

Come Lord Jesus

Presentation 1: Still Here After All These Years. Why?

Larry Kirkpatrick

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The University Christian Movement, with offices at Interchurch Center, New York City, voted itself out of existence in 1968. On their door was posted this sign: “Gone out of business – didn’t know what our business was.”

God has assigned a vital mission to His church: to be Elijah the prophet, to be John the Baptist, to prepare the way for the Second Coming of Jesus. This assignment was given us in the 1840s. We are still here.

Why?

For a Bible answer to this kind of question, we should review a comparable Bible situation. In some places the Bible speaks of God’s people speeding the return of Jesus; in others, of their hindering and delaying God’s purposes. Today then is it possible to bring about a delay of God’s purposes? Look with me at a fascinating example today at Numbers, chapters 13 and 14.

Spying out the Land

Recall the story. Moses has led the people from their captivity in Egypt to the edge of the promised land. He is instructed by God to send a group to scout the land before the entry. One leader is chosen from each of the twelve tribes; they traverse the land, south to north and then back. Forty days pass. They return. Excitement is high; everyone is listening. Then... the report of the spies.

First, it’s show and tell. A tarp or blanket is laid out, and on it is piled the colorful and aromatic fruit of the land (vs 26). There is a cluster of grapes so large that it required two men and a pole to carry it. Pomegranates, figs, and more; the report is wonderful! Truly, “it flows with milk and honey!” All agree. But there are 12 reporting, and now they begin to share the reconnaissance about the local inhabitants. The people are many. The people are strong. The cities are large. They cities are fortified. Not only are the people strong, but some of the people are descendants of the Philistine giants!

A nervous chatter stirs among the people. A concern is rising. Caleb sees their furrowed brows, hears the uncertainty in their voices; he leaps into the discussion. “Let us go up at once,” he says, “and take possession, for we are well able to overcome it!” But ten of his fellow travelers raise now their voices. “We are not able,” they claim. Now they twist the story sharply, claiming even that the land devours its inhabitants. Yet there, before the camp assembled are tarps laden with grapes, pomegranates and figs. And now the assembly is told that all the men in the land are giants. Now they say that they themselves were like grasshoppers in comparison. This is high exaggeration. Leaving God out of the discussion, they are calculating as though all will need to be accomplished by force of arms.

The deed is done. Virtually the whole of the congregation has fallen under an influence of distortion. They are in a delusion. The reaction sets in, an all that night they cry and shout and weep. The next day is worse. It now seems as though everyone in camp is murmuring against Moses and Aaron, complaining, talking nonsense. The camp is in such a lather that they begin to say to each other that they would have been better off to have died in Egypt or in the wilderness. They see themselves as victims of God. They claim He was trying to kill their women and children. Finally, they even determine to return to Egypt, and they begin to appoint themselves new leaders.

In humiliation, Moses and Aaron fall to their knees before the assembly. Joshua and Caleb tear their clothes. They begin to speak to the people, whoever will hear: "It is an exceedingly good land." "If the Lord delights in us, then He will bring us into this land and give it to us." "Only do not rebel against the Lord, nor fear the people of the land, for they are our bread; their protection has departed from them, and the Lord is with us. Do not fear them." But the people are in a frenzy. They have lost their minds. Now under Satan's control, they rush about scooping up rocks to stone God's chosen leaders to death...

Divine Intervention and a Fateful Conversation

Satan is rejoicing but now God intervenes. The blinding whiteness of the divine glory appears at the tabernacle, and God starts a conversation with Moses. "How long will these people despise Me?" He asks, "How long will they not believe Me, with all the signs which I have performed among them?"

Thus begins the conversation which will decide their fate. God proposes that He disinherit them and start over with Moses, making a great nation with Moses instead. Moses responds with an appeal not to disinherit them, running seven long verses (13-19). Moses' appeal is, God, you are too powerful not to succeed. The nations will hear that You were unable to bring this people into the promised land. And consider Moses' next move. This is right on the money: Moses argues that God's character is right and that God should judge the people on that basis.

When God told His name to Moses (Exodus 33:13, 18-19; 34:5-7) the impression He made was indelible. God showed His way to Moses, caused His goodness to pass before Moses, and showed His name to Moses. To Moses He showed exactly who and what He was. Moses saw then that God's name, God's character, is built into His Ten Commandment law. You might have missed it; I might have missed it, Moses didn't miss it. He makes this His argument. See it at verses 14:18:

The Lord is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.

"Pardon the iniquity of this people, I pray," pleads Moses. God agrees. But His pardon will not be according to one part of His name but according to the whole of His name. If we sort the features of God's name mentioned in verse 8, we see five basic aspects. Here, in a list:

1. Merciful and gracious/keeping mercy for thousands
2. Longsuffering
3. Abounding in goodness and truth

4. Forgiving iniquity and transgression and sin
5. By no means clearing the guilty, visiting the iniquity of the fathers upon the children...

Here is a question: do we sometimes highlight certain features while not highlighting others? We tend to hear a great deal more about God's mercy and forgiveness than about His "by no means clearing the guilty," or His "visiting the iniquity of the fathers upon the children to the third and fourth generation."

Here is the problem: somehow we think God is being loving and kind when He is merciful and forgiving, but we are confused or troubled when He punishes the unrepentant guilty. Are we really accepting God's character, or picking and choosing certain elements and neglecting others?

If we are neglecting parts of His character, are we misrepresenting His character? God has one whole character; not just bits and pieces. We accept Him fully or we are not accepting Him.

I can only agree with something former editor of the *Adventist Review*, Herb Douglass wrote in His book, *The End*:

Regarding the end of the world and the return of Jesus, God has no contingency plans but to be true to Himself and to His way of dealing with sin as He has since the beginning of the great controversy (*The End*, p. 20).

Which is another way of saying that we accept all of the Bible, all of God's dealings with sin and sinners; that we are accepting all of God's character; that we desire and emulate all of His character, not just certain parts. We'll take the peas and the carrots and the squash and the lima beans--not just the cherry pie. And in the end, we'll agree that all these bits are as good as all the other bits.

If this is true, then we will not be surprised by how the wilderness journey worked out.

The Outcome

Let's return to the story where we left off. The spies have gone out, returned, and told a distorted version of the facts. The camp has rejected Moses' leadership, is electing new leadership, and is come to the point of stoning the faithful spies and Moses and Aaron. Then God intervened. God proposed dumping this unfaithful crew and starting over with Moses. Then Moses argued instead for God's being true to Himself and continuing to labor to bring Israel home to the land of promise.

So, here is what happens. God agrees! But He tells Moses plainly that He will not clear the guilty. The very leaders of Israel have conspired to replace God. Now God tells Moses that those rebels "certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it" (vs. 23). But God will see to it that Joshua and Caleb enter, because they had a different spirit and followed God fully.

The command is given. They are to break camp tomorrow and return back into the wilderness. And here where we get the 40 years, a year-for-a-day business. Here it is, at Numbers 14:26-35:

And the LORD spoke to Moses and Aaron, saying, "How long shall I bear with this evil congregation who complain against Me? I have heard the complaints which the children of Israel

make against Me. "Say to them, 'As I live,' says the LORD, 'just as you have spoken in My hearing, so I will do to you: 'The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above. 'Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in. 'But your little ones, whom you said would be victims, I will bring in, and they shall know the land which you have despised. 'But as for you, your carcasses shall fall in this wilderness. 'And your sons shall be wanderers in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness. 'According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection. 'I the Lord have spoken this. I will surely do so to all this evil congregation who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die.'"

Some have regarded the pronouncement of this sentence as strange, as not recommending God's love. But it was clearly God's plan to bring them into the land at that time. He knew the character of the men who would be chosen. So was this all a play? Or was it an actual delay caused by the decisions of His people?

Until they rebelled there was no guilt. But they spied out the land and then rejected God's plan to enter the land. In His judgment against them, He assigns them a year for each day. The children are not responsible for the unbelief of the adults. They will go in. But the adults are responsible. They will not go in. God will not clear the guilty. How much repentance did you read about in Numbers 14? Not very much!

Remember, they even said that they wished they had died in Egypt or in the wilderness (14:2). They are going to receive that wish. Is it such a strange thing that God would do this? Have we thought about what would have happened had they gone into the land and sought to conquer it?

What Would Have Happened

They were filled with unbelief. They demonstrated cowardice. How then could God manifest His power to subdue their enemies if they were deep in unbelief? They had not begun in unbelief but they worked themselves into a condition of unbelief. Most of what God had done to bring them into a position of belief had been thrown away in the influence of the spies and in the way they had nurtured unbelief.

He would remove their influence from Israel; they would die in the wilderness. Not because of God but because of themselves. They had manifested unbelief. They delayed their own entrance by choosing not to believe. In the space of less than two years God had done miracle after miracle for them. Think of it: the plagues of Egypt, the Passover, their deliverance, crossing the Red Sea, manna in the wilderness, and so on, up to this moment in time. But here they regressed. Indulging unbelief, they could not enter in. What God had nurtured, they had squandered.

Now a generation would die in the wilderness.

Yes, it is possible to delay God's purposes. There is no clearer Bible example than this one. You can study more about it in the New Testament book of Hebrews 3:7 to 4:13.

And what about Seventh-day Adventists? You may have heard these three short paragraphs before, from *Selected Messages*, vol. 1, pp. 68-69 (emphasis added):

Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they **would have** seen the salvation of God, the Lord **would have** wrought mightily with their efforts, the work **would have** been completed, and Christ **would have** come ere this to receive His people to their reward. 1SM 68

It was **not** the will of God that the coming of Christ should be thus delayed. God did **not** design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in 'because of unbelief' (Hebrews 3:19). Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. **It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.**(68-69).

We are still here after all these years. Why? Because, like Israel, we have manifested unbelief, worldliness, unconsecration, and strife among ourselves.

We have fought over matters that are clear. For example, the Scripture evidence is that primary church leadership in the Bible is always the responsibility of spiritually qualified males. Yet many among us have pressed and pressed for the ordination of women as pastors over congregations, even when we know the history of this and its connection with cultural changes in the 1960s and 1970s. We have addressed this in three General Conference sessions and today open rebellion continues. Strife in support of truth is approved, even demanded, but this is a matter that should be resolved by strong means if necessary.

We have manifested unconsecration by other worldly compromises. How many of us are following health principles we know to be sound applications of the Bible truth that our bodies are the temples of the Holy Spirit? How many of us are earnestly striving to give our bodies proper rest? How many of us are eating as we should? How many of us are drugging ourselves by what we drink? How many of us have anything remotely resembling an exercise plan? All of these are cases of unconsecration if we are not in earnest.

Then there is worldliness. What we watch, what we listen to, what we set our desires upon, in many cases are things we know are not right. How far will we go in worldliness? Then we wonder that it seems that God's power is missing in our own experience. Is it any wonder then that it is missing in the local church where we hold our membership?

And all these are manifestations of unbelief, the great master heading under which these sins, and murmuring, and rebellion fit also under.

And still it is true:

“Because of their unbelief and cowardice He could not manifest His power to subdue their enemies” (*Patriarchs and Prophets*, p. 391).

I say to you again, regarding the end of the world and the return of Jesus, God has no contingency plans but to be true to Himself and to His way of dealing with sin as He has since the beginning of the great controversy.

To repeat again the words of Herb Douglass:

One day good will triumph over evil--finally and irrevocably--by a specific, particular, historical act. . . . God will wait for the maturing of Christian character in a significant number of people as the chief condition determining those events which affect the time when probation for the world will close, and thus the time of the advent (*The End*, pp. 34, 65).

He will not close probation for the world until a significant portion of His remnant vindicates His government, proves that His way of life can be lived on earth, and proclaims a credible witness to all nations (*Ibid.*, p. 73).

Is it not true that today when someone says that we cannot overcome, theirs is an echo of the ten spies who said that they could not overcome then? Is it not true that when we teach that our message and mission is in all practical aspects identical to that of other denominations, we are like the spies who said, “let us select a leader and return to Egypt” (Numbers 14:4)? When we say that we can’t do evangelism right now “because covid,” isn’t it true that we are like that congregation in the wilderness complaining that God has given us an impossible task?

Successful Entry Awaits

Friends, we’ve been called to success. If the Lord delights in us, He will bring us into success in living and giving the third angel’s message.

It seems fitting to turn again to Jesus. He was leading Israel in the wilderness years, but were there also times in the gospels when Jesus was hindered in achieving what He desired to by the spiritual condition of the people? For example, upon Jesus’ return to Nazareth. Matthew 13:58 tells us that “He did not do many mighty works there because of their unbelief.” Mark, referring to the same situation, writes that “He could do no mighty works there, except that He laid hands on a few sick people and healed them” (Mark 6:5).

We see then that even in Jesus first-coming ministry at times He was hindered by the unbelief of the people. A famous Michigander once said, “If you think you can or think you can’t, you’re right.” But in spiritual matters, it is similarly true, that if you think He can or He can’t, you’re right, because the opposite of unbelief is faith, and how many times did Jesus say, “according to your faith be it unto you”?

Jesus is waiting with longing desire for us to regroup and team with him to draw hearts to himself through the special end-time message He has assigned us. It is accurate to say that, “The Adventist mission is to remove the conditions that keep Jesus waiting” (*The End*, p. 19).

We are not still here after all these years not because God is dilly-dallying, but because we have done that. Tomorrow we will begin to address some theological specifics.

Presentations:

Fremont MI SDA church 2021-05-08

Muskegon MI SDA church 2021-05-08

Michigan Conference 2021 Campmeeting 2021-06-21

Come Lord Jesus

Presentation 2: Can Fallen Men Not Sin?

Larry Kirkpatrick

Michigan Conference Campmeeting Seminar 2021-06-23

What a Question!

Jesus and the disciples are walking through Jerusalem. They see a man, a blind beggar. Everyone was used to seeing him asking alms there; born blind, that was his space. The disciples ask Jesus, “who sinned, this man or his parents, that he was born blind?”

What a question!

Remember, the wages of sin is death. Sin is the transgression of the law. God’s law tells us what sin is; to sin is to act in the very opposite of God’s likeness. Whatever Jesus is like, sin is the opposite. There is antisin and sin, there is antirighteousness and righteousness; in other words, there is a controversy between Christ and Satan. There are two modes of behavior and only two: self-service or serving others.

If we misunderstand what sin is, we will misunderstand the controversy. If we comprehend what sin is, we can understand the controversy. When we better understand why Jesus died for us, we will better understand how to live for Him. The fundamental question in the controversy is, Can fallen men not sin?

If the Bible answers this question, all other questions will sort themselves out. If Jesus answers this question, we can prepare the way for His return. If the Scripture answers the question, we can all understand it. If the Bible does not answer the question, we’re left to rely on the theories of theologians and men trapped in idea-systems imposed onto the Scriptures.

Let’s begin today at a remarkable chapter in the gospel of John, John chapter nine.

Jesus Gives Sight

So Jesus and the disciples were walking through Jerusalem. They saw the man. Everyone was accustomed to seeing and hearing him asking alms. And so the disciples asked Jesus, “who sinned, this man or his parents, that he was born blind?”

It was then widely believed that sin is punished in this life. All afflictions were understood to be the fault either of the sufferer himself or of his parents. For the man to have been born blind as a punishment, he would had to have been guilty of sinning in the womb. This raises the specter of not-yet-born-babies being guilty of sin.

Jesus’ answer to this question surprised His hearers. “Neither this man nor his parents sinned, but that the works of God should be revealed in him” (vs. 3). The cause of his blindness is not attributed by

Jesus directly to the man's parent's or to his own sins. Jesus rejects personal guilt from those parties as the cause of this man's malady.

The narrative in John nine has three main parts. Verses 1-12 have the question about sin and the man's being born blind, Jesus anointing and curing the man, and clarifying who he is. Verses 13-34 include three interviews, first with the man born blind, then with his parents, then an additional interview with the man born blind. Finally, verses 35-41 have Jesus seeking out the man He had healed, finding him, revealing Himself to him, and a comment concerning revelation and spiritual blindness.

Jesus says, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind." There were, as usual, Pharisees, spies present, who were listening, and they asked Jesus, "Are we blind also?" Jesus replied, "If you were blind you would have no sin; but now you say, 'we see,' therefore your sin remains."

Jesus came for judgment. But there is no judgment without facts to judge on. Jesus came to give sight to the blind, like the man He had just healed. But more particularly, He came to give sight to the blind who would be willing to see.

The blind do not always wish to see. People become trapped in dogmas. These can be our views about the way things work in the world or even theological dogmas. God could have left us with our dogmas. Don't cast your pearls before pigs, right? Instead, He chose to call us up higher. He challenges us; He seeks to deliver us from our dogmas because truth sets free and He is a God of truth. He sends His Spirit of truth to interact with us. The Pharisee who asked, "Are we [we Pharisees] blind also?" was not speaking of literal blindness, but spiritual blindness. Jesus' answer made him think, and it should make us think.

Jesus said, "If you were blind you would have no sin." This is a very important statement. Sin that condemns is not sin unless there is acting-out against God. If you don't know something is opposed to God's will, then you are not condemned for doing it. But Jesus came to this world for judgment. So He came with the mission of revealing what truth is. Once we know what is truth, then we have a choice; do the truth, or rebel against the truth. Jesus came to clarify for us what God's will is. The Pharisee rightly guessed that Jesus was speaking about spiritual truth.

"But now you say we see, therefore your sin remains." The Pharisees claimed to have God's spiritual insight. They claimed to be conduits for His spiritual truth. But they weren't doing His spiritual truth. They rejected Him as Messiah. And so, Jesus was clear, "therefore, your sin remains." Not, "Your mistake remains," but "your sin remains." They should have known the truth, they were spiritually responsible to teach truth. They were not at fault for a simple misunderstanding, but for being clearly shown the truth and then intentionally rejecting that truth. Therefore their sin remained. Their reaction to God's truth was to rebel against it. They were making a choice; they were sinning. They were choosing blindness. Jesus says it all over again at John 15:22:

If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

Jesus came to show who chooses to see and who chooses to be blind. In the gospel of John, John told us something important right near the beginning of his book. He said that Jesus was, “that true light which gives light to every man coming into the world” (John 1:9). I say again, blindness--spiritual blindness--is chosen.

Fallenness

Men aren't normal any more; they haven't been normal since the Fall. We need to be reborn from above; until then we have a strange love of darkness. We love darkness in the personal area and in the impersonal area. God wants to cure us of both.

There is personal sin; Jesus often tells people “go and sin no more.” But there are also broader effects of sin—diseases, maladies, warped creation. Every venomous snake and insect, every disease and thorn and thistle, exists only because Adam and Eve sinned and the creation was warped. When they chose to rebel against God, the human race was impacted. The relation between our faculties of desire, will, and the rational thought process was disordered. Now humans were fallen, damaged goods, not operating as designed. Created outward-focused, men were now inward or self-focused.

Sin impacts lives both directly and indirectly. The results of our choices impact entire communities. If a man carelessly lights a cigarette in a chemical factory, he may set off an explosion that kills himself and hundreds of coworkers. He might be the only negligent party; 200 others might have scrupulously observed safety precautions, but after an explosion all may be dead. Why would anyone smoke? It's a practice in the fallen world. Why would anyone smoke in a chemical factory? This would only happen in a fallen world. [damage vs guilt]

Adam and Eve in their humanity lacked nothing. There was no blindness or genetic defect. God gave them everything they needed in physical equipment. The one thing He could not give them was authentic personal experience. Experience is gained only by the execution of a series of choices made across time—something Adam and Eve, due to the fact that they were only recently created, had not had opportunity to accomplish.

The Contest: Unfallen or Fallen Obedience?

Not only is it interesting that Adam and Eve unfallen fell, but that when Satan came among the sons and daughters of God, in all his smirking and trouble-making, God confronted him with the claim that a fallen man—Job--was able to obey God and do right. Satan countered with the argument that no, Job could not obey him (Job 1:11, 22; 2:3-4, 10).

It is equally important that when Jesus took human nature, He “condemned sin in the flesh” (Romans 8:3). Jesus came sharing the same flesh and blood as us (Hebrews 2:14), the seed of Abraham (a fallen man) (2:16), and even as one who can “sympathize with our weaknesses” (4:15).

Clearly, Jesus came to show obedience in fallen flesh which is exactly our case. How we understand what sin is impacts our entire view of the controversy between good and evil, the atonement, what is possible, what is expected, and for what the universe presently is waiting.

Making Yahweh Hard to Trust

At every turn Satan's goal is to paint God as capricious so that we will not trust Him, so that we will fear an arbitrary and hard-to-love deity. Jesus came close and this the devils cannot abide, so they make obedience hard and God harder. They make perfection an impossible goal so that God is viewed as harsh and unfair.

This is what the question of what sin is is about. How can we trust a God who condemns us for elements which are outside our control? How can we trust a God who demands obedience when fallen men can only sin?

Sin in the New Testament

Here are four lists of words used in the New Testament. In each case I have listed every usage by the eight authors of the New Testament:

All New Testament Occurrences

SIN/SINS

Matthew 1.21; 3.6; 5.29-30; 9.2, 5-6; 12.31; 18.6, 8, 9, 15, 21; 26.28

Mark 1.4-5; 2.5, 7, 9-10; 3.28; 4.12; 9.43, 45, 47

Luke Luke 1.77; 3.3; 5.20-21, 23-24; 7.47-49; 11.4; 17.3-4; 24.47

Acts 2.38; 3.19; 5.31; 7.60; 10.43; 13.38; 22.16; 26.18

John John 1.29; 5.14; 8.7, 11, 21, 24, 34, 46; 9.34, 41; 15.22; 16.8-9; 19.11; 20.23

1 John 1.7-9; 2.1-2, 12; 3.4-6, 8-9; 4.10; 5.16-18

Revelation 1.5; 18.4-5

Paul Romans 3.9, 20, 25; 4.7-8; 5.12, 13, 20, 21; 6.1, 2, 6, 7, 10-18, 20, 22, 23; 7.7-9, 11, 13, 14, 17, 20, 23, 25; 8.2-3, 10; 11.27; 14.23

1 Corinthians 6.18; 7.36; 8.12; 15.3, 17, 34, 56

2 Corinthians 5.21; 11.7

Galatians 1.4; 2.17; 3.22

Ephesians 1.7; 2.1; 4.26

Colossians 2.11

1 Thessalonians 2.16

2 Thessalonians 2.3

1 Timothy 5.22, 24

2 Timothy 3.6

Hebrews 1.3; 217; 3.13; 4.15; 5.1, 3; 7.27; 8.12; 9.7, 26, 28; 10.2-4, 6, 8, 11-12, 17-18, 26;
11.25; 12.1, 4; 13.11

James 1.15; 2.9; 4.17; 5.15, 20

Peter 1 Peter 2.22, 24; 3.18; 4.1, 8

2 Peter 1.9; 2.14

Jude

TRANSGRESS*

Matthew 15.2-3, 28-29

Mark 15.28

Luke Luke 15.29; 22.37

Acts 1.25

John 2 John 9

Paul Romans 2.27; 4.15; 5.14

Galatians 2.18; 3.19

1 Timothy 2.14

Hebrews 2.2; 9.15

James 2.9, 11

Peter

Jude

INIQUITY

Matthew

Mark

Luke Luke 13.27

Acts 1.18; 8.23

John

Paul 1 Corinthians 13.6

2 Timothy 2.19

James 3.6

Peter 2 Peter 2.16

Jude

EVIL

Matthew 5.11, 37, 39, 45; 6.13; 7.11; 9.4; 12.34, 35, 39; 15.19; 20.15; 24.48; 27.23

Mark 3.4; 7.21;-23; 9.39; 15.14

Luke Luke 6.9, 22, 35, 45; 7.21; 8.2; 11.4, 13, 29; 16.25; 23.22

Acts 17.5; 19.1, 9, 12-13, 15-16; 23.5, 9; 28.21

John John 3.19-20; 5.29; 7.7, 15; 18.23

1 John 3.12

2 John 11

3 John 11

Revelation 2.2

Paul Romans 1.19, 30; 2.9; 3.8; 7.8, 19, 21; 9.11; 12.9, 17, 21; 13.3-4; 14.16-20; 16.19;

1 Corinthians 5.13; 10.6, 30; 13.5; 15.33

2 Corinthians 6.8; 13.7

Galatians 1.4

Ephesians 4.31; 5.16; 6.13

Philippians 3.2

Colossians 3.5

1 Thessalonians 5.15, 22

2 Thessalonians 3.3

1 Timothy 6.4, 10

2 Timothy 3.14, 18

Titus 1.12; 2.8; 3.2

Hebrews 3.12; 5.14; 10.22

James 1.13; 2.4; 3.8, 16; 4.11, 16

Peter 1 Peter 2.1; 3.9-12, 17; 4.4

2 Peter 2.10, 12

Jude 8, 10

I've addressed several of the main Old Testament texts which help us understand sin in other places, and I will refer you to the link for that here _____. But I thought today we would put some focus on His New Testament revelations.

Matthew 1:21

The first thing to notice is that the New Testament begins (Matthew 1:21) with the fact that Jesus' whole mission is to save His people from their sins. They are not Jesus' sins but their sins, and that means they are our sins, and that means that my sins are my sins. And Jesus comes freely to save us from ourselves. He offers this gift to everyone, but He does not enforce its acceptance. He will not act for me, choose for me. He offers His atonement for me, but He does not force me to embrace it.

We are free to make our own choices about sin. I know there are those who teach that we cannot overcome, but the Bible teaches us differently. I agree with this author, Ellen White, who writes that,

Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself (*The Desire of Ages*, p. 466).

So there is a power source and a decision source. The power source is God. The decision source is the individual. The same question confronts all of us: will I surrender to Christ, or will I not? Will I choose freedom in the highest sense, or will I refuse freedom in the highest sense?

God gives the choice to me, and the expulsion of sin, if I choose it, is my act. I'm not saved because I act, but I am saved because when I choose, God's power acts for me. I am saved by His power, but because the choice to sin or not is my choice, its expulsion is my act. He lets me own that act.

Acts 3:19 and 26:18

Here is another interesting New Testament text on sin. Acts 3:19:

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord.

When God forgives sin, He blots it out. When people repent and are converted, sin is removed. Jesus came to save His people from their sins--completely. In the work in the wilderness sanctuary the work of the priest did not end at the altar just inside the courtyard. The sinner confessed his sins with his hands on the sacrifice. The priest caught the blood of the sacrifice and took it into the tent, the holy places. And at the end of the year when the sanctuary was cleansed, sin was atoned for in the most holy place and its record transferred to the scapegoat and removed from the camp. The sin was blotted out, the camp was cleansed.

God's plan was always to utterly remove, utterly blot out, utterly eradicate sin. Refreshing comes from the presence of the Lord Jesus, our sacrifice, our great High Priest.

Luke tells us more in Acts 26:18. His plan is to

Open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.

The “Me” in this statement is Jesus Himself. Luke is repeating what Jesus told Paul at his Damascus road conversion. Jesus did not just come to sign someone’s legal papers. He came to “open their eyes,” the eyes of everyone willing to give up their blindness. He came to turn them from darkness to light. This fits in again with Jesus giving sight to the blind. The blind are in literal darkness, and the spiritually blind are in a mental and emotional blindness. Jesus came to give mental and emotional sight.

He came to turn men from the power of Satan to the power of God. Men who are under the power of Satan are slaves to sin. Men who are under the power of God are slaves to righteousness. Look it up at Romans chapter six. A man who is under the power of God fights against sin; he resists in God’s power. When a man resists in God’s power, He is victorious in God’s power.

Those who receive forgiveness of sins receive also an inheritance among those who are sanctified by faith in Jesus. Sanctified means made holy. Men and women are made holy by exercising faith in Jesus. Jesus came to save us from our sins. Getting close to Jesus means getting holy.

Revelation 1:5-6

Have you thought about the promise in Revelation 1:5b-6:

To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

This is a doxology, a giving of glory and praise to God. What it says about sin especially helps us. He loved us and washed us. What happens when you wash? You remove dirt and other substances which made you dirty. We are even told what He washed us from: our sins. What solvent did He use? His own blood. What stems from the cross is sin removal, nothing less. He died on the cross. He gave His life an offering for sin. He accomplished there a perfect offering of atonement. He is the sacrifice; He is the priest ministering the sacrifice. He is the great Atonement Maker.

What solvent could there be in the universe stronger to cleanse from sin than the blood of Jesus?

Conclusion

Can fallen man not sin? The Bible is clear. Jesus came to save us from our sins. He told people to go and sin no more. He blots out our sin. He changes us from the power of Satan to the power of God. If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. He washed us from our sins in His own blood. How could the Bible be any clearer that fallen men need not sin, cannot sin when they stand in the power of Jesus. Times of refreshing are available from the Lord. We are in the time for the outpouring of the latter rain. That time is now. We can receive the refreshing, the cleansing, of God.

Fremont MI SDA church 2021-05-15

Muskego MI SDA church 2021-05-22

Michigan Conference Campmeeting 2021-06-22

Come Lord Jesus

Presentation 3: The Crossward Puzzle

Larry Kirkpatrick

Michigan Conference Campmeeting Seminar 2021-06-23

Introduction

Jesus' death for us on the cross stands at the center of Christianity. He is the word made flesh. He is God come into His creation, hated and tortured, made sin and sacrificed for His creation. He, in return, is received by whosoever in His creation is willing to receive Him, loved by those in His creation choosing love. We look to Him on the cross; we look crossward, to better understand His love for us.

His humanity unites Him to us; His divinity saves us. "Come Lord Jesus," we pray, but do we know to whom we are praying? In this hour we will consider some of what the Bible teaches about Jesus' humanity. When we learn about Christ's humanity we are learning also about our humanity. Jesus came supremely close to us to understand our experience and to open the way for us to understand His experience.

Let's turn together to Philippians chapter two for our study. We are looking into the passage Philippians 2:5-13. And let's keep this practical. First, we'll read the passage. If you listen closely you'll discover an important pattern. Namely, You, then Jesus, you, then Jesus. Hear that pattern as we read...

[YOU...] Let this mind be in you which was also in [JESUS...] Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. [YOU...] Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is [JESUS] God who works in you both to will and to do for His good pleasure.

An outline:

My Choice / His Power

VERSES	WHO	WHAT	NOTES
2:5	You	Let this mind be in you	Command
2:6-11	Jesus	in the form of God equal with God emptied himself take form of <i>doulos</i> come in the likeness of men Jesus is Lord, to the glory of God the Father	to death of the cross God exalted Him A name above every other at name, bow every tongue confess
2:12	You	Therefore As you have always obeyed Work out our own salvation with fear and trembling for	How to do command Be emptied of our cultivated sins
2:13	Jesus	It is God works in you to will and to do for His good pleasure	I am in the form of man but I become a partaker of the divine nature

Have the Mind of Christ

In Philippians 2:5 Paul tells the Philippians to let this mind be in you. What mind? The mind which was also in Christ Jesus. This is no command to have your identity or uniqueness erased; rather, you are called to be you but you converted, you with the Holy Spirit.

God calls us not to impossibility but to inevitable victory; when we place our will on His side, the victory is inevitable. "Let this mind be in you" in the language Paul wrote in, is an imperative, a command. The meaning is not "be like Jesus, it's optional"; but rather, "be like Jesus, I command you." Being issued commands might bother some of us, but that is because so many people and agents who issue demands at us, command us for their own advantage.

Commands also come from love, from agents who are seeking our good. The child who is commanded to stop so that he does not run out in front of a speeding car to be injured or killed, is commanded for his own advantage.

The benefits to you of having the mind, the attitude, the unselfish spirit, the serving, giving character of Christ, are inestimable. They are for your advantage. All of God's biddings are enablings, right? Then the fact that you are commanded to let the mind of Christ be in you, that His spirit be recapitulated in your mind, is God telling you that you have been enabled to serve Him, you have been assured of victory, if only you place yourself in His hands and don't take yourself out of His hands.

The Form of God

Jesus is described as being in the form, the *morphe*, of God. He is not ashamed to be equal with God. We are being told that Jesus is God. He is of the same form, of the same being, as God, for He is equal to God. He, as John says, is God. While this passage is going to speak clearly to His humanity, without reservation it affirms Jesus' deity. It tells of Jesus' descent from Deity to humanity, and makes clear His movement from infinity into our world of finiteness.

We have the word “*morphe*” in the English language. When something is shapeless we say it is amorphous. In biology and in languages we study morphology, the shape of a creature or of a word. Jesus is unambiguously God. He is God in His being. It is not only who He is but what He is. “Being in the form of God,” this is His being as a person; it is His inescapable self. He is not less than God, and He cannot be more than God, for no being is greater than God.

How do you describe God’s being? It’s a language dilemma. There are three occurrences of *morphe* in the Bible. In Mark 16:12 Jesus appears in another form to two disciples, that is, His identity as Jesus is initially hidden from them but then He revealed His identity to them and they went to tell it to others who did not believe them. In Philippians 2:6 He is in the form of God and in verse 7 He takes the form of a servant. He exists as God but He consents to step down into the beingness of a creature. He determined to become a man, to enter into the humanity which had lost the likeness of God.

He Emptied Himself

The extent to which Jesus descended is so extreme, so shocking, that Bible translators are even nervous sometimes. For example, the King James translation of this line is given as Jesus “made Himself of no reputation.” The more literal New American Standard renders the language quite accurately, Jesus “emptied Himself.” Jesus, when He took the *morphe* of a servant, emptied Himself. He laid aside certain of His powers of divinity--powers which were His by right--and became a man like you and me.

For God to save man something very uncharacteristic for God must happen. Someone must die whose life of perfect decisions not to sin can atone for sin. The wages of sin must be paid and there is no one who can pay. Only God could do it. But in His possession of all of His powers of divinity He cannot die. Jesus’ mission included voluntarily dying. But to die He must exist in a format that can die. He had to become human. Furthermore, in order to fulfill His mission, He had to become a killable human. Adam and Eve before they sinned had conditional immortality. But Jesus needed to be able to die. We learn more in the book of Hebrews:

But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. . . . Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil (Hebrews 2:9, 14).

As someone has said, Jesus was born to die. He could not die while in possession of His full divine glory. He emptied Himself of some of His attributes so that He could complete His mission.

Divine Qualities and Attributes

Perhaps you recall those classic qualities of divinity:

1. Self-existence (having life in himself)
2. Omnipotency (all powerful)
3. Omnipresence (everywhere present)
4. Omniscience (all-knowing)
5. Immutability (unchanging)

God has all these things; humans have none of these things. Before Jesus came, He had all these things. He is God, one of three persons of the godhead. All these were His because He is God; they are rightfully His. However, Jesus did not come to demonstrate these qualities to us. Rather, He came to save His people from their sins (Matthew 1:21), to cleanse us from sin (Hebrews 1:3), not only to die for us but to be our great High Priest (Hebrews 2). While here, in His time of ministry up to the cross, He demonstrated the capability of dying, of laying aside some of His divine power, of not being everywhere present, of not being in possession of all knowledge, and even of changing.

Here are two of the most insightful passages touching this question that I know of, from Ellen White's book, *The Desire of Ages*. The author tells us that

When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in possession of Almighty power. It was not as the 'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says, 'I can of Mine own self do nothing.' John 5:30. He trusted in the Father's might. It was in faith--faith in God's love and care--that Jesus rested, and the power of that word which stilled the storm was the power of God (*The Desire of Ages*, 336).

And

Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was (*The Desire of Ages*, 664).

If you think that is weird, that she is just an outlier, let me offer just one more quote, this from the well-known scholar J.A.T. Robinson:

The first act in the drama of redemption is the self-identification of the Son of God *to the limit*, yet without sin, with the body of flesh in its fallen state. It is necessary to stress these words because the Christian theology has been extraordinarily reluctant to accept at their face value, the bold, and almost barbarous phrases which Paul uses to bring home the offence of the Gospel at this point. . . . [there are however,] pressing grounds for requiring the ascription to Christ, of a manhood standing under all the effects and consequences of the Fall. At any rate, it is clear that this is Paul's view of Christ's person, and that it is essential to his whole understanding of His redeeming work (Harry Johnson, *The Humanity of the Saviour* (London: The Epworth Press, 1962), op. Cit. J.A.T. Robinson, p. 104).

But we are interested in the God's word direct, so we won't do any more of these quotations.

Likeness or Unlikeness?

Philippians 2:7 says, "For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh." Some have urged that "likeness" here actually means unlikeness. But Paul uses the word when He talks about our Lord's humanity in Romans 8:3 also. Notice that usage:

For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh.

Be clear. What did Jesus do? He condemned sin. Where did He condemn sin? In the flesh. In what flesh? In the likeness of sinful flesh. Is there any qualifying statement about what Jesus did? Did He mostly condemn sin in the flesh, or, did He condemn sin in a flesh almost like our flesh? These qualifiers are not present. ; sin was condemned actually and in fact in the flesh. What kind of flesh do you have? You have sinful flesh, a human body that has been impacted by the sin of all those who have come before you, starting with Adam. Every single one of your ancestors before you were born chose rebellion against God, every single one of them sinned. The body you grew up with is a far cry from the physical and mental vitality of your ancestors. And then this: your body has also been impacted by all of your sins. How many times have you sinned? A hundred? A hundred thousand? Every time you sinned you fell again, and your person was impacted again. Your human body is damaged.

But Jesus condemned sin in human flesh, that is, in fallen human flesh. He came to condemn sin in the kind of flesh that matters to us, the kind we live in, the kind we have. And in that flesh He condemned sin by obeying God in it--just the same way you and I can obey God in it. He did not come because of the likeness of sin; He came because of sin. He did not half die for you on the cross, but in full. And He gives to every person willing to receive it the full benefit of His atoning sacrifice.

How Did Jesus Overcome?

How did Jesus overcome? He employed the promises of God; He trusted the Father, and deployed Scripture weapons. He did not live by bread only, but by every command proceeding from the mouth of God. Jesus' life is not only given in payment for our life; He is also our model for how to live. As one of us, we may overcome in the same way, by the same weapons He used. In His promises and warnings, Jesus means me. The experiences related in God's word are to be my experiences.

It could be no other way, unless God reduced the conflict to a puppet show--with us as the puppets! Yet the conflict between good and evil is so much more than that. God makes atonement, His power saves, yet we make our own choices and align with or against Him. The whole universe is learning what are the outworkings of good and of evil.

Humbled and then Exalted

Jesus came down, down, down, to the place where we are, but He never sinned. He took humanity with all its liabilities. He overcame in our humanity. He took that humanity all the way to the cross and there gave His life in sacrifice for us. It was the ultimate humiliation, but He fought the battle as every one of us must fight it, and He overcame.

Then God the Father honored Him by exalting Him. As Paul puts it in our study from Philippians 2:9b-11, the Father has

given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Jesus is thus the center, and His giving Himself on the cross for us and the Father's giving Him for us there, place the cross at the center of the salvation economy. Every intelligent being in the universe will acknowledge the goodness and justice of God in Jesus and even in the Father's love, for, unless the Father had granted Jesus permission to die for us, He would not have done so. Jesus would have longed to save us, but He would have remained subject to the Father's authority. And so, this all redounds to

the high glory not only of Jesus but of God our Father. In Jesus' plan He came to meet man where he was, to give to all of us moral power to become the sons and daughters of God.

Therefore

Many, awed by God's love, stop here. But Paul isn't finished; he moves to application with a "wherefore" or a "therefore" (depending on your translation). Whenever we see a "therefore" in the text we should pause to understand what it is there for. In this case, it is a consecutive conjunction, a point of distinctive transition in the text.

Seldom does Paul leave his hearers without specific application of what he has been teaching for the believer's life. He commanded the Philippians (and us) to let the mind of Christ be in us. Now he is going to tell us how to do that.

Cooperation with God

The key phrase we want to wade into here is at Philippians 2:12-13:

Work out your own salvation
with fear and trembling;
for
it is God who works in you both
to will and to do
for His good pleasure.

Here is where Paul gets naughty on us; he cuts here against popular theology. He instructs the believer in cooperation. "Cooperation," even "works," are not biblically bad words. We need to realize the solemnity of the situation we find ourselves in; our very salvation is at stake. While we are saved by Jesus, we have a part to act. Don't make a mistake here; It is not meritorious. All the merit that saves us is from Jesus. But the word used here means that there is active work to be engaged in. And yet, it is team work.

God is working in us to will and to do. We choose. We put our will over on the side of Christ. This is not to earn us anything. The Christian life is a life of activity. The way to the kingdom is not an escalator; it is more like a path upward. There is toil, action and effort. It is simple. Jesus gave the warning:

Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it (Matthew 7:13-14).

This is plain language. Many think they will follow an easy path to the kingdom, and they are mistaken. Few follow the more involved, more cooperative path. People want smooth things preached. They want big muscles with small exercise; they want hours of skill without hours invested in learning; they want gain without pain. But all who all who desire to live godly in Christ Jesus will suffer persecution (2 Timothy 3:12). And all who will know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, will attain to the resurrection from the dead (Philippians 3:10-11).

And no, we are not plucking verses here out of context. The whole book of Philippians is about cooperation between man and God. Evidence?

1:6 Cooperation--He who has begun a good work in you will complete it until the day of Christ Jesus.

1:11 Cooperation--Paul wants Philippian believers to be filled with the fruits of righteousness.

1:19 Cooperation--Paul will be delivered through a combination of the prayer of the Philippian believers and the supply of the Spirit of Christ.

1:27 Cooperation--as the Philippian believers stand fast in one spirit, with one mind striving together for the faith of the gospel.

2:2 Cooperation--by being of one mind together with each other.

2:5 Cooperation--by having the mind in you that was also in Christ Jesus.

2:12-13 Cooperation--by letting God work in you to change you.

3:9 Cooperation--by being found in Christ, having not one's own righteousness but the righteousness which is given to us by Christ.

3:10 Cooperation--sharing in the fellowship in this life with Christ's sufferings.

3:17 Cooperation--by following Paul's example of following Jesus' example.

4:1 Cooperation--by standing fast in the Lord.

4:6-7 Cooperation--by praying and making your requests be made known to God, and receiving from Him His peace to guard your heart and mind.

4:8 Cooperation--in using your mind to think about the right things and not thing about the wrong things.

4:11 Cooperation--by learning to be content with what you have even while you are trapped in this age of vanity and consumerism.

4:13 Cooperation--by doing all things in through Christ who strengthens you.

Is there really anything new here? Have we uncovered any secret formulas? Have we discovered some clever thing that the pastor figured out? Not really; all of this is Christian boilerplate. It is praying and pleading with God, it is actually seeking to be in unity with each other, it is following the examples of godly men and of Jesus, it is disciplining your heart an mind to think and feel like Jesus, it is receiving God's forgiveness along with the always-included cleansing from all unrighteousness. There is no one-minute, air-conditioned, magic-carpet ride into the kingdom. You've got to want it, and you've got to walk it out. But you are not alone. Just take one, only one step at a time, and do it with Jesus beside you holding you upright. We have two choices. We can suffer alone, or, we can suffer with Jesus. I plead with you, choose to suffer with Jesus.

Conclusion

These are strong goals, and God's Bible warnings tell you that your Christian walk will not go unchallenged. Humans and devils persecuted our Master Jesus, and humans and devils will persecute us. Even the Father subjected Jesus to substantial testing on the way to the cross, and He will help us be successful so that we experience in our life the fruition of our desire to be like Jesus.

Remember the pattern in Philippians 2:5-13. You, then Jesus, then you, then Jesus. Jesus wants to be your personal Savior, not your distant, impersonal lawyer figure, or your forgiveness-pill popping physician. He is glad to forgive you but He does not forgive without cleansing you of all unrighteousness (1 John 1:9). So friend, look crossward, toward the cross, and see Jesus' entire journey to the cross, and know that His gift to you is to have the mind you have longed to have, to be able to experience the mind of Christ. It is His blood-bought gift to you and whosoever is willing to have it. Hallelujah and amen.

Fremont MI SDA church 2021-05-22

Muskegon MI SDA church 2021-05-29

Michigan Conference Campmeeting 2021-06-23

Come Lord Jesus

Presentation 4: When Lutherans Decided to Improve Luther

Larry Kirkpatrick

Michigan Conference Campmeeting Seminar 2021-06-24

How many have heard of Martin Luther?

Erasmus?

Philip Melancthon?

Martin Chemnitz?

In the book *The Great Controversy*, Ellen White wrote,

The great doctrine of justification by faith, so clearly taught by Luther, had been almost wholly lost sight of; and the Romish principle of trusting to good works for salvation, had taken its place (*The Great Controversy*, 253).

Some have tried to make this statement support the idea that justification is merely forensic, merely counted, and that even Ellen White agreed with that idea. Some Adventists who are trying to change our understanding of the sanctuary and of the message Heaven has called this church to deliver, some who have been considered our best historians, are among those pushing the church in that wrong direction.

But something interesting happened along the way. What Luther taught on justification by faith in the 1520s is not what Lutheranism taught on justification by faith in the 1570s. And how did this happen? Few non-Lutherans have heard of the man Lutherans call “the second Martin”: Martin Chemnitz. But that “second Martin” may be the single individual most responsible for today’s popular understanding of what it means to be justified, both, in our denomination and many others. Even great men of God can make mistakes impacting others long after they have passed from the scenes of history.

We’ll return to Chemnitz in the latter part of this presentation.

The Argument of Romans Four

But let’s start where we should start; let’s have a Bible study about justification. Turn with me to the fourth of Romans. There, Paul makes Abraham his premier example of righteousness by faith. The argument has three stages:

- (1) verses 1-8 answer whether Abraham was justified by faith or works;
- (2) verses 9-12 show us that the same principle applies to all believers; and
- (3) verses 13-25 speak of God’s promise to Abraham and show that it is only because of Jesus that you and I can be considered Abraham’s descendants and receive the promise of justification by faith.

Romans 4:1 and "Imputed"

Let's look at the first eight verses.

Follow Paul's thought starting at the first line. A question is asked. Not, What did Abraham discover about justification, but, What did Abraham discover about the flesh? If he was justified by works then he has something to boast about, something he himself has contributed. However tiny his contribution might be, if it is personally meritorious, that would undermine the gospel.

In contrast to our being saved by our own works, Paul points readers to Genesis 15 and Abram. Abram has no heir. He asks that God make Eliezer of Damascus his heir. God tells Abram to step outside and look up. Abram does, and God tells him Eliezer will not be his heir but rather an as-yet unborn son. Abram's descendants will be numerous like the stars above. Abram doesn't understand exactly how that can be but he trusts God that it will be. And so, "Abraham believed God, and it was accounted to him as righteousness" (Romans 4:3 NKJV). The Genesis narrative continues with God entering into covenant with Abram (Genesis 15:6ff).

Although we've only started into Romans four, already we come to a critical question: How here to best understand the idea translated "credited," "imputed," "accounted," "reckoned"? Nearly all teachers say that God declared Abram to be righteous, while they propose that in actual fact he was not righteous. Their theory is that God declared an unrighteous man to be righteous.

Does that interpretation match the story Paul points to in Genesis 15? The Genesis narrative does not focus on what Abram is missing but what Abram possesses. Abram realized that by means of his own human power he was incapable of producing a son to be his heir. But when, as commanded, he stepped out of his tent under the stars, something was present in him. "Abram believed God."

If we think of the idea of "credit" as commonly understood in our consumer culture, we will likely focus on absence. We think of credit in terms of our making a purchase based on a promise about something we don't possess. At Genesis 15, where Paul points us, we are told what Abram actually possessed. This believing and trusting attitude Abram had toward God was reckoned, credited, imputed--somethinged--to him, as righteousness.

When we are credited, say, to buy an automobile, we are being trusted for something we do not have. We borrow money. We do not have the money. We have something in place of the money. We buy the use of a quantity of money now, by promising to pay all of the money back, along with additional money we call interest, later. We are able to purchase "on credit" because of our "credit score." The credit score is a number, a prediction of our ability to pay back the credited amount along with added interest. The score indicates higher or lower risk. The higher the risk to the lender, the more you must pay the lender to purchase on credit. You would prefer not to pay that much, but if you do not possess the funds, you may be willing to borrow them at the high rate.

What is actually happening in Genesis 15--and in Romans four--is that what Abram does have is highlighted. Although his aged human body was unable to father children, on a totally different basis--his trust in God--he was faithful. That is to say, that in God's calculation, Abraham is--actually--righteous.

Jesus plead, “Do not judge according to appearance, but judge with righteous judgment” (John 7:24). We are to evaluate things not as they appear to our limited vision, but as they are in their true relation.

LOGIC is the study of valid forms of reasoning. As a noun, it originates in a Greek word, LOGIKN. The verb for LOGIKN is LOGIZOMAI. LOGIKN is the concept of valid forms of reasoning, and LOGIZOMAI as a verb, means to engage in the act of valid reasoning. The inspired writer uses LOGIZOMAI 11 times in Romans chapter four.

Romans four is about how things truly stand, how certain relations actually are. Four times in this chapter (vv. 3, 9, 18, 22), Paul will quote from this history of Abram in Genesis 15. Genesis 15 is about what Abram actually possesses. This is why God is able to say that Abram believed God and it was computed to him as being righteousness.

But we have been told something different. We have been told that we aren't righteous, that we are merely counted as righteous. We are told that do not have righteousness, so God credits us, accounts us as having it, in contradiction to what the actual facts are. As this works itself out in the teaching we are discussing, what is meant by them is that we not only don't have righteousness, but that we don't have faith in any respect equivalent to it. There is, allegedly, a deficit, and God makes up this deficit, giving to us His abundant gift.

That would be true if it were only our own innate goodness that were under discussion. But Abram was not alone, and we are not alone. God looked at Abram's actual belief in Him, and He said, Abram, you are righteous. God gave him the opportunity to believe and Abram acted on the simple faith he possessed. Across the years of his life, he grew stronger in believing in God. And all along the way, God considered it to be what it actually was. Abram believed, and God renamed him Abraham. And God LOGIZOMAIED it to him as righteousness.

Wage or Gift?

Look at verses one and two, and tell me, did God give Abraham salvation because of Abraham's works? Verse four shows that if this were the case, Abraham would have something to boast about. Someone who works receives wages for work done; no gift is involved. You agree with your employer to work for eight hours at fifteen dollars an hour. You do eight hours work as agreed. You receive 120 dollars in wages. You earned that 120 dollars; it is due you.

Abraham is not saved on the basis of any labor he does, nor that he ever did. Abraham is saved as a gift given from God. Abraham was actively trusting in, actually believing in, God. God saw this was true. He saw that Abraham possessed faith and He recognized the fact. God has determined that no one will be in the kingdom on the basis of their own works. He saves according to our faith not our works. Friends, several times in the gospels Jesus tells people flat out that their healing has occurred “according to your faith, or that “your faith has saved you?” (Matthew 9:22, 29; Mark 5:34; 10:52; Luke 7:50; 8:48; 17:19; 18:42). Did Jesus misunderstand justification?

Grammars and Greek

The most up-to-date Lexicon of the Septuagint was authored by Takamitsu Muraoka in 2009, titled *A Greek-English Lexicon of the Septuagint*. Muraoka offers nine distinct meanings for this word according to its use in context. Muraoka's list does NOT contain terms like “impute” or “reckon”; the fundamental core idea of the word in its variations is to calculate, think-through, and properly conclude. Muraoka is correct; nothing in Romans four suggests that Paul is saying that God considers a man to be other than he actually is. On the contrary; the essence of LOGIZOMAI is to calculate and process something and to arrive at a correct conclusion. Muraoka's listed meanings:

1. to calculate and determine the quantity of
2. to devise, scheme
3. to exercise the mind and consider
4. to give thought to and take notice of
5. to reason, consider
6. to deem, consider
7. to come to the realisation, conclusion
8. to put down
9. to regard and treat as belonging to the category of

Abram believed, and his faith, God said, was righteousness. Be clear; we are not hinting even remotely that one earns his own salvation. But when we trust God, we do what God says in the power that God provides. We say yes to God, and He gives His power; which is only to say faith works by love (Galatians 5:6).

Then there is BDAG (*A Greek-English Lexicon of the New Testament and other Early Christian Literature*, third edition, Walter Bauer, W.F. Arndt, F.W. Gingrich, F.W. Danker, the ultimate Greek Lexicon. The BDAG entry on Logizomai suggests four distinct uses:

1. to determine by mathematical process, reckon, calculate, freq. In a transf. sense (a) count, take into account.
(b) as a result of a calculation evaluate, estimate, look upon as, consider
2. to give careful thought to a matter, think (about), consider, ponder, let one's mind dwell on
3. to hold a view about someth., think, believe, be of the opinion

My point is only that the most highly respected scholars and top experts in the language, agree in their lexicons, and do not fall in for using the kinds of expressions we are used to hearing.

Argument from Psalm 32

But Paul continues his argument. He does not limit himself to Abram/Abraham. He offers another example in verses 6-8. He reminds us what David said concerning the blessing God gives to the person whom God calculates is righteous. Paul quotes Psalm 32:

Blessed are those whose lawless deeds have been forgiven, and whose sins have been covered. Blessed is the man whose sin the Lord will not take into account (Romans 4:7, 8).

Consider the Hebrew in the first two verses of the 32nd Psalm. See the parallelism? Forgiven sin is covered sin, and vice versa. Covered sin is sin that is removed. At Romans 4:8 Paul quotes this same passage. Paul says that sin is not LOGIZOMAIed, not calculated, to this person.

In Bible times it was common practice to quote a few lines from longer passages to stand in for the whole passage. Space in written communications was limited. Writing materials were costly. Hebrew and Greek manuscripts did not put spaces between words; the words are completely run together. Spacing between words is a modern convenience. Individually numbered verses were first used in Stephens' Greek New Testament in 1556. In Bible times, passages were referenced by quoting phrases from the longer text. The hearers then understood what passage was being referred to.

Paul quotes only the first lines; he does not include in full the second clause of the parallel thought as seen in Psalm 32: "Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit." We can all see that the parallel structure contains a single, whole idea. Parallelism is a primary feature of Hebrew biblical writings. The last part of the second verse completes the whole thought.

Paul is not writing about a new, merely forensic forgiveness. When God forgives sin, that sin is removed completely. Paul is not speaking of any divine declaration that would disagree with reality. In Psalm 32 there is no deception, no deceit or twistedness in the person whose sin has been forgiven.

Indeed, if you watch how Paul develops the argumentation in Romans chapters 1-3, you see that he berates fellow Hebrews for their hypocrisy, because they knew what it was right to do and wrong to do, and they did wrong anyway. If there is no possibility even of doing right, then how can Jew or Gentile be condemned? But the fact is that every person living under his own power goes astray and turns to his own way, and thus becomes guilty before God. But God offers to change us, as He changed Abram, so that in our own lives, we will seek God's promised victory, and it will be to us "according to" our Jesus-powered faith.

The effect of God's forgiveness is that sin is actually removed; the forgiven person is actually restored; Re-creation occurs inside, there is an internal effect, a change in the person. Paul is communicating the whole thought expressed in David's Psalm. The Bible argument Paul uses in Romans four never suggests an imagined "legal" status separate from a "factual" status. Remember the promise that "He who has begun a good work in you will complete it until the day of Jesus Christ." (Philippians 1:6).

This is why Revelation 22:11 says, when the judgment has been completed, "He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." This is because an unforgiven person is still unforgiven and has not

been cleansed from unrighteousness, and a forgiven person is actually forgiven and has received cleansing from all unrighteousness.

Romans 4:9-12

Moving now to verses 9-15, When, Paul asks, was righteousness calculated to Abraham? While he was circumcised or uncircumcised? Abraham believed God, and afterward received the sign of circumcision. God was intentional in keeping distinct the sign of circumcision from the process of calculating righteousness.

And so Abraham is the father of all who believe, whether Jewish or not. And so, who does God calculate as being righteous? Those “who also follow in the steps of the faith of our father Abraham.” Abraham believed before he was circumcised (v. 12). The truth is that those who do the works of the Father are His, and those who do not do the works of the Father are not His (John 8:39-44). The righteous does righteous things; the unrighteous do unrighteous things. Who our Father is is made apparent by what we do.

Romans 4:13-25

We looked with some care at the impute/reckon/credit portion of Romans four, and have just suggested a correction to a substantive misunderstanding. But there is more! Several important themes repeat in Romans four: blessing, promise, believing, and works.

Consider the theme of promise. The main point of Romans four is not imputation--whatever meaning you give to it--but the faithfulness of God's promise.

In 13, the promise to Abraham and to the descendants of Abraham was never through the law, but through righteousness by faith. Righteousness by faith is nothing new; it has always been the divine plan. Verse 14 makes it clear that to be saved by observing the numerous specifications would nullify the promise. Salvation must be by faith to be in accordance with grace.

Abraham believed God that he would have offspring even though he himself was unable to produce offspring. He was very old. His wife was long past menopause (vs. 19). Verse 20 says that in spite of these indisputable realities, Abraham's belief in God kept increasing. Eventually, his faith was such that he was “fully assured that what God had promised, He was also able to perform” (vs. 21). At this point in Paul's argument--watch this--he quotes Genesis 15:6 again: “It was also credited to him as righteousness.”

Romans four is actually very simple. It is teaching us to actively trusting God's promise.

At verses 23 and 24 we see that, what God did for Abraham, He plans to do for us. See how in 24 and 25 it is all connected with Jesus: “It shall be imputed [computed] for us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification.”

The Father raised Jesus from the dead. Jesus who? Jesus who was delivered over to be crucified because of our sins, yours and mine, and who was raised in order that we might be made just, that is, made righteous.

What--what exactly--does Romans 4:3 say? Abraham believed--and it was logizomaied to him as righteousness. Romans 4:5: the faith of the believer in Jesus is logizomaied as righteousness. Romans 4:6: righteousness is logizomaied to the believer apart from works. Romans 4:8: the Lord does not logizomai sin to the man whose sins are forgiven [and in whose heart is no guile]. Romans 4:9: faith was logizomaied Abraham as righteousness. Romans 4:11: righteousness is logizomaied to those who believe.

The focus, all the way through, is not on what the believer does not have but on what he actually possesses. He is believing in God, and God boils the whole matter down to the fact that the person is righteous, has been made righteous, because of Jesus. The promise to Abraham is a living reality affecting you and I in this moment in time.

Circling Back to Chemnitz

As I mentioned near the beginning of this message, this is quite different from the commonly held view. Where did the commonly held view come from? I asked you about Luther, Erasmus, Melancthon, and who? Chemnitz!

Let's turn to the handout.

Timeline

1483	Birth of Luther
1497	Birth Philip Melancthon
1516	Erasmus' translation of the Greek New Testament (REPUTATUM to IMPUTATUM)
1517	Luther's 95 Theses
1518	Luther calls Philip Melancthon to professorship at Wittenberg
1521	Diet of Worms ("Unless I am convinced by Scripture... I cannot and will not retract")
1521	Luther excommunicated by pope Leo X
1522	Birth Martin Chemnitz
1530	Augsburg Confession (principle author Philip Melancthon) Justification forensic
1531	The Apology of the Augsburg Confession
1545-1563	Roman Catholic Church Council of Trent
1546	Death Martin Luther (health had been in decline for 20 years)
1560	Death Philip Melancthon

1577	Formula of Concord (principle authors Martin Chemnitz and Jakob Andrea)
1580	Book of Concord
1586	Death Martin Chemnitz

Martin Chemnitz. Martin Chemnitz is “the second Martin.” What Luther taught on justification by faith in the 1520s is not what Lutheranism taught on justification by faith in the 1570s. What Lutheranism “is” today, and has been for hundreds of years, was settled and codified in 1577 with “The Formula of Concord,” among whose chief theologians who contributed to that understanding was Martin Chemnitz. Alister McGrath, in his epic study on the history of justification by faith, *Imagio Dei*, writes:

The Formula of Concord not only marked the ending of an important series of controversies in the Lutheran church immediately after Luther’s death; it also marked the victory and consolidation of the critique of Luther from within Lutheranism itself. Luther’s concept of justification, his concept of the presence of Christ within the believer, his doctrine of double predestination, his doctrine of *servum arbitrium*—all were rejected or radically modified by those who followed him. (McGrath, *Iustitia Dei*, 248).

What happened? Luther’s close associate was the younger Philip Melancthon. Luther’s health was poor and declining by the close of the 1520s. Emperor Charles V called upon the princes of the free territories to explain their religious convictions. A group of Reformers worked to write up the important statement, but Luther had been declared an outlaw after the Diet of Worms, so he could not go to Augsburg. Melancthon went instead, and continued to work on the document.

Article IV of The Augsburg Confession states that “To justify means ‘to declare righteous.’” The idea traces historically to this document, and increased sharply in theological importance from that time. McGrath reminds us,

“Whereas Luther consistently employed images and categories of personal relationship to describe the union of the believer and Christ... Melancthon increasingly borrowed images and categories from the sphere of Roman law” (McGrath, 238).

Indeed,

“Luther does not make the distinction between justification and sanctification associated with later Protestantism...” (Alister McGrath, 227).

Luther’s strong emphases on union with Christ in justification slipped to the background as the idea of an only counted righteousness increased. Luther’s health was poor and declining after Augsburg. He suffered from vertigo, fainting, Meniere’s disease, deafness, ringing in the ears, a cataract, and other ailments.

Luther died in 1546 and Melancthon 14 years later. Various controversies continued in the church. Finally, in 1577 Martin Chemnitz and others prepared The Formula of Concord, codifying Lutheranism once and for all. While agreeing with Luther in many things, the Formula quotes him selectively. It overrides Luther’s own view on justification. And so, “The great doctrine of justification by faith, so clearly taught by Luther,” in just one generation, was significantly modified. And this modified viewpoint is today the prominent understanding of justification in Protestant Christianity.

Ellen White writes,

The great principle so nobly advocated by Robinson and Roger Williams, that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight of by their descendants. The Protestant churches of America,--and those of Europe as well,--so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. Though a few faithful men arose, from time to time, to proclaim new truth and expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, were content to believe as their fathers had believed and to live as they had lived. (*The Great Controversy*, pp. 297-298).

Much remains for us to do. God is giving His church finishing truth. He will finish the Reformation. To be justified, as the Bible teaches it, is to be made righteous.

Presentations

Fremont MI SDA church 2021-03-27

Muskegon MI SDA church 2021-04-03

Nameless Network Internet 2021-04-04

Michigan Conference Campmeeting 2021-06-24

Here are a few lines that will be interesting to you if you have heard of the 1888 message and E.J. Waggoner or A.T. Jones.

E.J. Waggoner in *Christ our Righteousness*, chapter 9: "To justify means to make righteous or to show one to be righteous."

EJW: This accounting of faith for righteousness was not an empty form to Abraham, nor is it to us. Remember that the accounting is done by God, who cannot lie, yet who calls things that are not as though they were, by the power by which He makes the dead live. Abraham actually possessed righteousness. Faith works. "This is the work of God, that ye believe on Him whom He hath sent." "With the heart man believeth unto righteousness." 1 {1900 EJW, EVCO 296.1}

EJW: To declare righteousness is to speak righteousness. God speaks righteousness to man, and then he is righteous. The method is the same as in the creation in the beginning. "He spake, and it was." "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. {January 23, 1896 EJW, SITI 52.4}

EJW: The justice of declaring a sinner to be righteous lies in the fact that he is actually made righteous. Whatever God declares to be so, is so. And then he is made righteous by the life of God given him in Christ. The sin is against God, and if he is willing to forgive it, he has the right to do so. No unbeliever would deny the right of a man to overlook a trespass against him. But God does not simply overlook the trespass; he gives his life as a forfeit. Thus he upholds the majesty of the law, and is just in declaring that man righteous who was before a sinner. Sin is remitted sent away from the sinner, because sin and righteousness cannot exist together, and God puts his own righteous life into the believer. So God is merciful in his justice, and just in his mercy. {January 23, 1896 EJW, SITI 52.5}

ATJ: "Therefore being justified by faith." What do you say? [Congregation: "Amen."] Therefore being made righteous, being justified by faith, "we have peace with God." And I know it, don't you? We have peace with God. He says so. Then it is so. Even though it were not so. Then it is so. Even though it were not so, it is so after he calls those things that be not as though they were. We cannot understand it, but we can know it. I know it, and that is all I care to do. {February 24, 1893 ATJ, GCDB 381.6}

EJW: "The prophet rejoiced in the Lord, because God had clothed him with the garments of salvation, and covered him with the robe of righteousness. We are not to put on the robe ourselves. Let us trust God to do that. When the Lord puts it on, it is not as an outward garment merely; but he puts it right through a man, so that he is all righteousness." {March 10, 1891 EJW, GCDB 64.4}

The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that

will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. DA 347

Come Lord Jesus

Presentation 1: Still Here After All These Years. Why?

Larry Kirkpatrick

Michigan Conference Campmeeting Seminar 2021-06-23

The University Christian Movement, with offices at Interchurch Center, New York City, voted itself out of existence in 1968. On their door was posted this sign: “Gone out of business – didn’t know what our business was.”

God has assigned a vital mission to His church: to be Elijah the prophet, to be John the Baptist, to prepare the way for the Second Coming of Jesus. This assignment was given us in the 1840s. We are still here.

Why?

For a Bible answer to this kind of question, we should review a comparable Bible situation. In some places the Bible speaks of God’s people speeding the return of Jesus; in others, of their hindering and delaying God’s purposes. Today then is it possible to bring about a delay of God’s purposes? Look with me at a fascinating example today at Numbers, chapters 13 and 14.

Spying out the Land

Recall the story. Moses has led the people from their captivity in Egypt to the edge of the promised land. He is instructed by God to send a group to scout the land before the entry. One leader is chosen from each of the twelve tribes; they traverse the land, south to north and then back. Forty days pass. They return. Excitement is high; everyone is listening. Then... the report of the spies.

First, it’s show and tell. A tarp or blanket is laid out, and on it is piled the colorful and aromatic fruit of the land (vs 26). There is a cluster of grapes so large that it required two men and a pole to carry it. Pomegranates, figs, and more; the report is wonderful! Truly, “it flows with milk and honey!” All agree. But there are 12 reporting, and now they begin to share the reconnaissance about the local inhabitants. The people are many. The people are strong. The cities are large. They cities are fortified. Not only are the people strong, but some of the people are descendants of the Philistine giants!

A nervous chatter stirs among the people. A concern is rising. Caleb sees their furrowed brows, hears the uncertainty in their voices; he leaps into the discussion. “Let us go up at once,” he says, “and take possession, for we are well able to overcome it!” But ten of his fellow travelers raise now their voices. “We are not able,” they claim. Now they twist the story sharply, claiming even that the land devours its inhabitants. Yet there, before the camp assembled are tarps laden with grapes, pomegranates and figs. And now the assembly is told that all the men in the land are giants. Now they say that they themselves were like grasshoppers in comparison. This is high exaggeration. Leaving God out of the discussion, they are calculating as though all will need to be accomplished by force of arms.

The deed is done. Virtually the whole of the congregation has fallen under an influence of distortion. They are in a delusion. The reaction sets in, an all that night they cry and shout and weep. The next day is worse. It now seems as though everyone in camp is murmuring against Moses and Aaron, complaining, talking nonsense. The camp is in such a lather that they begin to say to each other that they would have been better off to have died in Egypt or in the wilderness. They see themselves as victims of God. They claim He was trying to kill their women and children. Finally, they even determine to return to Egypt, and they begin to appoint themselves new leaders.

In humiliation, Moses and Aaron fall to their knees before the assembly. Joshua and Caleb tear their clothes. They begin to speak to the people, whoever will hear: "It is an exceedingly good land." "If the Lord delights in us, then He will bring us into this land and give it to us." "Only do not rebel against the Lord, nor fear the people of the land, for they are our bread; their protection has departed from them, and the Lord is with us. Do not fear them." But the people are in a frenzy. They have lost their minds. Now under Satan's control, they rush about scooping up rocks to stone God's chosen leaders to death...

Divine Intervention and a Fateful Conversation

Satan is rejoicing but now God intervenes. The blinding whiteness of the divine glory appears at the tabernacle, and God starts a conversation with Moses. "How long will these people despise Me?" He asks, "How long will they not believe Me, with all the signs which I have performed among them?"

Thus begins the conversation which will decide their fate. God proposes that He disinherit them and start over with Moses, making a great nation with Moses instead. Moses responds with an appeal not to disinherit them, running seven long verses (13-19). Moses' appeal is, God, you are too powerful not to succeed. The nations will hear that You were unable to bring this people into the promised land. And consider Moses' next move. This is right on the money: Moses argues that God's character is right and that God should judge the people on that basis.

When God told His name to Moses (Exodus 33:13, 18-19; 34:5-7) the impression He made was indelible. God showed His way to Moses, caused His goodness to pass before Moses, and showed His name to Moses. To Moses He showed exactly who and what He was. Moses saw then that God's name, God's character, is built into His Ten Commandment law. You might have missed it; I might have missed it, Moses didn't miss it. He makes this His argument. See it at verses 14:18:

The Lord is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.

"Pardon the iniquity of this people, I pray," pleads Moses. God agrees. But His pardon will not be according to one part of His name but according to the whole of His name. If we sort the features of God's name mentioned in verse 8, we see five basic aspects. Here, in a list:

1. Merciful and gracious/keeping mercy for thousands
2. Longsuffering
3. Abounding in goodness and truth

4. Forgiving iniquity and transgression and sin
5. By no means clearing the guilty, visiting the iniquity of the fathers upon the children...

Here is a question: do we sometimes highlight certain features while not highlighting others? We tend to hear a great deal more about God's mercy and forgiveness than about His "by no means clearing the guilty," or His "visiting the iniquity of the fathers upon the children to the third and fourth generation."

Here is the problem: somehow we think God is being loving and kind when He is merciful and forgiving, but we are confused or troubled when He punishes the unrepentant guilty. Are we really accepting God's character, or picking and choosing certain elements and neglecting others?

If we are neglecting parts of His character, are we misrepresenting His character? God has one whole character; not just bits and pieces. We accept Him fully or we are not accepting Him.

I can only agree with something former editor of the *Adventist Review*, Herb Douglass wrote in His book, *The End*:

Regarding the end of the world and the return of Jesus, God has no contingency plans but to be true to Himself and to His way of dealing with sin as He has since the beginning of the great controversy (*The End*, p. 20).

Which is another way of saying that we accept all of the Bible, all of God's dealings with sin and sinners; that we are accepting all of God's character; that we desire and emulate all of His character, not just certain parts. We'll take the peas and the carrots and the squash and the lima beans--not just the cherry pie. And in the end, we'll agree that all these bits are as good as all the other bits.

If this is true, then we will not be surprised by how the wilderness journey worked out.

The Outcome

Let's return to the story where we left off. The spies have gone out, returned, and told a distorted version of the facts. The camp has rejected Moses' leadership, is electing new leadership, and is come to the point of stoning the faithful spies and Moses and Aaron. Then God intervened. God proposed dumping this unfaithful crew and starting over with Moses. Then Moses argued instead for God's being true to Himself and continuing to labor to bring Israel home to the land of promise.

So, here is what happens. God agrees! But He tells Moses plainly that He will not clear the guilty. The very leaders of Israel have conspired to replace God. Now God tells Moses that those rebels "certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it" (vs. 23). But God will see to it that Joshua and Caleb enter, because they had a different spirit and followed God fully.

The command is given. They are to break camp tomorrow and return back into the wilderness. And here where we get the 40 years, a year-for-a-day business. Here it is, at Numbers 14:26-35:

And the LORD spoke to Moses and Aaron, saying, "How long shall I bear with this evil congregation who complain against Me? I have heard the complaints which the children of Israel

make against Me. "Say to them, 'As I live,' says the LORD, 'just as you have spoken in My hearing, so I will do to you: 'The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above. 'Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in. 'But your little ones, whom you said would be victims, I will bring in, and they shall know the land which you have despised. 'But as for you, your carcasses shall fall in this wilderness. 'And your sons shall be wanderers in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness. 'According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection. 'I the Lord have spoken this. I will surely do so to all this evil congregation who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die.'"

Some have regarded the pronouncement of this sentence as strange, as not recommending God's love. But it was clearly God's plan to bring them into the land at that time. He knew the character of the men who would be chosen. So was this all a play? Or was it an actual delay caused by the decisions of His people?

Until they rebelled there was no guilt. But they spied out the land and then rejected God's plan to enter the land. In His judgment against them, He assigns them a year for each day. The children are not responsible for the unbelief of the adults. They will go in. But the adults are responsible. They will not go in. God will not clear the guilty. How much repentance did you read about in Numbers 14? Not very much!

Remember, they even said that they wished they had died in Egypt or in the wilderness (14:2). They are going to receive that wish. Is it such a strange thing that God would do this? Have we thought about what would have happened had they gone into the land and sought to conquer it?

What Would Have Happened

They were filled with unbelief. They demonstrated cowardice. How then could God manifest His power to subdue their enemies if they were deep in unbelief? They had not begun in unbelief but they worked themselves into a condition of unbelief. Most of what God had done to bring them into a position of belief had been thrown away in the influence of the spies and in the way they had nurtured unbelief.

He would remove their influence from Israel; they would die in the wilderness. Not because of God but because of themselves. They had manifested unbelief. They delayed their own entrance by choosing not to believe. In the space of less than two years God had done miracle after miracle for them. Think of it: the plagues of Egypt, the Passover, their deliverance, crossing the Red Sea, manna in the wilderness, and so on, up to this moment in time. But here they regressed. Indulging unbelief, they could not enter in. What God had nurtured, they had squandered.

Now a generation would die in the wilderness.

Yes, it is possible to delay God's purposes. There is no clearer Bible example than this one. You can study more about it in the New Testament book of Hebrews 3:7 to 4:13.

And what about Seventh-day Adventists? You may have heard these three short paragraphs before, from *Selected Messages*, vol. 1, pp. 68-69 (emphasis added):

Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they **would have** seen the salvation of God, the Lord **would have** wrought mightily with their efforts, the work **would have** been completed, and Christ **would have** come ere this to receive His people to their reward. 1SM 68

It was **not** the will of God that the coming of Christ should be thus delayed. God did **not** design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in 'because of unbelief' (Hebrews 3:19). Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. **It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.**(68-69).

We are still here after all these years. Why? Because, like Israel, we have manifested unbelief, worldliness, unconsecration, and strife among ourselves.

We have fought over matters that are clear. For example, the Scripture evidence is that primary church leadership in the Bible is always the responsibility of spiritually qualified males. Yet many among us have pressed and pressed for the ordination of women as pastors over congregations, even when we know the history of this and its connection with cultural changes in the 1960s and 1970s. We have addressed this in three General Conference sessions and today open rebellion continues. Strife in support of truth is approved, even demanded, but this is a matter that should be resolved by strong means if necessary.

We have manifested unconsecration by other worldly compromises. How many of us are following health principles we know to be sound applications of the Bible truth that our bodies are the temples of the Holy Spirit? How many of us are earnestly striving to give our bodies proper rest? How many of us are eating as we should? How many of us are drugging ourselves by what we drink? How many of us have anything remotely resembling an exercise plan? All of these are cases of unconsecration if we are not in earnest.

Then there is worldliness. What we watch, what we listen to, what we set our desires upon, in many cases are things we know are not right. How far will we go in worldliness? Then we wonder that it seems that God's power is missing in our own experience. Is it any wonder then that it is missing in the local church where we hold our membership?

And all these are manifestations of unbelief, the great master heading under which these sins, and murmuring, and rebellion fit also under.

And still it is true:

“Because of their unbelief and cowardice He could not manifest His power to subdue their enemies” (*Patriarchs and Prophets*, p. 391).

I say to you again, regarding the end of the world and the return of Jesus, God has no contingency plans but to be true to Himself and to His way of dealing with sin as He has since the beginning of the great controversy.

To repeat again the words of Herb Douglass:

One day good will triumph over evil--finally and irrevocably--by a specific, particular, historical act. . . . God will wait for the maturing of Christian character in a significant number of people as the chief condition determining those events which affect the time when probation for the world will close, and thus the time of the advent (*The End*, pp. 34, 65).

He will not close probation for the world until a significant portion of His remnant vindicates His government, proves that His way of life can be lived on earth, and proclaims a credible witness to all nations (*Ibid.*, p. 73).

Is it not true that today when someone says that we cannot overcome, theirs is an echo of the ten spies who said that they could not overcome then? Is it not true that when we teach that our message and mission is in all practical aspects identical to that of other denominations, we are like the spies who said, “let us select a leader and return to Egypt” (Numbers 14:4)? When we say that we can’t do evangelism right now “because covid,” isn’t it true that we are like that congregation in the wilderness complaining that God has given us an impossible task?

Successful Entry Awaits

Friends, we’ve been called to success. If the Lord delights in us, He will bring us into success in living and giving the third angel’s message.

It seems fitting to turn again to Jesus. He was leading Israel in the wilderness years, but were there also times in the gospels when Jesus was hindered in achieving what He desired to by the spiritual condition of the people? For example, upon Jesus’ return to Nazareth. Matthew 13:58 tells us that “He did not do many mighty works there because of their unbelief.” Mark, referring to the same situation, writes that “He could do no mighty works there, except that He laid hands on a few sick people and healed them” (Mark 6:5).

We see then that even in Jesus first-coming ministry at times He was hindered by the unbelief of the people. A famous Michigander once said, “If you think you can or think you can’t, you’re right.” But in spiritual matters, it is similarly true, that if you think He can or He can’t, you’re right, because the opposite of unbelief is faith, and how many times did Jesus say, “according to your faith be it unto you”?

Jesus is waiting with longing desire for us to regroup and team with him to draw hearts to himself through the special end-time message He has assigned us. It is accurate to say that, “The Adventist mission is to remove the conditions that keep Jesus waiting” (*The End*, p. 19).

We are not still here after all these years not because God is dilly-dallying, but because we have done that. Tomorrow we will begin to address some theological specifics.

Presentations:

Fremont MI SDA church 2021-05-08

Muskegon MI SDA church 2021-05-08

Michigan Conference 2021 Campmeeting 2021-06-21

Numbers Chapters 13-14 Outline

13

- 1-2 God tells Moses to send the spies
- 3-16 Spies named
- 17-20 Moses' instructions to the spies
- 21-25 Description of the carrying-out of the mission
- 26-33 **The spies return; 10 of the 12 give a bad report**
 - 26 Mission is accomplished
 - 27-29 The verbal majority report (hearers become agitated)
 - 30 The verbal minority report
 - 31-33 The majority report extended, becomes seriously distorted

14

- 1-10 **The camp reacts to the report**
 - 1 All the congregation spends night weeping and crying
 - 2 All the congregation complains against Moses and Aaron
 - 3 Why is God trying to kill us? Better to have died in Egypt
 - 4 Moses rejected as leader; move to return to Egypt
 - 5 Moses and Aaron fall on faces before all the assembly of the congregation
 - 6 Joshua and Caleb tear their clothes
 - 7-9 Joshua and Caleb speak to all the congregation, plead for them to trust God and enter
 - 10 Camp decides to stone Moses and Aaron; God appears
- 11-19 **God intervenes and Moses intercedes for the people**
 - 11 God notes the congregation's rejection and unbelief
 - 12 God proposes disinheriting the people and starting over with Moses and Aaron
 - 13-19 Moses' arguments:
 - 1. The nations will say God was not able to bring them up (13-16)
 - 2. Forgive the people but visit their iniquity upon them (17-19)
- 20-25 **God pardons (according to Moses' word) but instructs Israel to break camp and reenter the wilderness**
- 26-35 God delays Israel's entry, sentencing them to 40 years wandering, but promises the entry of the next generation
- 36-37 Spies who "made all the congregation complain" die of the plague "before the Lord." Afterward, others to die in the wilderness
- 38 Joshua and Caleb remain alive
- 39-45 Rebellious invasion attempt fails
 - 39 Moses tells the people God's decision
 - 40 People admit their sin, decide to "obey" by attacking Ai
 - 41-43 Moses tells them not to go up
 - 44-45 They attack without Moses or the ark. They are repelled

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years" (Ellen G. White, Manuscript 4, 1883).

All New Testament Occurrences

SIN/SINS

Matthew	1.21; 3.6; 5.29-30; 9.2, 5-6; 12.31; 18.6, 8, 9, 15, 21; 26.28
Mark	1.4-5; 2.5, 7, 9-10; 3.28; 4.12; 9.43, 45, 47
Luke	Luke 1.77; 3.3; 5.20-21, 23-24; 7.47-49; 11.4; 17.3-4; 24.47 Acts 2.38; 3.19; 5.31; 7.60; 10.43; 13.38; 22.16; 26.18
John	John 1.29; 5.14; 8.7, 11, 21, 24, 34, 46; 9.34, 41; 15.22; 16.8-9; 19.11; 20.23 1 John 1.7-9; 2.1-2, 12; 3.4-6, 8-9; 4.10; 5.16-18 Revelation 1.5; 18.4-5
Paul	Romans 3.9, 20, 25; 4.7-8; 5.12, 13, 20, 21; 6.1, 2, 6, 7, 10-18, 20, 22, 23; 7.7-9, 11, 13, 14, 17, 20, 23, 25; 8.2-3, 10; 11.27; 14.23 1 Corinthians 6.18; 7.36; 8.12; 15.3, 17, 34, 56 2 Corinthians 5.21; 11.7 Galatians 1.4; 2.17; 3.22 Ephesians 1.7; 2.1; 4.26 Colossians 2.11 1 Thessalonians 2.16 2 Thessalonians 2.3 1 Timothy 5.22, 24 2 Timothy 3.6 Hebrews 1.3; 217; 3.13; 4.15; 5.1, 3; 7.27; 8.12; 9.7, 26, 28; 10.2-4, 6, 8, 11-12, 17-18, 26; 11.25; 12.1, 4; 13.11
James	1.15; 2.9; 4.17; 5.15, 20
Peter	1 Peter 2.22, 24; 3.18; 4.1, 8 2 Peter 1.9; 2.14
Jude	

TRANSGRESS*

Matthew	15.2-3, 28-29
Mark	15.28
Luke	Luke 15.29; 22.37 Acts 1.25
John	2 John 9
Paul	Romans 2.27; 4.15; 5.14 Galatians 2.18; 3.19 1 Timothy 2.14 Hebrews 2.2; 9.15
James	2.9, 11
Peter	
Jude	

INIQUITY

Matthew	
Mark	
Luke	Luke 13.27 Acts 1.18; 8.23
John	
Paul	1 Corinthians 13.6 2 Timothy 2.19
James	3.6
Peter	2 Peter 2.16
Jude	

EVIL

Matthew	5.11, 37, 39, 45; 6.13; 7.11; 9.4; 12.34, 35, 39; 15.19; 20.15; 24.48; 27.23
Mark	3.4; 7.21;-23; 9.39; 15.14
Luke	Luke 6.9, 22, 35, 45; 7.21; 8.2; 11.4, 13, 29; 16.25; 23.22 Acts 17.5; 19.1, 9, 12-13, 15-16; 23.5, 9; 28.21
John	John 3.19-20; 5.29; 7.7, 15; 18.23 1 John 3.12 2 John 11 3 John 11 Revelation 2.2
Paul	Romans 1.19, 30; 2.9; 3.8; 7.8, 19, 21; 9.11; 12.9, 17, 21; 13.3-4; 14.16-20; 16.19; 1 Corinthians 5.13; 10.6, 30; 13.5; 15.33 2 Corinthians 6.8; 13.7 Galatians 1.4 Ephesians 4.31; 5.16; 6.13 Philippians 3.2 Colossians 3.5 1 Thessalonians 5.15, 22 2 Thessalonians 3.3 1 Timothy 6.4, 10 2 Timothy 3.14, 18 Titus 1.12; 2.8; 3.2 Hebrews 3.12; 5.14; 10.22
James	1.13; 2.4; 3.8, 16; 4.11, 16
Peter	1 Peter 2.1; 3.9-12, 17; 4.4 2 Peter 2.10, 12
Jude	8, 10

My Choice / His Power

VERSES	WHO	WHAT	NOTES
2:5	You	Let this mind be in you	Command
2:6-11	Jesus	in the form of God equal with God emptied himself take form of <i>doulos</i> come in the likeness of men Jesus is Lord, to the glory of God the Father	to death of the cross God exalted Him A name above every other at name, bow every tongue confess
2:12	You	Therefore As you have always obeyed Work out our own salvation with fear and trembling for	How to do command Be emptied of our cultivated sins
2:13	Jesus	It is God works in you to will and to do for His good pleasure	I am in the form of man but I become a partaker of the divine nature

My Choice / His Power

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HANDOUT Come Lord Jesus 4: When Lutherans decided to Improve on Luther

A Timeline

1483	Birth of Luther
1497	Birth Philip Melancthon
1516	Erasmus' translation of the Greek New Testament (REPUTATUM to IMPUTATUM)
1517	Luther's 95 Theses
1518	Luther calls Philip Melancthon to professorship at Wittenberg
1521	Diet of Worms ("Unless I am convinced by Scripture... I cannot and will not retract")
1521	Luther excommunicated by pope Leo X
1522	Birth Martin Chemnitz
1530	Augsburg Confession (principle author Philip Melancthon) Justification forensic
1531	The Apology of the Augsburg Confession
1545-1563	Roman Catholic Church Council of Trent
1546	Death Martin Luther (health had been in decline for 20 years)
1560	Death Philip Melancthon
1577	Formula of Concord (principle authors Martin Chemnitz and Jakob Andrea)
1580	Book of Concord
1586	Death Martin Chemnitz

The great doctrine of justification by faith, so clearly taught by Luther, had been almost wholly lost sight of; and the Romish principle of trusting to good works for salvation, had taken its place (*The Great Controversy*, 253).

The Formula of Concord not only marked the ending of an important series of controversies in the Lutheran church immediately after Luther's death; it also marked the victory and consolidation of of the critique of Luther from within Lutheranism itself. Luther's concept of justification, his concept of the presence of Christ within the believer, his doctrine of double predestination, his doctrine of *servum arbitrium*—all were rejected or radically modified by those who followed him. (McGrath, 248).

Whereas Luther consistently employed images and categories of personal relationship to describe the union of the believer and Christ... Melancthon increasingly borrowed images and categories from the sphere of Roman law (McGrath, 238).

Luther does not make the distinction between justification and sanctification associated with later Protestantism... (Alister McGrath, *Justitia Dei*, 227).

E.J. Waggoner in *Christ our Righteousness*, chapter 9: "To justify means to make righteous or to show one to be righteous."

EJW: This accounting of faith for righteousness was not an empty form to Abraham, nor is it to us. Remember that the accounting is done by God, who cannot lie, yet who calls things that are not as though they were, by the power by which He makes the dead live. Abraham actually possessed righteousness. Faith works. "This is the work of God, that ye believe on Him whom He hath sent." "With the heart man believeth unto righteousness." 1 {1900 EJW, EVCO 296.1}

EJW: To declare righteousness is to speak righteousness. God speaks righteousness to man, and then he is righteous. The method is the same as in the creation in the beginning. "He spake, and it was." "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. {January 23, 1896 EJW, SITI 52.4}

EJW: The justice of declaring a sinner to be righteous lies in the fact that he is actually made righteous. Whatever God declares to be so, is so. And then he is made righteous by the life of God given him in Christ. The sin is against God, and if He is willing to forgive it, He has the right to do so. No unbeliever would deny the right of a man to overlook a trespass against him. But God does not simply overlook the trespass; He gives His life as a forfeit. Thus He upholds the majesty of the law, and is just in declaring that man righteous who was before a sinner. Sin is remitted sent away from the sinner, because sin and righteousness cannot exist together, and God puts His own righteous life into the believer. So God is merciful in His justice, and just in His mercy. {January 23, 1896 EJW, SITI 52.5}

AT Jones: "Therefore being justified by faith." What do you say? [Congregation: "Amen."] Therefore being made righteous, being justified by faith, "we have peace with God." And I know it, don't you? We have peace with God. He says so. Then it is so. Even though it were not so. Then it is so. Even though it were not so, it is so after He calls those things that be not as though they were. We cannot understand it, but we can know it. I know it, and that is all I care to do. {Feb. 24, 1893 GCDB 381.6}

EJW: "The prophet rejoiced in the Lord, because God had clothed him with the garments of salvation, and covered him with the robe of righteousness. We are not to put on the robe ourselves. Let us trust God to do that. When the Lord puts it on, it is not as an outward garment merely; but He puts it right through a man, so that He is all righteousness." {March 10, 1891 EJW, GCDB 64.4}

EGW DA 347: The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, cannot receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.

Table of Selected Ideas, Themes and Phrases

ML Andreasen, *The Sanctuary Service*, “The Last Generation” Chapter

Larry Kirkpatrick, <http://GreatControversy.org/resources/ml-andreasen/selected-ideas-themes-phrases>

ML Andreasen *The Sanctuary Service*, “The Last Generation” Chapter (pp. 299-321 by paragraph)

	“The Last Generation”	Vindicate	Demonstrate	Necessary Depend	Court Terms	Sanctuary	Holy	Vic-Bible Verses and passages
0102		1	3	XMG			2	1 Ro 8:19
03						1	10	1 Th 5:23; He 12:14; 1 Th 4:3
Forgiveness and Cleansing								
04							1	2
0506								
0708			1	G			9	1 Co 1:2; 2 Co 1:1; He 3:1
0910	1		4	GGLG			1	7 Re 14:12
1112								He 11:37-38
13			2	GG		1		
Rebellion in Heaven								
14	2	2	1	G	1		1	Is 14:12-14
1516								John 8:44; Ez 28:2
1718								Re 12:7-9
19								
Satan’s Demonstration								
20			2	SS				
2122			3	SSS	1			
2324			3	SSS				
25								Ez 28:14
Lucifer								
26						6	1	Ez 28:12
2728								Re 14:18; 16:5; 7:2; Ez 28:12
2930							1	Ps 40:8
3132			2	XX				1 Re 12:17

“The Last Generation”		Vindicate	Demonstrate	Necessary Depend	Court Terms	Sanctuary	Holy	Vic-Bible Verses and passages	
God’s Demonstration									
3334	1		1	G			3	1	Re 14:12
3536	2		2	GG	1				
3738	2		1	G					Ja 5:11; Job 1:5-6
Job’s Test									
3940									Job 1:6, 20-22
4142									Job 2:10
4344					1				Job 2:3
4546	1		1	G				1	
47	1	1							
God’s Government on Trial									
48									3
4950					2				7
5152	1		2	GG	2				
The Last Generation									
5354	2		2	GG				1	Re 13:15
5556			1	G		2	1		Ps 91
5758	1		1	G		2			
The 144,000									
5960	2	1	2	GG					Re 7:6-17; 14:4; EW 19; Re 7:15; 3:21
6162					1				John 1:4
6364									John 1:11; Is 43:10, 12
6566						4	2		Is 33:13-16
16		5	34	8	17	16	32	14	

Court Terms, e.g.

Case
 Court
 Evidence
 Rules
 Charges
 Clear His name

“Evidence” References

G = 21 (God)
 M = 1 (Man)
 X = 3 (Christ, using X for Greek chi)
 L = 1 (The last generation)
 S = 8 (Satan)

Holiness and Like Terms

Holiness
 Sanctify
 Hagios
 Holy
 Sanctification

Reflection

For forty years a certain class Adventist scholars has attacked ML Andreasen and “Last Generation Theology” (LGT) as an error and aberration. Andreasen’s chapter, “The Last Generation,” found in his book *The Sanctuary Service*, has been represented as teaching heretical views. Its critics are usually guilty of making ill-supported charges.

Some call the aberrant version of Adventism promoted by those attacking Andreasen’s work the “Knight-Whidden Narrative” (or “KWN”). (The writings of George Knight and Woodrow Whidden are the most widely distributed examples of this material.) KWN adherents advocate a denatured version of Adventism in which the significance of the sanctuary system and distinctive elements of present truth have no substantial bearing on the plan of salvation. If KWN proponents had their way, the message of the Adventist church would be reduced to a niche, boutique version of evangelicalism.

The above table reviews every paragraph of Andreasen’s chapter, revealing many important themes and ideas. Any fair review of Andreasen’s chapter should arise from facts rather than opinions. For example, in 34 references to what is being demonstrated in the great controversy between Christ and Satan, the overwhelming majority of references are to what God and Christ are doing. Just two references (occurring in paragraphs 1 and 10) more directly emphasize God’s demonstration through the last generation of Christians.

Another point of interest is the idea of vindication. According to Andreasen, God’s vindication of Himself is accomplished in part through the faithfulness of His saints. Their faithful response to His loving initiative, in the power He provides, while not atoning for sin, has part in vindicating His solution to the sin problem. But KWN polemicists have represented Andreasen’s viewpoints in the most uncharitable light. They represent Andreasen as teaching that the saints somehow vindicate God independently of God. Andreasen, consistently with Scripture, represents the faithful as acting cooperatively with God, yet not in any way earning their salvation.

The Knight-Whidden Narrative urges that the case for LGT is created by taking Ellen White statements out of context, and that it is not based on the Bible. In the chapter here analyzed, Andreasen makes a case using many dozens of explicit Bible verses. The chapter includes one reference to an Ellen White quote but it is tangential to his main argument.

KWN advocates have for years represented the sanctuary such that its significance is diminished. Features of Bible understanding including the seal of God and the close of probation have been minimized, if not erased. Andreasen, in contrast, makes a special point of looking at the Bible against the backdrop of the sanctuary understanding. In the introductory and closing paragraphs of his chapter, he unmistakably highlights the significance of the sanctuary. He emphasizes the theme of personal holiness.

Could it be that belief in the possibility of holiness and victory over sin is the root of opposition to “Last Generation Theology”?

Last Generation Theology upholds the legitimacy of the Seventh-day Adventist understanding of the Bible sanctuary. It says “No” to diminishing the Bible truth entrusted to us, and seeks to lift high the banner of Jesus’ present truth. All that it actually is, is undiminished Adventism, an Adventism that takes seriously the Bible teaching of the heavenly sanctuary and its kindred truths. 2019-09-07

Come Lord Jesus

Presentation 5: Heppenstall versus Andraesen on the Atonement

Larry Kirkpatrick

Michigan Conference Campmeeting Seminar 2021-06-25

What is the Atonement?

What is the Atonement? When Adam and Eve were created they were at peace with Him. But they sinned. Then God reached out and provided a means of reconciliation--a means of atonement. From Genesis to Revelation the Bible tells the story of the atonement.

After God's people apostatized from Him, He let down a ladder to make a way of return, providing a means for their sins to be covered--to return again to oneness with Him.

Their sin meant they had to be removed from the Garden of Eden. But God made a promise. God Himself--Jesus of the Godhead--would step down into His creation. He would be born into the human race; He would be the Seed of the woman.

Jesus, in the flesh of humans, would live a life of complete victory over sin, and die on the cross for us. His life would be a perfect and victorious sacrifice in place of our life. He never sinned; His blood was shed for us; He is our elder brother and our representative, and, He is God. On the cross He was wounded for our transgressions, He was bruised for our iniquities, and by His stripes--the punishment wages of our sins--we are healed. Jesus' death for us, the Father's acceptance of His life as sacrifice for us, enables Him to transform us by the power of the Holy Spirit. Sin is removed, and we live as people in whom God's resurrection power is operative.

But the benefits of Jesus' death for us does not stop there. He transforms all who choose to receive His life into their own life. The book of Romans shows that Christ is the end, the *telos*, the goal of the law for righteousness, to everyone who believes (Romans 10:4). That is, as Romans 3:4 tells us, when this is all over, God will be justified in His words, and overcome when He is judged. How God deals with the sin problem will show the universe that He was right in His claims and Satan was wrong in his claims. Jesus will return and reclaim all who choose Him. He will resurrect them. Many will live again, and some living in the last hour will be translated in a moment. They will be changed without seeing death. Jesus will produce a people described in the book of Revelation as living with neither deceit nor fault before Gods throne.

The earliest sacrificial offering we find in the Bible is a burnt offering. Abel offered it in Genesis 4:3-5. The first offering described in the book of Leviticus is the burnt offering (Leviticus 1). The entire offering was consumed on the altar, with no part eaten by the priests. It signified entire consecration, holding nothing back. Most of the other offerings were mandatory, but the burnt offering was voluntary. This kind of offering, in a special sense, represents Christ.

Yom Kippur and the Daily and Yearly Services

God revealed a rich understanding of sin and salvation to us through the sanctuary system. The camp was arranged in a square, with the twelve tribes camped in sequence round the square. In the center of the camp was the sanctuary. The sanctuary was where those who had gone astray became reconciled to God. At the west end of the compound stood the altar of sacrifice, where the animals were slain. At the east end was the tabernacle, or tent, with holy and most holy places. In the most holy stood the ark of the covenant, with God's law inside and the mercy seat above. Above that, the visible presence of God glowed in the shekinah.

The sanctuary system consisted of two rounds of ministry: the daily and the yearly.

When an individual sinned at any time during the year, and repented, he was directed to bring an animal to be sacrificed at the altar at the east end of the courtyard. The priest might say, "I am sorry that you have sinned, as I am sure you are sorry. God, however, has made provision for the forgiveness of sin. You have brought an offering. Place your hands on that offering and confess your sin to God. Then kill the innocent lamb, and I will take the blood and make atonement for you. The lamb you are killing is symbolic of the Lamb of God who takes away the sin of the world. The Messiah is to come and give His life for the sin of the people. Through His blood you are forgiven. Go, and sin no more."

That was the daily round. But the conclusion of that ministry came with the yearly round--yom kippur, the Day of Atonement, literally, the day of covering.

The high priest first offers a sin offering and a ram as a burnt offering for himself.

When the high priest went into the most holy on the day of atonement, he went in as the representative of the people. In him, Israel appeared before the Lord to give account of the sins of the year. The record of these sins appeared on blood on the altar of burnt offering and in the holy place. With the arrival of the day of atonement, the day of reckoning had come, the day of judgment, when all sins were to come in review before the Almighty. The high priest appears in God's presence, while the veil of incense shields him. For the first time that year, sin is brought before God in the most holy. The high priest sprinkles the blood of the bullock "upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times," and receives "atonement for himself, and for his house." (Leviticus 16:14, 11).

He is clean. Whatever sins he is identified with, whatever sins he is responsible for, have in figure been transferred to the sanctuary. He is clean; but the sanctuary is not. (That will happen with the goats.)

So far, what has been accomplished is this: the high priest in his representative capacity has appeared before God and the law. He has acknowledged his sins and sprinkled the blood. It is as if the law has asked, "Have you sinned?" The high priest has answered, "I have sinned, and I have confessed my sins." The law replies, "The wages of sin is death. I have no choice but to demand life." The high priest replies, "I have brought the blood of the victim. Accept it." The blood is sprinkled on the mercy seat. A substitute has been accepted instead of the sinner. On this substitute the sin has been placed; it has been made sin, and as such has died. It has paid the penalty for transgression. It has died in the sinner's place and for sin. It has paid the debt due because of sin.

The hands were placed on the victim's head, transferring sin to the victim. The victim dies with guilt on his head, dies for sin. Thus Christ took our sins upon Himself and was made sin. Being made sin, He must die; for the wages of sin is death.

But Christ died not only as a substitute for the sinner, but as the Sinless One. Taking our sins upon Himself, He ought to die; the law demanded it. But personally Christ had not sinned. He was sinless; yet He died. The death of the sinner satisfies the claim of the law. The death of the Sinless One provides the ransom and frees the sinner from death.

Included in the yearly round was the bringing of the two goats. Leviticus 16:7-10:

He shall take the two goats and present them before the Lord at the door of the tabernacle of meeting. Then Aaron shall cast lots for the two goats: one lot for the Lord and the other lot for the scape goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer it as a sin offering. But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make atonement upon it, and to let it go as the scapegoat into the wilderness.

Leviticus 16:15 and 16 show that it is the blood of the Lord's goat that makes atonement. The offerings the high priest made for himself cleared him to officiate. But now the Lord's goat is slain and the high priest reenters the sanctuary with its blood. Verse 16 says, "So he shall make atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins. . ."

Only when atonement has been completed in the most holy place does the priest come out and lay his hands on the other goat, the azazel, the live goat, the goat representing the instigator of sin. In vs. 21 he lays hands on its head and confesses all the sin of Israel back onto that goat. That goat is now the only dirty, sin-laden thing in the camp. The people are clean, the sanctuary is clean, and now the high priest is clean. All the sins which Satan tempted the people to commit are now back on the head of Satan, but not to atone, for that is already accomplished. All that remains is the removal of all this sin from the camp via the goat, and its death in the wilderness.

The Part of the People

The high priest represented all Israel, but as a group the people were engaged in the whole plan. Throughout the year, they brought their sacrifices and were forgiven. On the day of atonement the people were especially engaged. Someone from the congregation brought the two goats that the high priest received (16:5); it was also some member of the congregation who led the azazel goat out of the camp (vs. 21-22, 26). But there is more.

Verses 29-34 especially show us that the congregation, were deeply interested and actively involved. They were to afflict their souls through the day as the high priest carried out his duties. The people were not indifferent during this event; the whole community was invested in it. This was the cleansing of the camp. Every single member of the community had sinned through the year, and all were deeply interested in having their sins removed from the camp. Even one person's sins, not removed, would leave the camp tainted with sin. Everyone had a stake in this.

This was not a theoretical operation; there was an actual purging of sin. Remember, this is the yom kippur, the day of covering. Kippur (covering) is an interesting word in Hebrew. This word is seen in several other places too. Proverbs 16:6 KJV provides an example: “By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil.”

Isaiah 6:7 NKJV: “Behold, this has touched your lips; your iniquity is taken away, and your sin purged.”

Isaiah 27:9 KJV: “By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin.”

The word kippur, that is, kaphar, means to cover, that is, to address, to deal with, to purge, to remove. Yom Kippur, the Day of Atonement, is the day of the removal, the purging, of sin.

All through the year the high priest has carried Israel on his shoulders. The names of six tribes were inscribed on each shoulder stone (Exodus 28:9-12). All year he has carried the names of the 12 tribes in the 12 stones on his breastplate (Exodus 28:15-21, 29). The whole community is involved all year, all the time. All the priests who served throughout the year were included as if they were the high priest himself; they served as His adjutants, his assistants and helpers. Yom Kippur is a community event, the culmination of the year. Every member of the congregation is involved all year long. Likewise, every Christian is involved in the final, ultimate cleansing of the heavenly sanctuary by Jesus. All the human high priests represented Jesus making the final atonement.

Jesus does not recruit apostles and disciples to sit and watch and wait. We have a mission. We are to live this trusting relationship with God and we are to give. We are to pass on this way of life, this invitation to holiness and fulfillment available only through Jesus our great high Priest.

The atonement is the part of Christianity that has to do with the life of Jesus, the death of Jesus, the blood, the character, and the restoration of the image of God in those who receive Him. It is the transformative part. It is the removal of sin and reception of righteousness part. There is no gospel without the atonement. This is that part which God’s adversary most desires that we not understand.

Heppenstall versus Andreassen

We have refreshed ourselves concerning what the atonement is. But there are, today, differing views in the church about the atonement. What’s more, we trace these views to two contrasting figures in Adventist history: ML Andreassen, and Edward Heppenstall.

Milian Lauritz Andreassen was born in 1876 and died in 1962. Edward Heppenstall was born in 1901 and died in 1994.

Both had theological training, both were born in Europe, both emigrated to America, both taught at the Seventh-day Adventist Theological Seminary, both were significant writers and speakers, and both addressed, in particular, the Atonement.

These are prominent figures who taught thousands of ministers at the seminary and thousands of members through books and writings. Every religious group has prominent teachers who shape in some

measure the thought of the broader church. And all it takes is a single generation to significantly change a teaching. No two individuals had a greater impact on Adventist thought in the last century than these two men.

Andreasen is known especially for his book *The Sanctuary Service*, which makes a detailed examination of the Bible teaching on the sanctuary. In particular, his chapter near the end of that book titled, "The Last Generation," has stimulated Jesus-loving Seventh-day Adventists since that book's publication in 1937.

But Heppenstall was another highly influential figure. He also wrote books, including *Our High Priest*, and *The Man who Was God*, in which he addressed many of the same pieces.

Carefully reviewing these writings, we can contrast Heppenstall's with Andreasen's position.

Pivotal in the entire question of the atonement is one's anthropology--one's view of the nature of man, of what is possible. Heppenstall describes what he regards as an innate fallen condition which we cannot change. He teaches that we are born with original sin, original guilt. Therefore, humans can have no substantial part in God's work of atonement. The activity that human free will plays can have almost no part in Heppenstall's thought about the atonement. Here are some important sample statements describing Heppenstall's view of human nature and sin:

This state of sin into which all men are born is called original sin—not in the sense of inherited guilt, but of an inherited disposition to sin.(TMWIG 107)

Original sin is not per se wrong doing, but wrong being.(TMWIG 122)

He [Jesus] could not have been born in a state of sin as we are.(TMWIG 144)

He [Jesus] had not the slightest trace of personal guilt that would come from being born into a state of sin or from remorse over some sin committed.(TMWIG 146)

Although Heppenstall denies that when he says we are born with original sin he means that we receive inherited guilt, he says (in the very same book!) that humans are born in a state of sin and that being born in a state of sin means having personal guilt, and that therefore Jesus could not be born like we are because He cannot be born with guilt. Heppenstall's position is in error.

The biblically correct position is that of ML Andreasen. Andreasen gives human free will a balanced role. There are choices that God makes and there are choices that man makes. Listen to what Andreasen says about sin and free will:

Satan has no power--and never had--to make any man sin. He can tempt, he can seduce, he can threaten; but he cannot compel. . . . Through the last generation of saints God stands finally vindicated. Through them He defeats Satan and wins His case. They form a vital part of the plan of God. They go through terrific struggles; they battle with unseen powers in high places. But they have put their trust in the Most High, and they will not be ashamed. They have gone through hunger and thirst, but the time shall come when 'they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.' Rev. 7:16, 17.(TSS 295)

Andreasen, in harmony with the Bible, sees sin primarily as chosen actions.

Forgiveness operates after transgression, when the damage has already been done. True, God forgives the sin, but it would have been better had the sin not been committed. For this, the keeping power of God is available. To forgive the transgression after it has been committed is wonderful; but it is not enough. There must be a power to keep from sinning. 'Go, and sin no more' is a possibility of the gospel. But to 'sin no more' is sanctification. This is the eventual goal of salvation. The gospel is not complete without it. We need to enter with Christ into the most holy. Some will do this. They will follow the Lamb whithersoever He goeth. They will be without spot or wrinkle. 'They are without fault before the throne of God' Rev. 14:5. By faith they enter the second apartment.(TSS 49)

Again, Heppenstall views justification as forensic.

When Paul speaks of righteousness which is by faith, he is not thinking in terms of righteousness in man, but of their legal standing before God. . . . 'Justify' never means in Scripture to pour the quality of righteousness into someone, but to establish righteousness forensically, or to make righteous by an act which is entirely outside man.(TSOA, fn 136)

Andreasen says a great deal more about personal holiness, sanctification, imparted righteousness.

After awhile the woman repents, seeks God earnestly, and receives forgiveness. In the day of judgment—or as in the type on the Day of Atonement,—her sin is blotted out, and even the record is no more. She stands before God as though she had never sinned; she is clad in a robe pure and white, she is a new creature in Christ Jesus. . . . What has happened? The death penalty which hung over her has been removed. Christ has died for her, died in her place. He has taken upon Himself the punishment which was due her. He has suffered for her sake, and by His stripes she has been healed. The old life is a thing of the past. She is a new creature. Christ has taken her sins with Him into the grave; there He paid the penalty; there He made 'an end of sin'; and there, through death, He destroyed 'him that had the power of death, that is, the devil.' . . . When she, by the grace of God, gave up her sin, when she received forgiveness and *cleansing*, when she heeded the admonition, 'Go, and sin no more,' sin came to an end; there was no more sin, no more uncleanness, no more transgression, it had all vanished. Christ had done a complete work. . . . What happened in this supposed case happens in the case of every truly converted person; Christ takes entire charge. He takes the sin and its punishment, He forgives and cleanses, He creates a new heart and mind, and the sinner becomes an entirely new creature.(TSS 203-204)

Heppenstall focuses on Jesus to the exclusion of the believers Jesus came to save. Andreasen emphasizes the experience of believers in demonstrating the power of God.

Heppenstall's work suggests a kind of regimented theological thinking typical of some Europeans. There is a set of ideas usually emphasized in an almost traditional way. Meanwhile, although Andreasen was born in Scandinavia, his work seems more rooted in original Bible exploration. It's character is less tradition-constrained, and more American in outlook, not ruled by theological orthodoxy. Andreasen's reasoning is mostly inductive (from the specific to the general), while Heppenstall's is mostly deductive (from general to specific).

One of the starkest theological differences between Heppenstall and Andreason is the question of demonstration and vindication.

Heppenstall's view, which he addresses over and over, surely in conscious response and as a counter-view to Andreason, is that humans play no substantial part in whatever demonstration God is making.

The full account God makes of His character and administration of the universe is independent of man's vacillation. Always there is a transcendent factor about the work of the Godhead in the heavenly sanctuary that must never be reduced to Christian experience, however important that may be. The successful accomplishment of the purpose of God from the throne room makes possible the eradication of sin and Satan and the establishment of the kingdom of God. Nothing else will.(OHP 23)

Heppenstall says that God makes a "full account" that is "independent" of humans. Thus, Heppenstall utterly cuts off humans, the one kind of creature whom God made in His own image, from any substantive participation in His vindication plan. God is transcendent, but Heppenstall seems determined to remove all human components from the salvation plan.

In contrast, Andreason speaks of God calling His people to the front in demonstration of His divine power to transform humans. In the following extended quote Andreason uses the word "demonstration" five times:

Sin, like some diseases, leaves man in a deplorable condition—weak, despondent, disheartened. He has little control of his mind, his will fails him, and with the best of intentions he is unable to do what he knows to be right. He feels there is no hope. He knows that he has himself to blame, and remorse fills his soul. To his bodily ailments is added the torture of conscience. He knows that He has sinned and is to blame. Will no one take pity on him?

Then comes the gospel. The good news is preached to him. Though his sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. All is forgiven. He is 'saved.' What a wonderful deliverance it is! His mind is at rest. No longer does his conscience torment him. He has been forgiven. His sins are cast into the depths of the sea. His heart wells with praise to God for His mercy and goodness to him.

As a disabled ship towed to port is safe but not sound, so the man is 'saved' but not sound. Repairs need to be made on the ship before it is pronounced seaworthy, and the man needs reconstruction before he is fully restored. This process of restoration is called sanctification, and includes in its finished product body, soul, and spirit. When the work is finished, the man is 'holy,' completely sanctified, and restored to the image of God. It is for this DEMONSTRATION of what the gospel can do for a man that the world is looking.

In the Bible both the process and the finished work are spoken of as sanctification. For this reason the 'brethren' are spoken of as holy and sanctified, though they have not attained to perfection. (1 Cor. 1:2; 2 Cor. 1:1; Heb. 3:1.) A glance through the Epistles to the Corinthians will soon convince one that the saints there mentioned had their faults. Despite this, they are said to be 'sanctified' and 'called to be saints.' The reason is that complete sanctification is not the work of a day or of a year but of a lifetime. It begins the moment a person is converted, and continues

through life. Every victory hastens the process. There are few Christians who have not gained the mastery over some sin that formerly greatly annoyed them and overcame them. Many a man who had been a slave to the tobacco habit has gained the victory over the habit and rejoices in his victory. Tobacco has ceased to be a temptation. It attracts him no more. He has the victory. On that point he is sanctified. As he has been victorious over one besetment, so he is to become victorious over every sin. When the work is completed, when he has gained the victory over pride, ambition, love of the world--over all evil--he is ready for translation. He has been tried on all points. The evil one has come to him and found nothing. Satan has no more temptations for him. He has overcome them all. He stands without fault before the throne of God. Christ places His seal upon him. He is safe, and he is sound. God has finished His work in Him. The DEMONSTRATION of what God can do with humanity is complete.

Thus it shall be with the last generation of men living on the earth. Through them God's final DEMONSTRATION of what He can do with humanity will be given. He will take the weakest of the weak, those bearing the sins of their forefathers, and in them show the power of God. They will be subjected to every temptation, but they will not yield. They will DEMONSTRATE that it is possible to live without sin—the very DEMONSTRATION for which the world has been looking and for which God has been preparing. It will become evident to all that the gospel really can save to the uttermost. God is found true in His sayings.(TSS 300-302)

Finally, what about vindication? Andreasen's last generation chapter refers to God's sanctuary truth being vindicated (TSS 297x2), God's government being vindicated (299), God's power to sanctify being vindicated (303, 315), on 320, the clearing of God's name. Here is what Andreasen says about the last generation:

“Through the last generation of saints God stands finally vindicated. Through them He defeats Satan and wins His case. They form a vital part of the plan of God” (319).

Do not miss that, although we as last generation believers have a part in His vindication, “through them He defeats Satan and wins His case.” He, God, defeats; He, God, wins; we do not defeat; we do not win. Andreasen has been portrayed as saying something wild here, but that is exaggeration; he says no more here than Romans 16:20 and Revelation 14:1-5, 12 say.

Heppenstall, in the two books he authored I refer to uses the word vindication some 50 times, but in none of them does he give any substantial role to God's people in vindicating His name.

To summarize, Andreasen's view on the atonement highlights God's gift of human free will and the Great Controversy War as a demonstration of the goodness of God's character and His process of transforming men from sin to righteousness as vindicating His once-and-for-all solution of the sin problem through Jesus. Heppenstall cannot see that and urgently highlights God while obscuring any significant role for believers. These are different views on the atonement rooted in different views about sin and the power of the gospel. It is not that Andreasen was a perfect and infallible super-saint--he was not. Nor is it that Heppenstall was evil or stupid--he was not. These workers simply had different, and in some respects, mutually exclusive views on key theological points. Both men, I believe, loved God and meant well. But Heppenstall's views led to a series of departures and digressions from the Adventism that had gone before. Heppenstall's views sharply reduced the

importance of the sanctuary, muted distinctive Adventist understanding, and moved us backwards. Many have received a truncated understanding of God's Bible truth for the last days, differing little from that of Christians who have no understanding whatsoever of the sanctuary on earth or in heaven.

We can--and must--do better.

I want to close with a short line from ML Andreasen which summarizes the atonement.

“The first promise in the Bible is a promise of hatred for sin. . . Christ not only loved righteousness, He hated iniquity. This hatred is fundamental in Christianity. And God has promised to put this hatred for sin into our hearts.”(TSS 19)

Outline Leviticus 16

YOM KIPPUR Day of Covering for the Community

- 1-2 Prohibition to high priest against entering MHP at unspecified times
- 3-5 Preparation by high priest to minister
 - 3 high priest to offer bull as sin offering and ram as burnt offering
 - 4 high priest to wash and then don priestly garments
 - 5 Source of the offerings
- 6-11 Consecration of priest and offering of Lord's goat to atone for all Israel**
 - 6 sin offering to make atonement for high priest
 - 7 Two Goats presented before the Lord
 - 8 high priest casts lots, designating the Lord's goat and the scapegoat
 - 9 high priest offers the Lord's goat as a sin offering
 - 10 Scapegoat preserved alive to be presented before the Lord
- 11-14 High priest offers bull, applies the blood**
 - 11 Sin offering for high priest carried out
 - 12-13 high priest brings coals inside the veil, offering the incense to cover the mercy seat
 - 14 Blood sprinkled toward mercy seat seven times
- 15-19 High priest offers Lord's goat, applies the blood**
 - 15a Offering the Lord's goat
 - 15b-16 Blood sprinkled as with the Lord's goat, for the tabernacle of meeting
 - 17 Prohibition on any other person present in tabernacle while atonement is made
 - 18 Blood applied to horns of the altar
 - 19 Blood sprinkled on the altar in courtyard
- 20-22 Disposition of the live goat (azazel)
 - 20 high priest brings the live goat
 - 21a high priest lays hands on head of live goat and confesses all the sins of Israel
 - 21b-22 Goat sent away to wilderness and released
- 23-28 Scapegoat sent away, high priest and other participants wash and change garments**
 - 23 High priest changes his garments
 - 24a High priest washes and puts on different garments
 - 24b-25 High priest offers burnt offerings for self and for the people
 - 26 Scapegoat releaser washes clothes, body, then reenters the camp
 - 27 Remains of bull offered carried outside the camp
 - 28 Priest who burned them washes clothes and baths outside the camp, then reenters
- 29-34 Camp participation in DOA event**
 - 29 People to afflict their souls during the DOA experience
 - 30 Because the high priest is making atonement for them
 - 31 Is a sabbath of solemn rest, afflict souls
 - 32-34 Continuity of the priesthood

In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God.