to me, "This is only for the singles," but this is not

true. You must not take Revelation literally. It is a symbolic book. Revelation 14:4b:

They follow the Lamb wherever he goes. They were purchased from among mankind and offered as firstfruits to God and the Lamb.

They may be the last generation, but they are the firstfruits in terms of experiencing the full power of the gospel. In the previous verses, you will notice that they were God's people who have experienced the victory of the gospel. In Revelation 14:5 we are told:

No lie was found in their mouths; they are blameless.

Then in Titus 2:14 we have a similar passage:

[Jesus Christ] who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

The Greek word for iniquity means “bent to self.” He redeems us from all selfishness and purifies or cleanses unto Himself a peculiar people zealous of good works. To understand how God redeems us from uncleanness, we need to understand the dual problem of sin. The Bible, both Old and New Testaments, presents sin as a dual problem.

Most of us look at sin only in terms of acts, but that is only one of the problems of sin. It is true that sin is an act. Sin is doing something wrong. Sin is disobeying the law of God but sin is also what we are. Sin has to do with what is in us. Now sinful acts God can forgive because of the blood of Jesus Christ. But sinfulness God cannot and does not forgive. He forgives us for our sins.

We need to know how God deals with our sinfulness. First let us come to grips with our sinfulness. One of the big questions that is asked about Romans 7 is, “Is Paul talking about the believer or is he talking about the unbeliever?” That’s the wrong question. If you look at the

context, that question makes no sense. Here is why. He is dealing with our innate sinfulness and there is no difference between the sinfulness of a believer and an unbeliever. We both have sinful natures. The only difference is in our position and our status but in terms of our nature. Our nature and the nature of the unbeliever on the street is identical. They are both sinful. What Paul is doing in Romans 7 and in verse 15 and onwards is simply proving that a holy law and a sinful nature are incompatible.

He makes a statement in verse Romans 7:14:

We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do.

“God’s law is spiritual, but I (the corporate I, the human race) am carnal, fleshly, unspiritual, sold under sin.” (I am dominated, my nature is dominated by the principle of self.) Because of this he says: “It is impossible for me to do what I

want to do. I want to do good, I hate sin, but what I want to do I cannot do and what I don't want to do I am doing.”

Twice in this passage, in Romans 7:17 and Romans 7:20 he says the same thing:

As it is, it is no longer I myself who do it, but it is sin living in me.

Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

In other words, “It is not my wish, my desire, my purpose to live a bad life, but I have a problem: sin lives in me.”

One way to find the difference between what we are and what we do is: when the Bible talks of our acts of sin, it uses the word “sin” in the plural. When it talks of our sinfulness, it uses the “sin” in the singular. Look at John 1:29 where John the Baptist says:

The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!”

The word “sin” is in the singular.

Jesus Christ did not only come to take away our sins, but He also came to deal with sin, otherwise His mission would be incomplete. Romans 7 is dealing with not only our acts of sin but with the sin problem, sin dwelling in us. We read in at Romans 7:21:

So I find this law at work: Although I want to do good, evil is right there with me.

Then he goes on to explain this in verse Romans 7:22:

For in my inner being I delight in God’s law...

Paul is saying, “in my innermost being, I really want to keep the law of God.” All of us are facing



this problem. In Romans 7:23 he says:

...But I see another law [another principle, another force] at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me.

The law of God is the force of love which seeks not its own. And here in Romans 7:23, he is talking about another principle, another force. The word “law” means a constant, unending force that is dwelling somewhere. In the English language, we have the law of gravity. This law means that we have a constant, unending force which pulls everything in our atmosphere toward the center of the earth. Within our nature, there is a force that is pulling us toward self and everything we do is affected because that’s the pull. And Paul is saying, “I see another law in my members (in my human nature) warring against the law of my mind.” My mind wants to keep the law of God that seeks not its own. Love is a fulfilment of the law. My flesh doesn’t want to fulfil the law. It wants to fulfil self. So this battle is going on within you.

And, of course, it says here that this law of sin brings your mind into captivity to the law of sin which is in your nature.

Then he cries out (Romans 7:24-25a):

What a wretched man I am! Who will rescue me from this body that is subject to death? Thanks be to God, who delivers me through Jesus Christ our Lord!

“O wretched man that I am! Who will cleanse me? Who will deliver me from this body that is pulling me to the grave, to death, because of the law of sin?” Look at the very last part of verse 25, since in the last part he sums up what is his condition:

So then, I myself in my mind [without the gospel, without Christ, without the Holy Spirit] am a slave to God’s law, but in my sinful nature a slave to the law of sin.

In other words, I can choose to do right, I can

choose to do the law, but I cannot perform it because, with the flesh, I serve the law of sin. If I try to put the law of sin against my will, the law of sin will always win — always! I'll tell you why. The will is not a law. What do I mean by “law”? Remember, the word “law” means a constant force.

Here is an illustration: I am holding the Bible up. Is the law of gravity pulling the Bible down? Yes. Why does the Bible not fall? Because I am using another force, we call it muscle power, to hold the Bible from falling down. But my muscle power is not a law or a constant force. Right now it is strong but I am beginning to feel weaker. If I hold this Bible much longer, the muscle power gets weaker and weaker. The law of gravity doesn't change. It's constant. Sooner or later, the muscle power gets weaker and weaker and the law of gravity takes over.

That's the same as an airplane. An airplane creates a force because of aerodynamics by going through the wind. With the shape of the wings, there is a force that lifts the airplane up. The

airplane is not conquering the law of gravity, it is defying it! So you can defy the law of sin and that's what happens when you go to a campmeeting and make resolutions or at the beginning of the new year you say, "From now on, I am not going to watch T.V." That promise lasts only as long as your willpower is strong. Then, when life is back to normal, and you have to work and you get tired, the law of sin takes over. It is possible for a human being to defy the law of sin. It is impossible for us to conquer it. Your will cannot conquer it.

What happens often in a Christian church that has high standards, is that those who have a strong will and are able to defy the law of sin longer than those who have a weak one will tend to look down upon those whose wills are weak. They say, "I don't know why this man is having such a difficulty in giving up smoking. I did it with no trouble at all." Well, they may have given up smoking with no trouble at all, but they have other problems that they can't give up. When you have to put up with these strong-willed men and women

in the committee meetings, that's where you loose your hair. It's hard because strong-willed men and women want their own way. The gospel is not salvation by willpower. Willpower has a part to play and that part is to deny self, including performing righteous deeds. The gospel is: "Not I, but Christ."

It is possible for the law of sin to be conquered. That is found in Romans 8:2 but, before we go to verse two, you need to be clear on verse one. We are told what happens to the Christian who is struggling with the law of sin and who's having defeat. I thank God for verse one:

Therefore, there is now no condemnation for those who are in Christ Jesus...

But you see, sinful acts God can forgive. Sinfulness God cannot forgive. Here's the problem. I sin, I'm forgiven; I sin, I'm forgiven. That's a rat race! I want more than forgiveness. I want victory! I'm tired of going in circles. Romans 8 gives us the answer but please notice

that the answer is not in you. The answer is in Jesus Christ. Look at verse two where we have two laws:

...because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.

Paul is saying that the law of sin (which is the law of self) and the law of the Spirit (which is love) met in one person, Jesus Christ. Please notice they are both laws, which means they are both constant forces. This means that one cannot win one time and the other another time; they are constant. If the law of sin wins, it will win all the time. If the law of the Spirit wins, it will win all the time, because they are two constant forces. We need to know which of the two forces is greater — the law of sin or the law of the Spirit. Paul is saying, “The law of the Spirit in Christ Jesus has freed me from the law of sin.”

Then in verse three, he explains how it happened:

For what the law [that is, the Ten Commandments] was powerless to do...

God's moral law cannot free us from the law of sin. All that the Ten Commandments can do is simply demand righteousness from you; it cannot free you.

For what the law was powerless to do...

It could not do because the flesh is weak. Paul proved in Romans 7 that the flesh is incapable of keeping the commandments. Romans 8:3:

For what the law was powerless to do [Please don't try to save yourself by the law.] because it was weakened by the flesh, God did [How?] by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh...

Notice the word "sin" is in the singular. In

other words, sin dwelling in me, the law of sin in my members, and sin in the flesh are synonymous. He condemned that law of sin. He conquered it and He took it to the grave. He did this (Romans 8:4):

...in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh [which is our natural strength] but according to the Spirit.

If you walk in the Spirit, it is possible for God to give you victory over sin. We need to know that!

Another text, all of which has to do with the cleansing of the sanctuary is Galatians 5:16. Verse 16 is a statement. People read Galatians 5:17, which is the explanation, without reading verse 16, and, if you do that, you get the wrong interpretation. Galatians 5:16:

So I say, walk by the Spirit, and you will not gratify the desires of the flesh.



So it is necessary to know how we can conquer the law of sin in our members, which expresses itself in terms of lust. In each case, of course, it may be different. We can overcome the law of sin in the flesh by walking in the Spirit. Then, in verse 17, Paul gives the struggle:

For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want.

In other words, the flesh and the Spirit can never be partners. They are enemies; they are opposites. Now the last part of the verse:

...So that you are not to do whatever you want.

If you take that verse Galatians 5:17 by itself, it means that the flesh cannot keep the law. It cannot do righteousness. But, in the context of verse 16, it simply means the flesh cannot do what it wants if you are walking in the Spirit. The flesh does want

to sin and the flesh will still want to sin after probation closes. There are some who think that after probation closes you will have no desire to sin. That's a lie. Your desire to sin will exist until Christ comes. Your desire to live for self will exist until Christ comes — “when this corruption puts on incorruption” — because the law of sin is still there. It will always pull you, but, if you walk in the Spirit, you have a force that is greater than the law of sin.

We want to learn how the law of the Spirit controls us and what it means to “walk in the Spirit.” We are not required to pay some money to the Spirit and say, “If I give you ten dollars will you walk in me?” If you go to Jerusalem and visit the Holy Land, the Holy Spirit will not walk in you because you went there. The Holy Spirit walks in you simply when you say, “Not I, but Christ.” When you say, “Not I,” that is afflicting the soul. The New International Version says we must “deny ourselves,” not in terms of sin but in terms of doing good. The formula is the same: “Not I, but Christ.” With this in mind, let's turn to the words

of Jesus Christ in Luke 9:23:

Then he said to them all [talking to the disciples]: “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.”

All His life, Jesus denied Himself. In John 5:19, 30 He says:

Jesus gave them this answer: “Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.”

“By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.”

“By myself, I can do nothing.” What He meant was, “I cannot allow myself to do anything.” In John 14, in talking to Philip, He said (John 14:10b):

“The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work.”

At Gethsemane He said (Mark 14:36):

“Abba, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”

“Not My will, but Yours be done.” In John 6:57, Jesus said:

Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.

All through His life, Jesus did not allow the self principle to control Him. He surrendered. He denied Himself. That is the meaning of the cross.

There was a very famous preacher in Uganda, one of the finest preachers that Africa has ever produced. He nearly died under Idi Amin. He was

preaching a sermon on revival to the students there in the university. He asked the question, “What is the center letter of the word revival?” They said, “I.” He said, “That is the problem. We need another letter. We need to take the “I” and put it across this way and we have a cross. The cross of Christ is the answer to the “I” problem.” Then he quoted Galatians 2:20:

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

Now folks dying to self is the hardest part of Christian living. It is impossible for self to crucify self; therefore, we must depend on the cross. We must surrender ourselves to the cross where it belongs. You are familiar with the statement about carrying your cross. Most people have the wrong idea. Most people think that God gives each believer a different cross. Some have heavy crosses and some have light crosses. Some have big crosses and some have small crosses and, of

course, my cross is always bigger than yours.

Another problem with this passage is that some think that crosses are sickness and hardships and trials. So when you lose your job and can't find another, you say, "My cross is very heavy." That's not the cross of Christ. That is a misinterpretation of the text. The unbeliever has trials. Is he carrying the cross of Christ? No, he is an unbeliever. There is only one cross that saves you. The thief on the cross next to Christ carried his own cross but his cross did not save him. The only cross that saves is the cross of Christ. It is only in the cross of Christ that self can be denied. Our job is by faith to surrender to that cross.

In 2 Corinthians 4 we will discover in the New Testament that Christian living was a dual process that takes place simultaneously. The formula of the gospel is two things: "Not I, but Christ," negative and positive. And Christ lives in you through the Holy Spirit in direct proportion to how much self is crucified. Look at 2 Corinthians 4:10-11:

We always carry around in our body the death of Jesus...

Paul explains what he meant by that. What did Jesus die to on the cross? His flesh said, “I do not want to die.” “Father, if it is possible, remove this cup from me.” That was the cry of His flesh. The Spirit said, “No, you must die,” and Christ obeyed the Spirit. “Always carrying around in our body the death of the Lord Jesus Christ” — the dying to self. Verse 10:

We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.

In other words, the more you die to self, the more Christ will live in you. Remember, we are dealing now with Christian living. We are not dealing with salvation. Salvation is a gift, but Christian living is a struggle, because you are always surrendering yourself to the cross. Continuing in verse 11:

For we who are alive are always being given over to death for Jesus' sake, so that his life may also be revealed in our mortal body.

Even in Christian living it is not: "I plus Christ." It is: "Not I, but Christ." And the amount of Christ that lives in you is in direct proportion to how much you surrender "I" to the cross. Another text is in Philippians 3:9, where he is talking about his salvation. He said:

...and be found in him [Christ], not having a righteousness of my own that comes from the law, but that which is through faith in Christ — the righteousness that comes from God on the basis of faith.

In verse 10, he is talking about Christian living. He says as a Christian who is now justified:

I want to know Christ — yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death....



Paul wanted to know the power of His resurrection because the resurrection of Christ was the greatest revelation of the power of God. We see that God allowed sin to put Christ in the grave, but did not keep Christ in the grave. He conquered sin by the resurrection. And that's why Paul says, "I want now to experience this power. Sin is pushing me down all the time. I want to experience the resurrection power — "...becoming like him in his death." The only way you can experience the resurrection power of God is by becoming like him in His death. In other words, "Not I, but Christ." Again I will say, the "Not I" is the most difficult part in Christian living.

Now, with this in mind, I want to go to a subject that is controversial in our church today. One day I was giving a Bible study to a young lady in Idaho. She asked me, "Will you show me one text in the Bible where it says that we should not wear jewelry?" Have you ever had that subject put to you? You try and prove it. You won't find one text. Even the ones we use in Timothy and Peter

do not say that. What the texts say is, “Women, let your priority be the inward adornment rather than the outward adornment. It doesn’t say you mustn’t wear jewelry.

This has created a problem. In fact, if you go to the Old Testament, you will find texts where God Himself says, “You may wear jewelry.” If you read Exodus, what do you find that God said to the Jews? He said, “When you leave Egypt go to the Egyptians and take their jewelry.” Exodus 3:21-22:

And I will make the Egyptians favorably disposed toward this people, so that when you leave you will not go empty-handed. Every woman is to ask her neighbor and any woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters. And so you will plunder the Egyptians.

And what do you do, melt them and make a sanctuary? No. He says, “Give it to your sons and

daughters and let them wear it.” He did not tell them to keep it in a case. There are many more texts like that. But when you look at the Day of Atonement, it is another question.

The Jews were allowed even to drink alcohol in moderation. On the Day of Atonement, they were not allowed to wear jewelry and they were not allowed to drink. We need to apply our dress restrictions only in the context of the Day of Atonement. We are living in the antitypical Day of Atonement. It is a solemn time. And that is part of the self denial. In other words, please turn away from self to God, because we are living in the end of time. Only in the context of the Day of Atonement can I ask the lady, “Do you believe that we are living in the last days, in the Day of Atonement?” Then we are to afflict our souls. The Jews were not allowed to wear jewelry and they were not allowed to drink alcohol on the Day of Atonement. That was forbidden because it was a solemn day. They had to deny themselves. So we are living in a time when God wants to reveal Himself.

The purpose of all this and the issue is whether God can produce a people who are not mechanically keeping the Ten Commandments. The Jews did that. Can God produce a people who love their neighbors more than themselves, a people who are living unselfishly?

There is an organization, an ideology that claims this today. That is Marxism. You see, Karl Marx realized that the heart of the human problem is selfishness. This is what he said, “Men are selfish because of their environment.” By that, he meant capitalism. “Capitalism,” he said, “teaches us how to be selfish. It condones selfishness. It encourages selfishness.” He called it “self alienation.” But he said, “Let us change the environment and we will redeem man from selfishness.” Russia has changed the environment and the movement by which she has changed the environment is called socialism, confiscation of private ownership and forcing the people to share. For 70 years Russia has been forcing its people to share, but the evidence is that the Russians are not

liberated from selfishness. I met some of them in Ethiopia and found them to be still selfish, just as we all are.

The problem is not environment. The problem is the law of sin. It is possible for the gospel to produce a people who will live unselfishly. That's what Jesus meant when He said: "Here are my people who are keeping the commandments." Revelation 14:12:

This calls for patient endurance on the part of the people of God who keep his commands and remain faithful to Jesus.

I said to one Russian, "What you fellows are trying to do is to produce oranges from an apple tree." It is impossible. You can tie apples on an orange tree but please don't say that the orange tree is producing apples. Jeremiah 13:23:

Can an Ethiopian change his skin or a leopard its spots? Neither can you do good who are

accustomed to doing evil.

“Can a leopard change his spots or can an Ethiopian change his skin? Then how can we, who are by nature sinful, produce righteousness? Can a bitter spring produce sweet water?” These are the questions the Bible asks. The answer is “No.” Man is totally depraved. But the fulfilment of the law is love — unselfish love. God can produce unselfishness out of a people whose nature is selfish. He can produce righteousness out of sinful man. It is possible for us to get victory over self.

In Exodus 32, Moses is on the mountain. He had just come down beforehand with the Ten Commandments. He had given the Ten Commandments and then came back again. And what did he find? The people were worshipping a golden calf. He got mad and he broke the tables of stone. Then he goes back to God. God said to Moses, “Moses, I am tired of this rebellious people. I’m going to wipe them out and I’m going to make out of you, Moses, a great nation. And Moses said, “Thank you, God. I have been waiting all along

for this.” Did he do that? No. In verse 32 he said:

But now, please forgive their sin — but if not, then blot me out of the book you have written.

In other words, “I am willing to be lost forever that they may live.” Can you reach that stage through the gospel yet? Moses had gained, through the power of the gospel, victory over self. Then, in Romans 9:1-5, Paul says:

I speak the truth in Christ — I am not lying, my conscience confirms it through the Holy Spirit — I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, the people of Israel. Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.

Like Moses, the Jews had given Paul a hard time. In fact, if you look at Acts 21:21, they accused him of being against the temple, against the law, and against his own people. And yet Paul says:

Then Paul answered, “Why are you weeping and breaking my heart? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.”

I am willing to be lost forever that my Jews might be saved. Paul was willing to give up heaven for the Jews. That’s what the cleansing of the soul temple is.

One day at workers’ meeting, I asked the pastors: if God would open the windows of heaven today and announce to us, “I am sorry to inform you that the heavenly mansions are all full, there are no more rooms. I’m sorry, I can’t take you to heaven.” I asked the pastors, “Will you still be pastors for the church if heaven is closed to you?” One pastor stood up and said: “I’m not a fool.



Why should I serve if there is no heaven?” And I said, “You have not yet been cleansed from your defilement.”

Can God produce a people who can live without living for self? That will be the issue of the time of trouble. The issue in the time of trouble is not whether you are living a sinless life. The issue is, “Can God produce a people who are willing even to say ‘good-bye’ to heaven rather than let God down? Can God produce such a people?” And the answer is “Yes.” That was part of His mission. And what is our part? We must afflict our souls. We must deny self. May God help us that we will realize that God is on display through the church. Can He produce a people who will reflect the character of Christ? And the answer is “Yes.”

We need to know what the issues are. There are two things required from you. Number one: Afflicting the soul. In the next study, we will deal with entering the Sabbath rest. May God bless us that we may realize the time in which we are living

and that God is waiting to produce that people, who will glorify the earth with His character and not theirs. May God bless us!

## Chapter 26

# A Sabbath of Rest

### Leviticus 23:27-32

“The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present a food offering to the Lord. Do not do any work on that day, because it is the Day of Atonement, when atonement is made for you before the Lord your God. Those who do not deny themselves on that day must be cut off from their people. I will destroy from among their people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. It is a day of sabbath rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your sabbath.”

When God gave the Jews in the exodus the sanctuary and its services, He wasn't giving them a

ritual or a mumble-jumble service to keep them occupied while they were travelling. That to Him was His master model plan of salvation. He was telling them, in type, what He was going to accomplish for them and in them through His Son Jesus Christ. We have been looking at this model plan of salvation.

We have been looking at the sanctuary as God's master model plan of our redemption. We saw that the sanctuary had two squares. The courtyard had two squares. The eastern square represented Christ's earthly mission — His doing and dying and His resurrection. The western square represented His heavenly ministry where our High Priest is.

We have looked at this and have been dealing with the Day of Atonement, which is the final phase of the plan of redemption. It was a very solemn feast for the Jews. It was solemn because it was to bring to an end the sin problem. The purpose of the Day of Atonement was to reveal to the Jews — and, through them, to us — that God is

going to bring sin to an end. He is going to usher in everlasting righteousness.

Now because it was a very solemn time, and we are living in the antitypical Day of Atonement, we are living in a time when the end of the world is upon us. There was a time when we were unique in this message. No longer is that true. Most radio and television ministries are preaching this. The world realizes, even men and women who don't believe in God, that the end is coming. We have polluted the air. We have polluted the sea. We have polluted the land. We have used scientific knowledge and technology to produce such monsters as the atomic bomb, the hydrogen bomb, and missiles that could wipe us out in a few moments. What are God's people to do during this final day, this solemn day?

Well, we looked in the last study at the first requirement. There are two requirements. God wants His people to realize the time in which they are living and there are two requirements:

1. To afflict the soul or to “deny yourself,” as the NIV puts it.

2. The second requirement we will cover in this study: There must be a day of Sabbath rest.

Why was God so tough with the Jews? Remember what the text says in Leviticus 23:29, that if they did not afflict their souls in that same day, they would be cut off from among the people:

Those who do not deny themselves on that day must be cut off from their people.

That is, they would be eternally lost. And in verse 30 it says:

I will destroy from among their people anyone who does any work on that day.

In other words, if you do not comply with those two requirements, there's no hope for you. Looking at it as a service, was God trying to teach the Jews salvation by works? The answer is “No.”

If you analyze those two requirements, you will discover that these requirements are in perfect harmony with the formula of the gospel explained in the New Testament. Now what is the formula of the gospel? As we have already seen, everything essential for your salvation and mine, everything — I don't mean partially, I mean one hundred percent — was prepared in the doing and dying of our Lord Jesus Christ. The gospel is unconditional good news. For that unconditional good news to become effective in your case, there are two requirements. God doesn't push this good news onto you unconditionally. He saved us while we were helpless; He saved us while we were sinners; He saved us while we were ungodly, and He saved us when we were His enemies.

How does this become effective? You are familiar with John 3:16:

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

God did the loving. He did the giving. God so loved the world that He gave us His Son that whoever believes shall not perish. God's requirement from us is faith. Now what is faith? We have covered that also, but I would like to sum up faith in terms of two things. There is a negative aspect of faith and there is a positive aspect of faith. What is the negative aspect? Two words: "Not I." Faith says: "Not I"; that's negative. The other half is positive: "But Christ." This truth of "Not I, but Christ" is explained in the Old and New Testament in various forms.

If you read your New Testament, keep your eyes and ears open and notice, as you read, what the New Testament is saying. Turn to 1 Corinthians 15:9-10:

For I am the least of the apostles...

Paul in his own thinking felt that, not only was he the least of the apostles, but, in the next phrase, he says:



...and do not even deserve to be called an apostle, because I persecuted the church of God....

“But,” there is a “But” there:

But by the grace of God I am what I am, and his grace to me was not without effect.

Please notice that it’s by the grace of God that he is what he is. And he did not squander that grace.

The next statement sounds like Paul is bragging. Verse 10:

No, I worked harder than all of them...

The expression “all” in the context refers to the other apostles. “I am the least of the apostles but actually I worked more than them all.” He sounds like he is bragging. “None of them ever touched me in work. I was number one.” Please notice how he corrects himself in case we misunderstand him:

...Yet not I, but the grace of God that was with me.

There you have “Not I, but the grace of God.” That is the formula of the gospel. “Not I, but the grace of God which was in me.” The grace of God can never work in you if you don’t say, “Not I.” The “Not I” is the prerequisite for Christ living in you. And this is in terms of justification which has to do with our standing before God as well as sanctification. Every phase of Christian living is “Not I, but Christ.” In 2 Corinthians 5, the “Not I, but Christ” is expressed in another form. It is the same truth. 2 Corinthians 5:17:

Therefore, if anyone is in Christ, the new creation has come: The old has gone [I am gone], the new is here!

And the new is Jesus Christ.

So there you have, if any man be in Christ, he is a new creation. The old is gone and the new has

come. The old is what your old self was. In Romans 6:3-4 you have that in baptism:

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

“I am crucified with Christ, I am buried in Christ, but I am resurrected in newness of life.”

Turn to Philippians 3. The reason this needs to be brought out is because the Jews completely lost the meaning of circumcision. When God gave the covenant of circumcision to Abraham, it was for a specific reason. God came to Abraham when he was 75 and said to him: “I am going to give you a promised son, and in that son the whole world will be blessed.” Genesis 12:1-3:

The Lord had said to Abram, “Go from your country, your people and your father's household

to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”

Well, God seemed to be slow in keeping His promise. Eight years went by and no son came. Abraham became discouraged and God said to him, “Why are you discouraged?” And Abraham said, “Because you haven’t kept your promise.” So God took him out and gave him a star study and said, “That’s how many children you will have.” Genesis 15:5:

He took him outside and said, “Look up at the sky and count the stars — if indeed you can count them.” Then he said to him, “So shall your offspring be.”

Abraham believed and was counted righteous. Ten years later Sarah came to Abraham and said, “You know, God cannot keep His promise, He

needs your help. Why don't you go to Hagar and produce a son and help God? It is embarrassing for it is 10 years now." Abraham thought that was an excellent idea and he did obey his wife and produced a son.

But God said, "No, that's not the promised son." God waited another 14 or 15 years. He waited until it was scientifically, humanly, naturally impossible for Abraham to produce a son through Sarah. Then God said, "Abraham, I want to enter into a covenant but first I want to ask you a question. Do you believe that I can give you a son even though your doctors say it is impossible?" He said, "Yes." [See Genesis 17.]

God had said, "I want to enter into a covenant." The covenant was circumcision and circumcision was removing the flesh that Christ may take over. That's all it was. And this is how Paul applies circumcision not only to the Jews but to the Gentile Christians. Philippians 3:3:

For it is we who are the circumcision, we who

serve God by his Spirit, who boast in Christ Jesus, and who put no confidence in the flesh — ...

There you have “Not I, but Christ.” And then he adds in Philippians 3:4-6:

... though I myself have reasons for such confidence. If someone else thinks they have reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for righteousness based on the law, faultless.

“If any of you in Philippi think that you have obtained to some good works that you can attain to righteousness or salvation, I want to give you my pedigree. You fellows are no power to me. My pedigree is perfect. I have the pure blood of Abraham, Isaac, and Jacob. I am no mixture. I’m of the tribe of Benjamin. Regarding the law, I’m a Pharisee. None of you have touched me in terms of zeal [that’s what the word “Pharisee” means].

Regarding the law, I'm blameless. So as far as obtaining by human nature to the heights of righteousness, I have reached it."

But then he says in Philippians 3:7:

But whatever were gains to me I now consider loss for the sake of Christ.

He did not say, "I did my best and then Christ added." We need to read Ellen G. White in the correct context. My part is saying, "Not I" and I must confess the "Not I" is the hardest part in Christianity. That's why so many reject the gospel. The Jews rejected the gospel because they did not want to say, "Not I." They were too proud of their self-righteousness. Paul says in Philippians 3:8-9:

What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law,

but that which is through faith in Christ — the righteousness that comes from God on the basis of faith.

These two requirements of the Day of Atonement are in perfect harmony with the formula of the gospel. The afflicting of the soul is simply saying, “Not I.” God wants a people in these last days to reach a point where they put self aside in every phase of life, whether it is the health message or the dress reform. God is not asking us for performance. He is asking us to make ourselves available to Him. For us to be available to Him we have to say “Not I.”

That is the hard part, afflicting the soul, because you and I by nature are egocentric. We want some credit in the Christian walk and for our ticket to heaven. There is no credit. There is no boasting in justification by faith or in sanctification by faith. There are some who say that only justification is by faith alone. That sanctification is “I plus Christ.” You won’t find that in Scripture. From beginning to end it is “Not I, but Christ.”



Now it is true that “Not I” is the hard part. It is painful. That’s why, in the Old Testament, it is called “afflicting the soul.” Nobody likes to afflict the soul. Nobody likes to deny self. But there is no way that God can fulfil the second half if the first half is not complied with. The second half follows naturally. If it is “Not I,” it has to be Christ.

There is need for warning. Half a truth is always dangerous. There are some Christians who have reached the point of “Not I,” but they stop there. They say, “I can do nothing.” Therefore, they become what we call “passive Christians.” That is only half a truth, and half a truth is dangerous. It’s a lie, in fact. The full truth is, “Not I, but Christ.” When Christ takes over, there is no passive living. Christ doesn’t know anything about being passive. He is active. He is a God of action. When you allow Christ to take over and He does take over in you life, you will not be sitting down doing nothing.

Now I want to deal with the second half of the formula. In the Old Testament, the second half was entering into God's rest. It was called "The Sabbath Rest." It is important that we realize the significance of the Sabbath of the gospel. We must never make the mistake of the Jews. They upheld the Sabbath without Christ. When you have the Sabbath without Christ, you might as well be a pagan. It has no value at all.

In our own history, for example, sad to say, we upheld the law of God without Christ. And we became dry as the Hills of Gilboa. God had to raise two young men 100 years ago and put Christ in the law. We need today to put Christ in the Sabbath. It isn't the day that saves you. It is the Lord of that day that saves you. If you uphold the Sabbath without the Lord of that day, then it becomes a form without any power.

The Sabbath of the Old Testament was vitally linked to our salvation. That's why every feast day — there were seven of them in the Old Testament — was always designated as a Sabbath because the

Sabbath means you are totally resting not in yourself but in Christ. Here we will deal with two of the main aspects of the Sabbath truth. First turn to the word from Jesus Christ in Matthew 11:28-30:

“Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.”

The Jews had perverted the truth of the Sanctuary. They had perverted the sacrificial system. They had perverted the gospel of the Old Testament. They had turned the rituals from a shadow pointing to the truth into the means of salvation. So they were trying to work their way to heaven. And they were heavy laden. They had no peace. They had no security. And Jesus said, “Come to Me and I will give you rest.”

That same rest is explained also in Hebrews

4:2-3:

For we also have had the good news proclaimed to us, just as they did; but the message they heard was of no value to them, because they did not share the faith of those who obeyed. Now we who have believed enter that rest, just as God has said, “So I declared on oath in my anger, ‘They shall never enter my rest.’” And yet his works have been finished since the creation of the world.

We who believe the gospel have entered into God’s rest.

The significance of the Sabbath to God is:

1. The Sabbath doesn’t belong to man, it belongs to God. If you take a good translation, you will not find a single text in the whole of the Bible which ever teaches that the Sabbath belongs to man. It was made for man but never belonged to man. The Sabbath belongs to God. That’s the clear teaching of the Bible, Old and New Testament. For example in Exodus 20:10:

...But the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns.

Or if you read Exodus 31:13, God says to Israel: “My Sabbath you shall keep.”

“Say to the Israelites, ‘You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the Lord, who makes you holy.’”

If you read Isaiah 58:13, the Sabbath is called “My Holy Day”:

If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the Lord’s holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words,....

God is talking here and He calls the Sabbath “My Holy Day” or “the Holy of the Lord.” When Jesus Christ was accused four or five times by the Jews of breaking the Sabbath, He reminded the Jews that the Sabbath belonged to Him. “I am the Lord of the Sabbath. What right do you have of accusing me of breaking My own day?” Then it is clear that the Sabbath belongs to God.

2. This is an important one. It may come as a shock to some that in the Bible the Sabbath is God’s seventh day, not man’s. Please don’t ever use the calendar to prove the Sabbath is the seventh day. Our calendar is man-made. It is not inspired. Man changes and there are reform calendars that are changing already. When the Bible speaks of the “seventh day,” it is not man’s seventh day; it is God’s seventh day. For man, it is his first day. By that I don’t mean Sunday.

Let’s look at man as God created him. I have already explained to you that God created man in Adam. At the end of the sixth day, God created

Adam and Eve, our foreparents. So the first whole day that Adam and Eve spent on this earth was the Sabbath. So it wasn't Adam's seventh day; it was God's seventh day and man's first day.

This has a very important significance for, when we apply the Sabbath to God and when we apply the Sabbath to us, we have opposite applications. By that I mean that God worked six days and rested on the seventh day. He rested on the seventh day not because He was tired, but because His work was perfect and it was finished.

Man did not begin by working. Man began by resting on God's seventh day. So Adam did not begin by working like God did. Adam approached the Sabbath in the very opposite way to which God did. Man began by resting in God's work and then in the six days he enjoyed by resting in God's work. In other words, God spent six days creating this beautiful earth of ours (not as it is today because sin has ruined it, but as Adam knew it).

Read in Genesis 2:8, where we are told that

God is the One who planted the Garden of Eden:

Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed.

He did not say to Adam, “I have given you some plants and some animals, now you plant the garden.” God said, “I’ll plant it for you.” God did the work. Adam received it by entering into God’s rest and then he enjoyed everything.

Someone says he named animals. Well, I don’t think naming animals is work. You know that one of the greatest joys that parents have and sometimes it brings a squabble is, “What shall we name our child?” The wife says, “I want this name” and the husband says, “I want that name.” Naming animals was not a work for Adam. He looked at an elephant and said, “What shall I call this long-nosed creature? I’ll call it an elephant.” I don’t know what the names were because we have lost most of the names that Adam gave them but the fact is, Adam did nothing in terms of producing



this creation. He did not give one iota of help to God. He simply received and then he enjoyed.

Then we apply this to redemption for after the fall the Sabbath had a redemptive significance. After the fall, the Sabbath had the same significance that it had for Adam before the fall. We first enter into God's rest and receive the righteousness of Christ. Then for the six days we enjoy it, so that people can see what we have received. So the Sabbath is a sign.

Adam made no contribution, not one, towards the creation. When God created Adam at the end of the six days, Adam opened his eyes and saw a finished creation. All that Adam did was to enter into God's rest. As long as he entered into God's rest, God would supply all his needs.

But one day, Adam turned his back to God. When he did that, he turned his back to the Sabbath truth, because the Sabbath truth applied seven days a week. We don't rest in Christ on the seventh day and do our own thing on the other six days. We

simply enjoy what we receive. In other words, you can break the Sabbath truth on a Tuesday or a Thursday or a Friday. The day is only a sign or covenanted agreement.

How did Adam break the Sabbath? I don't know on which day he sinned but I do know one thing and that is that when he sinned he turned his back to God. I know it because, when God came to Adam, He said (Genesis 3:19):

By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.

When man turned his back from God-dependence to self-dependence, there's only one direction: he goes down hill. The end result is death, because God is the source of life.

God did not leave us in that mess. Jesus, Who is the Creator of this world, the Father and the Holy Spirit were in harmony, all agreed that Jesus would

redeem this world back. Jesus came to this world and redeemed us. He came to work out our salvation. He finish that salvation on Friday, the sixth day, at the end of the sixth day, just like creation, Jesus said, "It is finished." The New Testament clearly teaches that Jesus is the Creator of this world. He is the spokesman. John 1:3, Ephesians 3:9, Colossians 1:16, and Galatians 3:14 all mention it.

John 1:3:

Through him all things were made; without him nothing was made that has been made.

Ephesians 3:9:

...and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

Colossians 1:16:

For in him all things were created: things in

heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.

Galatians 3:14:

He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

All these texts are saying that Christ was the Creator. Now Christ becomes the Redeemer and on the cross He says, “It is finished.”

According to the sanctuary, there are two phases of Christ’s redemptive activity. There is the earthly mission, which ended with the cross. After Christ died, He rested in His tomb from all His work. Then He rose up to begin the second phase of His ministry, which is the heavenly ministry. And when He finishes that, He will enter into rest and He will give us the eternal rest that He promised us. Isaiah 66 says that from one Sabbath

to another all flesh will come and worship Him (Isaiah 66:23):

“From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me,” says the Lord.

We will worship Him because now He has restored to us the full rest that He has promised us. So the Sabbath points to a redemptive significance.

Some years ago, a group of seven scholars got together and wrote a book. They don't say it and, in fact, they try to deny it, but I believe the book was written to counteract Bacchiocchi's book for proving that the Roman Catholic Church introduced Sunday observance. Anyway, this book was not by one scholar but by about seven. I am not sure I can recommend it to you because it has a lot of original language words in there — the Greek and the Hebrew — but it is an excellent book because there they confess new facts.

I would like to bring you some of those facts.

The name of the book is, From Sabbath to the Lord's Day. I think Carlson is the editor. They admit:

1. That the Sabbath has redemptive significance. Thank God they are doing that!

2. They admit that the Sabbath cannot be applied to any other day but our Saturday.

They deny anyone who teaches, "One day in seven." They say it is not Biblical. These are scholars who don't keep the Sabbath. They admit that the early Christian Church, the Gentiles, kept the Sabbath. They have an excellent argument for it.

They said that if they did not keep the Sabbath, the Judaizers would have made a stink about it. The Judaizers insisted that the Gentile believers should be circumcised. Why did they not insist that they should keep the Sabbath? There is only one reason, the scholars say, because they kept it. As one scholar put it, "There is not a single ripple

in the New Testament where the Judaizers ever complained that the Gentiles did not keep the Sabbath.” So they admit that the early Christian Church kept the Sabbath. These are all wonderful statements that are pointing to the truth.

The fact is that you can keep the right day for the wrong reason, and you can keep the wrong day for the right reason. It is clear from the Bible that those who by faith have accepted Jesus Christ have entered into His rest. If I were to ask you a question, “Who is right in God’s eyes: the man who keeps the wrong day for the right reason or the person who keeps the right day for the wrong reason?” Who is right and who is wrong? Well, both are right and both are wrong. The man who keeps the right day for the wrong reason is right on the right day but is keeping it for the wrong reason. Will that man be saved? The Jews kept the Sabbath for the right day for the wrong reason. Will they be saved? No.

I was in England, coming home on a Friday night from an M.V. program and a lady put her

head out of the window. It was a high window so all I could see was from the neck up. She said to me, “Excuse me, sir, could you do me a favor?” I said, “What can I do for you?” “Could you come and switch my light on?” I thought, this is a strange request. I envisioned that she was a cripple, so I said, “Yes, I’ll be happy to switch your light on.” So I went to the door and she opened it. She was a normal person. I said to myself, “What is she up to?”

She saw the surprise in my face and said, “I know this is a strange request. I am an orthodox Jew and, according to our religion, it is a sin to kindle a fire and switching the light is kindling the fire.” Of course, she didn’t know who I was and I said to her, “By the way, sister, the law also says that the stranger within your gates should not work.” She was shocked that I even knew the forth commandment and she was embarrassed. She said, “Yes, I know, but you are a Gentile.” In other words, you are lost in any case, so it doesn’t matter if you work on the Sabbath. I said, “Do you have your Bible with you?” She said, “Yes.” Of course,



the Bible, to the Jew is only the Old Testament.

She had a Hebrew Bible so I said to her, “Can you turn for me to 1 Samuel 16:7?” She read it and there it said:

But the Lord said to Samuel, “Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things people look at. People look at the outward appearance, but the Lord looks at the heart.”

I said, “Do you know what God is saying here? I want to apply this to our experience here. I will be more than happy to switch your light on, but I want you to understand that, according to this text, I am not turning the light on but you are turning the light on. I’m only a tool that you are using, but it is your will that I am doing, not mine. Therefore, if turning the light on the Sabbath is a sin, then you are sinning when I turn the light on, since it is your desire that I am doing it. As far as God is concerned you have turned the light on.”

She said, “You are making it very hard for me.” I said, “No, sister, I’m not making it hard. I want to be honest. It’s impossible. ‘By the works of the law shall no flesh be justified.’ And you know, by the way, a very famous Jew discovered that. His name was Paul. The way he discovered it is that he gave up Saul and changed his name to Paul. Not I, but Christ.”

She said, “I’m a Jew and I will die one.” I said, “You don’t have to become a Gentile but you do have to accept your Messiah. If you are resting in your works, you will never make it. Your only hope is to enter into God’s rest. You have to afflict your soul and you have to enter into God’s rest and that rest is Jesus Christ.” She didn’t want to accept it. I said, “That’s your problem.” I switched the light on and I left.

If you are keeping the right day for the wrong reason, you are wasting your time. You need to change. You do not need to change the day, it is the right one; you need to change the reason. If you’re keeping the wrong day for the right reason

you need to change the day, because there is only one day that points to our rest in Jesus Christ.

When the end of the world comes, when we approach the climax of this world's history, there will not be people sitting on the fence. There will be no confusion. The issue will be clearly presented. There will be only two camps. Those who are resting in Christ and those who are rejecting Christ. There's only two camps: those who have faith and those who have unbelief.

Put these two statements in another way. Those who have faith will say, "Not I, but Christ." Those who have unbelief will say, "Not Christ, but I," the very opposite. This camp will be crucified with Christ because that is what God's verdict was to the flesh. You see, when Jesus went to the cross, He was declaring publicly that this was God's verdict on sinful human nature. That's where it belongs — on the cross. In exchange, God gave us His Son, Jesus Christ, to take our place, His life to be our life. So those who accept Christ will say, "I am crucified with Christ. I'm

still living, yet it is not I, but Christ.” Those who reject Christ will say, “Crucify Christ.” So you can only do two things with Christ — be crucified with Him or crucify Him.

This is the issue in the Day of Atonement. This is the issue that will come in the last days. To which camp will you belong? That’s the issue. If you accept Christ, then there are only two things that are required of you — deny yourself, whether it be in terms of sin or of righteousness. There is no room for self-righteousness in the gospel. It’s all of Christ and none of self.

It is my prayer that, as we reach the end of the this world’s history and we move toward the end, that you will have no longer a mixture of “I plus Christ.” That’s a heresy! It is “Not I, but Christ.” That doesn’t mean sitting down and doing nothing. Please remember that “Not I” is painful. It is effort. To say “Not I” means that you deprive your ego and that’s a hard thing.

So when somebody pats you on the back and

says, “What a wonderful Christian you are,” you have to say in your mind — don’t tell the person because he won’t understand — “Get thee behind me, Satan.” The flesh [our sinful nature] is always trying to pop its ugly head up and the most disguised form of the flesh is when it pops its head up in the form of religion. Daily you need to keep the flesh on the cross. Afflict yourself and daily allow Christ to take over. Paul says (Galatians 2:20):

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

We are living at a crucial time of the world’s history. God is not asking you to give up the bad things in the diet so that you may live seven years longer. The issue is not living longer. You may have to die as a martyr tomorrow, I don’t know. What God is asking is for us to give up all allegiance to self so that Christ may take over. It is my prayer that you and I will hide in Christ Who

will be our Rock, that you will be willing to afflict your soul and to hide in Christ.

In the next study, I will deal with the final study of the sanctuary series on how God will be vindicated when He will put His people to the test. So you see, as we approach the end and God has a people who are afflicting their souls and are entering into His rest, He will say to the universe, He will say to the world, “Here are my people who have the testimony of Jesus and the faith of Jesus, who are keeping the law, not mechanically but who have loved their neighbors more than themselves, who loved God more than self, who are willing to say ‘good-bye’ to anything that is disloyal to God.”

When that test comes, God will be vindicated. I want to explain what the issue is in that final trouble. It is my prayer that you will do both — afflict the soul and enter into God’s Sabbath rest, not only in act outwardly but in the heart.

## Chapter 27

# Vindication of the Gospel

### Isaiah 54:5-10

“For your Maker is your husband — the Lord Almighty is his name — the Holy One of Israel is your Redeemer; he is called the God of all the earth. The Lord will call you back as if you were a wife deserted and distressed in spirit — a wife who married young, only to be rejected,” says your God. “For a brief moment I abandoned you, but with deep compassion I will bring you back. In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you,” says the Lord your Redeemer. “To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again. Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed,” says the Lord,

who has compassion on you.

We have emphasized that the sanctuary is God's master model of his plan of salvation. How will the plan of salvation end? What will take place before Christ comes to take us home? The Bible tells us that there will be a showdown. The Old Testament calls it the great tribulation. The New Testament calls it the war of Armageddon.

I know that there is a lot of confusion about the war of Armageddon, so I recommend that you read a very important book on this subject. It is a book that makes plain the Biblical teaching of Armageddon. It's called Chariots of Salvation and it is written by Dr. Hans K. LaRondelle. It is an excellent book because we have a clear picture of the final showdown between God's people and Satan. It is the conclusion of the great controversy between Christ and Satan.

Now to understand this, and to see what the issues are, we need to remind ourselves what the gospel is which we have been studying in this



book. Paul tells us in Romans 1:16 that the gospel is the power of God; not the power of men but the power of God unto salvation:

For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.

Matthew 1:21 tells us that that salvation is from sin:

She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.

Now sin is a big thing. If I look at sin in a legal sense, it is the transgression of the law. The law says that the soul that sins shall die. Ezekiel 18:4b:

The one who sins is the one who will die.

If I look at sin as a principle, it is a force that dwells in human nature, and Romans 7 deals with

that aspect of sin. Paul calls it, “the law of sin in my members” or “sin dwelling in me.” We call it sometimes “indwelling sin.” It is a force that draws each human being. From the time you are born until the time you die, this force dwells in you. And this force, of course, is the principle of self. We are born, by nature, egocentric. The gospel must deliver us from this. Except for a few exceptions, every one of us, when we accepted Christ, we did it for a selfish reason.

When the devil comes to you with the power of self when you first accept the gospel of Jesus Christ, most of us accept the gospel for a selfish reason. It is either because we are afraid of the punishment or because we want the reward. Every one of the disciples accepted Christ for selfish reasons. Look at the gospel writings and you find that it is full of this. They were always arguing as to who would be the greatest. Peter said in Matthew 19:27:

Peter answered him, “We have left everything to follow you! What then will there be for us?”

“We have forsaken all. What is our reward? What is in it for me?” That’s basically because of our human nature.

The gospel must deliver us from that egocentric motivation. As long as the disciples remained that way, God could not use them mightily. They were babes in Christ. The cross changed that. Once they saw the love of God manifested in Jesus Christ and they saw that Jesus was willing to say “good-bye” to life for their sake at the cross, they were transformed and, from then onward, they no longer served Christ with an egocentric motivation — either fear of punishment or reward. They served Him out of a heart of appreciation and love that transformed the church. We must serve God, not because we are afraid of the judgment or because we want to go to heaven but because the love of God constrains us.

This is what God is going to do at the end of time. He is going to produce a people who have been liberated from that principle of self. Not by

the eradication of our nature. That's false. But by giving us victory over self. That is why our last two studies have laid the foundation showing that there are two things that God requires from His people before the end comes, two things that prepare His people for the time of trouble [which we have covered in the last two studies]:

1. To afflict the soul or to “deny yourself,”
2. A day of Sabbath rest.

They must deny themselves. That must be in every area, not only in the bad things but also in the good things. In other words, the formula of the gospel is “Not I, but Christ.” They must totally become God-dependent. When the fourth angel, as shown in Revelation 18, comes and, with great power, lightens the earth with His glory, God will have a people that He will proclaim as given in Revelation 14:12 after the everlasting gospel has done it's job; after God has delivered us from Babylon:

This calls for patient endurance on the part of

the people of God who keep his commands and remain faithful to Jesus.

Babylon stands for self. Remember what Nebuchadnezzar said in Daniel 4:30:

He said, “Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?”

“Is this not great Babylon?” Who built it? “I!” With whose power? “I” For whose glory? “Mine.” And the voice came from heaven, “Your kingdom has been removed from you.” Daniel 4:31-32:

Even as the words were on his lips, a voice came from heaven, “This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you. You will be driven away from people and will live with the wild animals; you will eat grass like the ox. Seven times will pass by for you until you acknowledge that the Most High is sovereign over all kingdoms on earth

and gives them to anyone he wishes.”

A few years later, Belshazzar did the same thing [see Daniel 5]. And this time, God said, “Babylon is fallen.” Wherever self is exalted, Babylon falls. The word “Babylon” comes from two semitic words: “Bab,” which is “gate,” and “el,” which is the semitic word for “God.” Babel, from which we have Babylon, means, “Men who are seeking to be like God by their own efforts.”

The tower of Babel is a good example. “We will save ourselves by building a tower that reaches to heaven.” Genesis 11:1-9:

Now the whole world had one language and a common speech. As people moved eastward, they found a plain in Shinar and settled there.

They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may

make a name for ourselves; otherwise we will be scattered over the face of the whole earth.”

But the Lord came down to see the city and the tower the people were building. The Lord said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.”

So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel — because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth.

The gospel is God coming down and saving man from his helpless and sinful condition. That salvation comes through the Lord Jesus Christ to each believer who says, “Not I, but Christ.” What will God declare when He has produced such a people who have no confidence in themselves and

who are totally dependent on Christ? Here it is in Revelation 14:12:

This calls for patient endurance on the part of the people of God who keep his commands and remain faithful to Jesus.

“Here is the patience of the saints.” Here are men and women who are able to endure all the fiery darts the devil can offer them.

The text goes on to give a second characteristic of God’s people: “Here are they who keep the commandments of God.” That has been a problem to us and I need to explain what the text is saying. The Bible speaks of commandment-keeping in two ways and we need to be clear. One is of the letter and the other one is of the spirit. Now what does the Bible mean by keeping the commandments in the letter? It means obeying rules. Conformity to do’s and don’ts. The Jews were experts at that. Paul was an expert in keeping the law in the letter when he was a Pharisee. So he says in Philippians 3:6:



...As for zeal, persecuting the church; as for righteousness based on the law, faultless.

There are too many Adventists who keep the law to the letter. They have outward conformity to rules and they think that they are accepted by God. I tell you, God hasn't changed. He looks at such keepers of the letter of the law just as He did at the Jews. And with the Jews, God was not pleased.

The other application is keeping the law in the spirit. Jesus explains the spirit of the law in Matthew 22:40:

All the Law and the Prophets hang on these two commandments.

It can be summed up in two words: “unselfish love”; in Greek, agape. Self-emptying love is the fulfilment of the law. All through the New Testament — as in Galatians 5:14 and Romans 13:10 — love is the fulfilment of the law. Galatians 5:14:

For the entire law is fulfilled in keeping this one command: “Love your neighbor as yourself.”

Romans 13:10:

Love does no harm to a neighbor. Therefore love is the fulfillment of the law.

In Galatians 5:22-23a, we have the fruit of the spirit, which is “love”:

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control.

All the other fruit are ramifications of love. The word “fruit” is in the singular. The fruit of the Spirit is agape and this agape expresses itself in purpose and all kinds of good things. Then Paul adds (Galatians 5:23b):

Against such things there is no law.

What does he mean, “There is no law?” These things are keeping the law. They are not against the law.

Can God produce a people who love God and who love their neighbor without any self motivation? Can God do the impossible? For God to do that, He has to do something that is contrary to our very nature. Can men produce oranges off of apple trees? No. Can God do it? Yes. God can even make a donkey speak. God can do the impossible. He presents His people who have endurance; who are resting entirely in God’s provision and who are keeping the commandments, not mechanically, not in the letter but in the spirit.

The third characteristic [from Revelation 14:12] is, “They remain faithful to Jesus.” That means they cling to Jesus. They will not give up even though the heavens fall. That’s the kind of people God is going to produce in the last days! He proclaims this and the adversary comes. He says, “Yes, they love you. They are faithful because you have built a hedge around them. You

have protected them. You have given them all kinds of promises. Give them into my hands and I will show you that I will defeat this people.”

God says, “All right. I will let you have them. Do what you like with them. You can harm them. You can starve them. You can mistreat them. But one thing you cannot do. You can’t kill them. The rest you can do.” Satan says, “All right. I’ll get them!”

That is the issue in the great tribulation. The great tribulation is not God testing to see if you are living a sinless life. I tell you why. You will not know it. You will not know when God gives you total victory. I believe God will give you that victory, but you won’t know it. You will always feel as sinner. The question is, “Can God produce a people whose faith is unshakable?”

A good text that will bring this out is Luke 18. This is not the apostles speaking. This is Christ speaking. He tells a parable to the disciples about an unjust judge. Luke 18:1-8:

Then Jesus told his disciples a parable to show them that they should always pray and not give up. He said: “In a certain town there was a judge who neither feared God nor cared what people thought. And there was a widow in that town who kept coming to him with the plea, ‘Grant me justice against my adversary.’

“For some time he refused. But finally he said to himself, ‘Even though I don’t fear God or care what people think, yet because this widow keeps bothering me, I will see that she gets justice, so that she won’t eventually come and attack me!’”

And the Lord said, “Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?”

What Christ is saying in the parable is, “I want

you disciples to hold on.” He is dealing with endurance. Don’t give up. Here is a widow who would not give up. She kept bugging the judge. Luke 18:7:

“And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off?”

Here are people who are crying to God, “How long must we put up with this?” Luke 18:8a:

“I tell you, he will see that they get justice, and quickly.”

God’s truth will be victorious. Then He said:

“However, when the Son of Man comes, will he find [He did not say sinless people] faith on the earth?”

That is our part. Victory is God’s part. You cannot overcome sin. That is God’s part and He is capable of doing that. That’s no problem to Him.

The problem is us. Can God produce a people whose faith is unshakable? Can God produce a people who can say with Paul (Romans 8:38-39):

For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

That is the issue. Turn to Revelation 6:17, where you have a similar question. Dealing with the second coming of Christ, John is asking in vision the question:

For the great day of their wrath has come, and who can withstand it?

The answer is that God will have a people who will vindicate the power of the gospel, who will be willing to stand even though the heavens fall. This will be the great time of trouble and what will be the issue? Remember that the book of Daniel gives

us the history of this world from the time of Daniel right up to the end of time. In Daniel 12:1, we have a statement that has to do with the time of the end:

At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people — everyone whose name is found written in the book — will be delivered.

Michael is one who is in charge of the angels, the Lord of hosts, which is Christ. “At that time Michael will arise.” Before that He was sitting. How long has he been sitting? We are told that when Jesus rose from the dead and went back to heaven, He sat at the right hand of God. How long would He sit there? Until He put all enemies under His footstool.

Now the final showdown has come. The war of Armageddon, which is the war of God’s people who call themselves Christians and Satan’s people



who belong to the world. There will be a time of trouble. In Jeremiah 30:7, this time of trouble is referred to as the time of Jacob's trouble:

How awful that day will be! No other will be like it. It will be a time of trouble for Jacob, but he will be saved out of it.

Remember that wrestling match that Jacob had with the angel? I don't know how he was able to fight all night long. I used to wrestle when I was a youngster. Five minutes and I was wiped out. Genesis 32:24-28:

So Jacob was left alone, and a man wrestled with him till daybreak. When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. Then the man said, "Let me go, for it is daybreak."

But Jacob replied, "I will not let you go unless you bless me."

The man asked him, “What is your name?”

“Jacob,” he answered.

Then the man said, “Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome.”

They wrestled all night long. What was the end result of that wrestling match? What happened? Did Jacob endure to the end? Yes. Did the angel dislocate his hip? I have never had a dislocated hip but I can imagine that it must be awfully painful. What would happen normally if your hip was dislocated in a wrestling match? You would let go of everything and grab your hip in agony. If a football player gets a broken or dislocated ankle, he lets everything go and grabs his ankle. But Jacob did not do that. He clung to the angel even though he was experiencing excruciating pain. He said: “I will not let you go unless you bless me.” The angel blessed him and the angel changed his name from “Jacob” to “Israel” because “Israel” means “those who have prevailed.”

Turn to Isaiah 54:4:

Do not be afraid; you will not be put to shame.  
Do not fear disgrace; you will not be humiliated.  
You will forget the shame of your youth and  
remember no more the reproach of your  
widowhood.

In other words, when you go through the time  
of trouble, you will be put to shame, you will be  
ridiculed, you will be persecuted. But when Christ  
delivers you, all that will be in the past. In Isaiah  
54:7 we find the real issue:

For a brief moment I abandoned you, but with  
deep compassion I will bring you back.

Do you know what it feels like when you are  
forsaken of God? Do you know what it means? It  
means that the hope of salvation goes. Let's look  
at Christ on the cross. He cried out [Matthew  
27:46 (or Mark 15:34)]:

About three in the afternoon Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” (which means “My God, my God, why have you forsaken me?”).

To Christ it meant no resurrection because the source of the resurrection was His Father and, when the Father abandoned Him, the separation was to be eternal. That’s what He felt. He felt — and I’m paraphrasing *The Desire of Ages*, p.753 — that sin was so offensive to God that the separation was eternal. He felt that there was no more resurrection. He could not see through the portals of the tomb. Hope did not present to Him a resurrection.

There were two things which Christ faced:

1. His feelings which told Him that God had forsaken Him.
2. His faith told Him that God had not forsaken Him.

Now which of the two won at the cross? Well, I'll tell you what the devil did at that time. He came to Jesus three times: once through the soldiers, once through the high priest, and once through the thief on the left-hand side. Three times the devil said, "Don't be a fool. The Father has forsaken you. You can no longer depend on Him. You must grab hold of your own power, come down from the cross, and save yourself." Christ could save Himself but He would have to do it independent of the Father. It was no longer by faith. Jesus did not do it. By faith He was victorious! He said to God, "I will cling to you, even though I feel forsaken."

When the time of trouble comes, you and I will feel what Christ felt on the cross. We will feel forsaken of God. Which means we will feel lost. That is why you should not dare look at your performance for assurance, because you will feel a sinner, too. Today your faith and your feelings may be partners, but, in the time of trouble, they will part company. Your feelings will say, "God doesn't love you." They will say, "God has

forsaken you.” They will say, “There is no heaven for you. You are lost!” Your faith will say, “His love endures forever.” Your faith will say, “I have not forsaken you.” Jesus said that, “I will be with you until the end of the world.” Your faith will say, “You stand righteous in Christ.” Two opposite, conflicting issues. Your feelings this way. Your faith that way. The question is, “Which will be victorious?”

While you are going through that agony, the devil will come to you and he will make life miserable. He will say, “Why are you being loyal to God? He has forsaken you.” And you will feel it. He will say, “Look, forget God. Join my group. If you join my group, I won’t touch you.” By this time the devil has passed a decree which is a death decree. At midnight they should all be killed. There is a Passover issue again here. You are to be killed. Jesus said in Matthew 10:28:

Do not be afraid of those who kill the body but cannot kill the soul [which means life]. Rather, be afraid of the One who can destroy both soul and

body in hell.

In the time of trouble your feelings will say, “Join Satan’s group — the world.” Your faith says, “Don’t give up.” Before that issue can come up, God has to prepare a people whose faith is unshakeable. The sealing message is that people have settled into the truth of Jesus Christ as their righteousness. They are so clear about God and His love, so clear about His redemptive activity in Christ, that they know, not by feelings but by faith, that God will not forsake them. They know that they stand perfect in Christ. They know that nothing can separate them from the love of God. They will stand faithful. They will remain loyal to God. And the devil will come with great anger and he will produce that anger through the seven last plagues. Worldlings will say, “This is happening to us because of those few; let us kill them.”

We will be frightened. Let’s be honest, because the Bible says that we will be hiding in caves. But beyond our fear is our faith in Jesus Christ. And we will say inwardly, “I know in

whom I believe, that He is able to save me to the uttermost, because my confidence is no longer in me but in Him.”

At the last moment, the worldly people rally together. Don't think that you can save yourself by learning how to eat the weeds of the forest. The devil will get you one way or the other. The first thing to do when the time of trouble comes will might be to visit a Mormon house because they store food for two years. But really, that won't help me. Those who have stored food will be the first ones who will be attacked for food.

We'll be in caves, very frightened, just as the disciples were in the upper room. We will hear the voices of those who are coming to get us. Before they reach us, there will be an earthquake — a tremendous earthquake which will shake not only the earth but also the heavens. We will look up and suddenly we'll see a cloud. It is Christ coming. I know what we will do and I want you to be in that group. We will come out no longer frightened; we will come out rejoicing and we will



say, “This is the day that we have been waiting for. This is the day!”

When our enemies see all this, to them it will be the day of wrath! See Revelation 6:15-16:

Then the kings of the earth, the princes, the generals, the rich, the mighty, and everyone else, both slave and free, hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb!”

They will run into the caves that we have vacated and they will say to the rocks: “Fall on us and hide us from the face of him who sits on the throne, and from the wrath of the Lamb.” To us it will be good news.

I am looking for that day when, through the power of the gospel, the gospel power will be vindicated. God will prove once and for all that the gospel is the power of God unto salvation. He will

produce a people who will manifest the self-emptying love of God.

However, that will not be the end of the showdown. The people will die at the brightness of His coming but the showdown will come to an end after the thousand years, when Christ will resurrect all of the wicked from the time of Adam onward. The final showdown will be when Satan will rally the human race against God's people coming down with the New Jerusalem.

The real issue for you and me is not there at that time, because we will all be protected in the New Jerusalem. The real issue is whether we will be able to stand at the great time of tribulation. We will be able to stand only if we are rooted and grounded in the love of God and if our faith is not in ourselves or our performance but in Jesus Christ our Righteousness, Our Saviour and our Lord. It is my prayer that all of us will be part of that group who will vindicate Jesus Christ and His gospel. I'm looking forward to that day not because I will enjoy the time of trouble but because of how it

ends. Isaiah 54:7-8:

“For a brief moment I abandoned you, but with deep compassion I will bring you back. In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you,” says the Lord your Redeemer.

“For a few moments I will forsake you.” It’s a small moment in God’s eyes but it may be like eternity to us.

It is my prayer that you will be among those who are gathered in and taken to God where we shall reign with Him forever and ever.

We are coming to the end of this world’s history. The stage has been set. The world is already polarizing into two camps. No longer can we sit on the fence. There will be those who belong to God and those who do not belong to Him. And those two camps will be based on two formulas. The believers will stand on the platform “Not I, but Christ,” and the opposite camp will

stand on the opposite platform: “Not Christ, but I.” They are Babylon that is fallen. Babylon has made all nations to drink of the cup of self but we will stand on “Not I, but Christ.” It is my prayer that you will from now onward make that your platform, that you will be able to stand. This is my prayer in Jesus’ name.