

GOD *Vindicated*
by the **ATONEMENT**
& JUDGEMENT
by Dr. Elliot Douglin

Truth for the Final Generation
P.O. Box 725
Bridgetown, Barbados, W.I.
Tel/Fax (246) 421-7297
Visit us on the web at:
www.tffgbarbados.com
www.truthforthefinalgeneration1984.org

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Cover design and book design by Shammal Jordan Lamming Park, St. Joseph
Email: shammaljordan@hotmail.com Cel: (246) 242-4616

Contents

INTRODUCTION.....	11
CHAPTER 1.....	15
His Eternal Power & Godhead	
CHAPTER 2.....	27
God's Eternal Purpose	
CHAPTER 3.....	34
The Beginning of the Sin Problem	
CHAPTER 4.....	40
The Plan of Salvation	
CHAPTER 5.....	45
Introducing the Two Condemnations	
CHAPTER 6.....	53
The Two Condemnations – A Deeper Look	
CHAPTER 7.....	62
The Two Condemnations & the Unpardonable Sin	
CHAPTER 8.....	67
Legal & Experiential Condemnation	
CHAPTER 9.....	61
The Sin of Rejecting Light	
CHAPTER 10.....	77
Sold for Nothing, Bought Without Money	
CHAPTER 11.....	82
Sin & Death	

CHAPTER 12.....	90
Tasting Eternal Death for All Men in Gethsemane	
CHAPTER 13.....	97
Tasting Eternal Death for All Men at Calvary	
CHAPTER 14.....	109
Summarizing the Accomplishments of Christ's Sufferings & Death	
CHAPTER 15.....	117
The Three Deaths	
CHAPTER 16.....	121
Corporate Justification & Justification by Faith	
CHAPTER 17.....	132
Christ our High Priest	
CHAPTER 18.....	138
God Vindicated by the Judgment	

Foreword

Welcome to another Camp Meeting! How quickly another year has gone by! Our theme for this Camp Meeting is GOD VINDICATED BY THE ATONEMENT AND JUDGEMENT.

We are advancing in the glorious light of the everlasting gospel as the Holy Spirit gives us deeper and clearer understanding of God's amazing triumphs in the great conflict with the powers of darkness.

Let this be a Camp Meeting of earnest prayer and intense study of the truth. Let us appropriate the victorious righteousness of Christ. Let God bring an end to the delay caused by our Laodicean luke-warmness and usher in everlasting righteousness in our lives!

May God's Holy Spirit be poured out in abundance and may this be an unforgettable Camp Meeting!

Welcome in Jesus' Name!

July 28th, 2017

A handwritten signature in black ink, appearing to read "E. D. Hughes". The signature is written in a cursive style with a small flourish at the end.

Introduction

The message of Righteousness by Faith sent back in the 1888- 1895 period of Adventist history, was declared to be the beginning of the light of the Revelation 18: 1 Angel!

The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. {RH November 22nd, 1892}

This statement implies that advancing light with increasing depth and clarity will continue to be given to God's remnant people as we approach the end.

But first, let us look again at that wonderful "beginning", for this we look at two portions of A. T. Jones 1895 Lecture 14.



1. The question is, does the second Adam's righteousness embrace as many as does the first Adam's sin? Look closely. Without our consent at all, without our having anything to do with it, we were all included in the first Adam; we were there. All the human race were in the first Adam. What that first Adam, what that first man, did, meant us; it involved us. That which the first Adam did brought us into sin, and the end of sin is death; and that touches every one of us, and involves every one of us. Jesus Christ, the second man, took our sinful nature. He touched us "in all points." He became we and died the death. And so in Him, and by that, every man that has ever lived upon the earth, and was involved in the first Adam, is involved in this, and will live again. There will be a resurrection of the dead, both of the just and of the unjust. Every soul shall live again by the second Adam, from the death that came by the first Adam.
2. He took all the sins which we have committed; He answered for them, and took them away from us forever. And all the tendencies to sin, which have not appeared in actual sins, these He put forever under foot. Thus, He sweeps the whole board, and we are free and complete in Him. O, He is a complete Saviour. He is a Saviour from sins committed and the Conqueror of the tendencies to commit sins. In Him we have the victory.

God's Spirit is enabling us to build on this foundation and to move forward in the advancing light of God's love.

As important as our salvation is, there are issues that are of even greater significance such as: the vindication of God's government of unselfish, self-sacrificing love and the eternal security of the universe! Romans 11: 33; Ephesians 3: 10; Ephesians 1: 10.

The revelation of God's character of unconditional Agape Love in His treatment of sinners seen in the Plan of Redemption ensures eternal security for the whole universe!

Christ came to the world to convince men, by evidence that could not be controverted, that "God is love." This fact, so long disputed by Satan, is forever put at rest with unfallen worlds and with heavenly intelligences. {ST March 7th, 1895}

The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. {ST December 30th, 1889}

In Christ we find salvation and eternal security for mankind as well as the entire universe!

In these Camp Meeting lectures, we start in eternity past and move through to eternity future as we study how God's government is vindicated by the atonement and the judgement.



Chapter One

His Eternal Power & Godhead

ETERNAL

*I*f originally there was absolutely nothing in the universe, then, there could never have been anything or any existence at all, at any time, in the universe; because it is impossible for absolute nothing to produce something. The mere fact that there is existence of energy and matter in the universe means that there was always existence of some kind in the universe.

Science has demonstrated that the splitting of the atom releases vast amounts of energy leading us to the conclusion that matter was made from energy. Therefore some kind of energy or power must have always existed. This conclusion is both logical and inescapable.

This original energy or power would of necessity have to be beginningless i.e. eternal and therefore infinite and must be the source of all subsequent



existence whether energy or matter. This is also an inescapable conclusion. We have proven the existence of Eternal Power.

FALSE SCIENCE

Before we go any further it should be stated that increasing numbers of atheistic physicists are speculating that the universe could have developed from “nothing” by the laws quantum physics. They themselves admit that there is no evidence for such a hypothesis and therefore it is speculation and requires blind faith!

Their “nothing” is a vacuum containing energy which “splits” nothing into matter and antimatter. So their “nothing” is not absolute nothing, it presupposes the existence of energy. Moreover, to say that the laws of quantum physics produce something from nothing, begs the question as to the origin of these laws. Who wrote them down? Who or what formed them? How could laws exist when there was absolute nothing?

It is clear then that however they attempt to explain the origin of the universe, these atheistic scientists end up in unscientific speculation for which there is no evidence. They therefore have to exercise blind faith, which they accuse believers in God of doing!

SCIENTIFIC PROOF

Let us be scientific. For absolute nothing to produce something would violate the First Law of Thermodynamics. This law states that in the various processes and interactions of physics and chemistry, energy is neither created nor destroyed but changes from one form to another. The inescapable conclusion from this law is that some kind of energy or power must have always existed. Again this brings us face to face with Eternal Power!

There is no escaping the conclusion that Infinite, Eternal Power always existed. This is God!

BIG-BANG FOLLY

There is also the well-known theory of atheistic scientists called the big bang theory which speculates that an original mass of matter exploded to form the universe. But this so called theory can give no answer to the question of the origin of the matter that exploded. Where did that matter come from? We have already shown that it could not have come from nothing. Well then, was it eternal? It is clear then that atheistic physicists and cosmologists cannot honestly escape the compelling evidence of eternal existence of some kind. We have already proven that this eternal existence must have been and in fact is the eternal existence of Infinite Power or Energy.

But to be honest, how could an explosion from an initial mass produce such diverse entities as stars like our Sun and planets like our Earth? How could it produce the vast number of mathematical, physical and chemical constants in the universe, which constants, if they were off by the smallest degree, would be incompatible with existence? The only answer atheistic astrophysicists can give is that it was blind or dumb chance. But is it scientific to believe that unintelligent, blind, dumb chance could have produced the amazing mathematical order, precision and delicate structural and functional equilibria and balance we observe in our world and the universe? The compelling answer is NO! Such hypotheses and theories are not scientific.

POWER & WISDOM

Getting back then to our previous conclusion that Eternal Power must have always existed, we can right away understand that such Eternal Power was and is, the first or primary infinite reality in the universe! When science examined various forms of energy and power, it discovered that each form of energy has intrinsic principles of function which are necessary for and characteristic of, the structural and functional integrity of that form of energy. These principles are called laws and describe with mathematical precision, how the particular form of energy operates. Furthermore, both the form of energy and its laws of function are coexistent; neither could

exist without the other and neither could exist before the other. But yet the energy-form itself is the source of its laws! These laws are, as it were, the “wisdom” or right-working of the form of energy.

Let us for example consider the energy-form we call light. Light is classified in physics as a form of electromagnetic radiation with its own intrinsic principles or right-working laws of function. Some of these laws of light are laws of reflection, refraction and diffraction. If for instance, we saw a beam of light not being reflected from a mirror (if that was possible), we would be most surprised and would exclaim that something must be wrong! Why? Because we have some knowledge of the physics of the laws of light and we know that these laws are immutably characteristic of the electromagnetic radiation called light.

All this means that the original infinite, Eternal Power must have been the Source of and yet co-eternal and co-existent with, its own eternal principles or laws of perfect function. These principles are the principles of eternal Wisdom and include eternal righteousness and eternal knowledge. Therefore we have now proven the existence of the second primary eternal reality in the Universe: Eternal Wisdom. This Eternal Wisdom is born of Eternal Power and both are co-eternal and co-existent and neither One could exist or function before or without the Other!

Interestingly enough, our reasoning is in harmony with an amazing statement written down in scripture long ago by the Apostle Paul in Romans 1:20.

*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse:
{Romans 1: 20} KJV*

By careful examination of created realities such as energy and matter (things that are made), with a specific analysis of the electromagnetic radiation called light, we have clearly seen the invisible things of God even His Eternal Power and Eternal Wisdom and there is more yet!

THE MYSTERY DEEPENS

Power without wisdom is destructive. Wisdom without power is useless. Power functioning through wisdom is constructive and productive of good.

Infinite Power functions only through Infinite Wisdom for the production of only that which is infinitely, eternally good! This requires that Infinite Wisdom always be in submission to Infinite Power and Infinite Power always functions through Infinite Wisdom.

This mutual interdependence is a mutual, self-giving of Each to the Other. This giving of all of the One to the Other and all of the Other to the One, is therefore a circuit of infinite selfless giving and affinity between Eternal Power and Eternal Wisdom. This is the absolute definition of Infinite, Eternal Love! We have now proven the existence of the third eternal reality in the Universe: INFINITE LOVE.

This circuit is the infinite, unceasing flow of Infinite Love which is the unchanging and changeless principle by which Eternal Power functions only through Eternal Wisdom as the eternal Source of perfect eternal life and all other eternal goodness such as eternal freedom, eternal joy, eternal happiness, eternal ecstasy, eternal peace, eternal order and eternal beauty.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. {James 1: 16- 17} KJV

He that loveth not knoweth not God; for God is love. {1 John 4: 8} KJV

THE GODHEAD

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse: {Romans 1: 20} KJV

We have clearly shown that in the Godhead there is Infinite Eternal Power; Infinite Eternal Wisdom; Infinite Eternal Love. (And remember

Eternal Wisdom includes Eternal Righteousness and Eternal Truth).

Scriptures calls the Son of God the Wisdom, the (Logos) Word of God (St. John 1: 1; Proverbs 8: 22- 36; Colossians 2: 2, 3). The Son of God has no separate existence from His Father. They are co-eternal and co-existent, yet the Son is eternally begotten of the Father. Both possess the same Eternal Love in the Holy Spirit (1 John 4: 12- 13; Romans 5: 5). God the Father, Infinite in Power, is the Source of all being by Infinite Wisdom in the Son of God through Eternal Love in the Holy Spirit. (1 Corinthians 8: 6)

Eternal Power, Eternal Wisdom, Eternal Love; Father, Son and Holy Spirit; one Divine Nature, one Godhead, one YAHWEH!

CREATION: FUNDAMENTAL PRINCIPLES

The Godhead created the universe. Infinite Power by Infinite Wisdom through Infinite Love; God the Father by His Son through the Spirit.

The Son of God was the Active Agent in the creation. John 1: 1- 3; Colossians 1: 16- 17.

In the creation, the Godhead was not dependent upon pre-existing matter. God used His own Infinite Energy through Infinite Wisdom to create all the various forms of energy and matter in the universe. In doing so, God the Father, Infinite in Power, gave vast portions of His energy to Create vast numbers of created systems: both energy-systems and material-systems of incomprehensibly vast variety! The giving of His Infinite Power was really a gift of a portion of His Infinite energy to the various created forms, animate or inanimate; but that did not make the created thing a god or a part of the Godhead as the false doctrine of pantheism teaches. There is usually a thin line being truth and error. Pantheism teaches that God is in everything and therefore everything is God. That is specious heresy. The truth is that every created entity was originally created from God's Infinite Energy. The particular and specific portion of energy that was given to form the created entity now belongs to the created thing, although given by God. So the creature is not God. We should now be

better able to understand the Apostle Paul in Acts 17: 28- 29 and Romans 11: 33- 36. Read these texts carefully!

Furthermore, the Godhead not only gave of their Infinite Energy but of their Infinite Wisdom to all created things. As we observe the vastness of the universe and even the minutest atom or living cell, we see a union of energy and wisdom in them all, that stretches our intellect beyond its limit! In the Godhead, Infinite Power and Infinite Wisdom are united in the circuit of Infinite unselfish Love. In the same way, all created entities, animate and inanimate, must be held together in wisdom and righteousness by love at their creature-level and in Infinite Wisdom by Infinite Love at the cosmic level! All created entities must be held together in the Son of God by the Spirit of God in God the Father.

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. {Colossian 1: 15- 17} KJV

The natural world has, in itself, no power but that which God supplies. {ISM 293}

CREATION OF LIVING ORGANISMS AND BEINGS

The creation of living organisms required a greater application of Infinite Wisdom than the required for the inanimate creation. There is a much greater complexity and intricacy of organization of energy and wisdom in living creation than in the inanimate creation. The Godhead is the only Source of life and the Source only of life.

It is a fundamental principle of biology that life comes only from life. The medieval hypothesis of spontaneous generation of life from inanimate matter was shown to be false a long time ago!

CREATION OF INTELLIGENT BEINGS

The Son of God created angels and the intelligences of the un-fallen worlds. He also created mankind in the First Adam. All humanity was made in the First Adam and all individual humans would come out from the First Adam by reproduction.

DNA

The discovery of DNA , the unraveling of its chemical structure and the study of how proteins are made in cells provides incontrovertible evidence for Intelligent Design by Infinite Wisdom. It is **not** possible that DNA could have evolved by random, blind chance.

ANGELS

Going back now to the angels, they were created individually and not in or through a representative parent angel. Angels were not made to be reproductive beings. Angelic nature is beyond our scope, it has not been revealed but it is clear that they are energy-beings or spirits unlike us humans who are made up of both energy and matter. The relationship of the angelic nature to time, space, matter and the velocity of light is in a totally different realm compared to ours.

THE INTELLIGENT MIND

The creation of the intelligent mind is the Godhead's greatest creative achievement. The mind comprises the WILL, the INTELLECT and the EMOTIONS, made in the image of the GODHEAD, it reflects the triune Divine Nature.

THE GODHEAD	THE MIND
ETERNAL POWER	THE WILL
ETERNAL WISDOM	THE INTELLECT
ETERNAL LOVE	THE EMOTIONS



ETERNAL LOVE

The immutable principle of unselfish, self-sacrificing, eternal Agape Love, is the foundation of God's government. This DIVINE LOVE is unconditional, "all-for-the-other", "none-for-self" love and has in it no trace of selfishness or self-centeredness. This Divine Agape Love always gives. It is the unceasing outflow of God's Power through His Wisdom to all created entities.

FREEDOM

Freedom or liberty is an inseparable co-principle of Divine Love. There can be no love without freedom and there can be no freedom without love.

He that loveth not knoweth not God; for God is love. {1 John 4: 8} KJV

Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty. {2 Corinthians 3: 17} KJV

If the Son therefore shall make you free, ye shall be free indeed. {John 8: 36} KJV

THE PRIMARY CIRCUIT OF BENEFICENCE

Between Infinite Power and Infinite Wisdom, there is the eternally, unceasing flow circuit of Infinite Love.

Between God the Father and His Eternal Son, there is the eternally, unceasing flow of the Eternal Spirit.

In creation we see similar circuits or circles; consider the atom, the solar system, the galaxies, even the circulation of blood in our human bodies! This is in accordance with Romans 1: 20!

LOVE AND FREEDOM IN THE CREATION BEFORE SIN

The GODHEAD governs the universe by the unchanging principles of unselfish love and absolute freedom. Every created entity is governed by these principles but especially intelligent minds.

The twin principles of unselfish love and absolute freedom are exclusive of fear and force. In the circuit of Divine Love there is perfect life, and good, and every species of perfection and excellence. This is LIGHT! Outside the circuit of Divine Love there is chaos, disorder, destruction and death and every species of evil called darkness!

This then is the message we have heard of Him , and declare unto you,that God is light and in Him is no darkness at all. {1 John 1: 5} KJV

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. {1 John 4: 18} KJV

In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. "His strength setteth fast the mountains." "The sea is His, and He made it." Psalm 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love. {DA 20 par. 2}

But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21 par. 3}

The law is but a transcript of the character of God. Behold in your heavenly Father a perfect manifestation of the principles which are the foundation of His government. {MB 77.1}

God is love. Like rays of light from the sun, love and light and joy flow out from Him to all His creatures. It is His nature to give. His very life is the outflow of unselfish love. {MB 77}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love--service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service.

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. {PP page 34}

The Sabbath was hallowed at the creation. As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Peace brooded over the world; for earth was in harmony with heaven. "God saw everything that He had made, and, behold, it was very good;" and He rested in the joy of His completed work. Genesis 1:31.

Because He had rested upon the Sabbath, "God blessed the seventh day, and sanctified it,"—set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God's power and His love. The Scripture says, "He hath made His wonderful works to be remembered." "The things that are made," declare "the

invisible things of Him since the creation of the world," "even His everlasting power and divinity." Genesis 2:3; Psalm 111:4; Romans 1:20, R. V.

All things were created by the Son of God. "In the beginning was the Word, and the Word was with God.... All things were made by Him; and without Him was not anything made that was made." John 1:1-3. And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day. And as we behold His power in nature we find comfort, for the word that created all things is that which speaks life to the soul. He "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6. { DA 281.4 }

Chapter Two

God's Eternal Purpose

A vast universe full of living creatures, all enjoying perfect, endless life, happiness, peace, order, joy and beauty. Intelligent beings ever learning more and more about the Godhead and His creation and ever increasing in joyful ecstasy and indescribable happiness. Everything animate and inanimate existing in harmony with the eternal principle of unselfish Agape Love reflecting the very nature and character of the Creator.

Such was God's purpose for all His creation. He intended that all His intelligent beings would live in harmony with the eternal law of selfless love which is the law of life inside God and therefore for all creation.

The law or principle of selfless love is the principle of using power only in wisdom and righteousness to produce only good and good only and to sustain perfect life, order, peace, joy and perfect wellbeing, all through the universe.



The Godhead is freely and eternally committed to this principle of eternal love which is the very life of the Divine Nature. God's infinite power is, by His infinite love, united to His infinite wisdom for the production of eternal excellence and perfect life and existence with indescribable beauty, order, happiness and eternally progressive development in knowledge for His intelligent creatures!

God therefore cannot be the source of anything that is not absolutely perfect and good.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. {1 John 1: 5} KJV

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. {James 1: 17} KJV

Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. {PP page 33}

FREEDOM OF CHOICE (JOSH 24:15; REV:17)

As we said before, love and freedom are functionally inseparable. Moreover, freedom of choice is absolutely necessary for intelligence and for the development of character. God never intended for His intelligent creatures to function as robots (artificial intelligence), He gave them freedom of choice so that they would be genuinely intelligent and could experience genuine love and genuine growth in character development. Let us repeat this. Agape Love and freedom of choice are absolutely necessary for genuine intelligence and for the progressive development of the mind in creativity and positive character growth in wisdom and righteousness. But freedom of choice and freedom of thought meant that God's intelligent creatures were free to accept or reject the fundamental principle of God's government which is unselfish Agape Love.

FREEDOM AND THE POSSIBILITY OF SIN'S OCCURRENCE

We can therefore say that in making the minds of His intelligent creatures free, God ran the risk that sin would occur. What is sin? Sin is a principle at war with the Divine principle of self-sacrificing love.

The fundamental basis of sin is selfishness, self-centeredness and self-exaltation which is diametrically opposite to God's unselfish, self-sacrificing, self-emptying Agape Love!

Since Divine Love is absolute life, selfishness is absolute death.

GOD MUST RESPECT FREEDOM OF CHOICE

Since God is absolutely righteous and unchangingly so, He cannot violate the laws of love and freedom which are functions of His very nature and character. What does this mean?

It means that any intelligent creature that rejected God's unselfish love would have to be given up to the alternative government of his choice. In other words, God would have to completely withdraw His government and leave that person to receive the results of his choice. But there is no government or way that can give life, order, happiness, peace, beauty and perfection other than God's government of eternal selfless Agape Love! Therefore, God's withdrawal from those who reject Him would mean annihilation.

THE ABSOLUTE DEFINITION OF DIVINE JUSTICE OR WRATH

The Bible employs legal, judicial human terminology to describe God's dealing with His intelligent created beings. And because of this, many understand God's Justice by using human justice as their standard of interpretation. But God's ways and thoughts are infinitely higher than ours.

For my thoughts [are] not your thoughts, neither [are] your ways my ways, saith the LORD. For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. {Isaiah 55: 8- 9} KJV

God is love. God's spirit ensures liberty.

He that loveth not knoweth not God; for God is love. {1 John 4: 8} KJV

Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty. {2 Corinthians 3: 17} KJV

Since God has given His intelligent creatures freedom of choice, God's Justice is His withdrawal from those who reject His unselfish Love and His "delivering" them up to the government of their choice. We know this for sure because Jesus, as our Substitute and Surety suffered God's Justice and wrath for us and He was "delivered up"; God withdrew from His Son!

Who was delivered for our offences, and was raised again for our justification. {Romans 4: 25} KJV

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? {Romans 8: 32} KJV

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, my God, my God, why hast thou forsaken me? {Matthew 27: 46} KJV

FROM PROBABILITY TO ACTUALITY

With a universe full of created free intelligences, there was always the possibility that someone might think about whether any other way than God's way, could better run a universal government. But the Divine government of unselfish love had not the slightest imperfection in any area of its functioning and there was no empirical thought of any better government.

Sin mysteriously evolved in the mind of the angel who had made the greatest advancement in wisdom of all the angels (including the development of his God-given talents). Lucifer, little by little, focused more and more on his achievements and less and less on His Creator, the Son of God, who gave him all the wisdom he possessed. Lucifer gradually changed his thought pattern from being in a circuit of divine, unselfish, agape love, to being an egocentric influx of the desire for self-exaltation. He eventually

became so enamored with himself and his wisdom that his all-absorbing ambition was to be promoted to equality with God. And when God explained that such a promotion was impossible, Lucifer twisted his mind into rejection of God's government and hatred of God. He then became Satan, the adversary and opposer of the principle of self-sacrificing love. Satan then proceeded to blacken God's character, tell lies about God's government and level a number of false charges against the Father and His eternal Son. Satan then declared war upon God's government. Satan would employ the weapons of force, deception and fear. God would have to win the conflict by love and not by force; by the power of right and not by the power of might, because the use of force is contrary to the principles of self-sacrificing agape love.

The germ in the seed grows by the unfolding of the life-principle which God has implanted. Its development depends upon no human power. So it is with the kingdom of Christ. It is a new creation. Its principles of development are the opposite of those that rule the kingdoms of this world. **Earthly governments prevail by physical force; they maintain their dominion by war;** but the founder of the new kingdom is the Prince of Peace. The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is "the Lamb of God, which taketh away the sin of the world." John 1:29. **In His plan of government there is no employment of brute force to compel the conscience.** The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. They devised methods and plans. **But Christ implants a principle. By implanting truth and righteousness, He counterworks error and sin.** { COL 77.1 }

"Whereunto," asked Christ, "shall we liken the kingdom of God? or with what comparison shall we compare it?" Mark 4:30. He could not employ the kingdoms of the world as a similitude. In society He found nothing with which to compare it. **Earthly kingdoms rule by the ascendancy of physical**



power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity. God's church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless. { AA 12.2}

Unselfishness, the principle of God's kingdom, is the principle that Satan hates; its very existence he denies. From the beginning of the great controversy he has endeavored to prove God's principles of action to be selfish, and he deals in the same way with all who serve God. To disprove Satan's claim is the work of Christ and of all who bear His name. { ED 154.3}

FORESEEN BY GOD

The Godhead, from all eternity past, foresaw the development of the satanic rebellion and its spread to our planet Earth. Therefore, God's eternal purpose includes the plan of redemption and its glorious eternal results in which every satanic charge would be answered; mankind would be redeemed and all things be gathered together again into Christ!

Jesus' revelation and demonstration of the infinite depth, breadth and height of God's unselfish Love will ensure that a sin problem will never arise in the universe in the future eternity. The creation will have been "immunized" against any future deception.

Moreover, the redemptive work of Christ will elevate redeemed humanity to the very throne which Satan wanted to snatch by self-exaltation and force. Christ emptied Himself and condescended to come all the way down to become a man, taking on corporate, fallen, human flesh. By overcoming every satanic temptation and attack and by suffering that eternal death which human transgression caused, Jesus demonstrated before the entire universe, the unimaginable love of God.

God will therefore turn the sin problem into overwhelming victory, for His government and His creation, through the process of self-sacrificing

love and infinite suffering to the Godhead. Love's self-sacrifice will render the universe absolutely free and secure with everything animate and inanimate, fixed in the circuit of unselfish love and held together in Christ in God!

CLOSING GEM

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. { DA 22.2}



Chapter Three

The Beginning of the Sin Problem

*T*he God of love and freedom must allow those creatures who reject His government of love to have the government of their choice. If God does not allow them to have what they choose, He would be unfair, unjust and a liar because He has stated clearly that He has made His creatures with freedom of choice, which freedom He cannot remove, obstruct or invade to the slightest degree. According to the details of how love and freedom operate, God must fully handover or give up, or deliver those who reject Him to the government of their choice. Those who choose His government, He must fully give them His government which they have chosen. This is also His justice. Since all creatures would have started out under God's government, He is the one who must hand them over to any other government of their choice. In order to deliver them up to another government, God must withdraw His government from them. Before giving His creatures up to the government of their choice, He must let their choice be clearly seen and understood



by all so that His justice, not only is done but be seen to be done to the satisfaction of all; hence the necessity of judgement. To “give up” any creature to another government means destruction of that creature and causes the God of love infinite pain.

It is important to understand that outside of a probationary plan, God cannot at the same time, both “keep” and “give up” a creature. Whatever government any intelligent creature chooses, by that choice, the other government is simultaneously rejected. Therefore when it comes to God’s government, creatures must either accept all or none because God’s government is a composite unity of perfect, infinite righteousness, truth, wisdom and love.

Satan was the first intelligent creature to reject God’s government of unselfish love and wisdom 1 John 3:8. God allowed him time to think through what he was choosing and explained clearly what was involved by that choice but Satan fixed his mind in rejecting God’s government. His decision was final. So, in all fairness and justice, God should’ve “handed him over”, “given him up”, “delivered him up” to the government of his choice, which was his own invention, the government of self-centeredness. However, Satan complicated matters by spreading the propaganda that he had not really rejected God’s government but was only seeking to improve God’s government, to make living conditions even better for the angels. Satan further told the other angels that the freedom promised in the constitution of God’s government was a farce and that God would kill any creature who chose another government, in other words, they had no freedom of choice.

God’s love is an “all-for-the-other”, absolutely unselfish love and since the angels were not clear in their minds about the subtle issues raised by Satan, God held back from immediately delivering Satan up to the full and terminal consequences of his choice. God granted him a “stay” of execution” and decided to allow time for all to see and understand what Satan’s choice really was and the outworking of such a choice.



One third of the angels chose Satan's government (Revelation 12:4). Two thirds remained loyal to God's government, even though Satan's bewildering sophistry had inserted into their minds certain questions and uncertainties concerning God's government. The Godhead decided it was best to allow all the time required to let Satan expose the full details of his government of self-centeredness in contrast to God's government of unselfish, self-sacrificing love.

To restrain and refrain from giving up Satan and his angels to the ultimate consequences of their choice meant a restraint on the operations of the principles of freedom, an example of divine long-suffering. Satan took advantage of God's long-suffering patience and instigated a war of arguments. He argued for a change in the constitution of God's government. Satan argued that God should support various forms of alternative governments other than His government and law of unselfish love and that with the removal of such restraint, angels would enjoy greater freedom. Satan was confident that his bewildering and sweet sounding arguments could persuade the majority of angels to call for a change in heaven's constitution and he arrogantly asserted that the winner should remain in heaven and the loser should leave heaven. But Satan and his angels lost the debate and by the rules of the debate had to leave heaven! (Rev 12:7-9). All the angels and the un-fallen worlds had witnessed the development of Satan's government in heaven. Satan's hatred and rejection of the Son of God crystalized into the mindset of murder of the Son of God. (John 8:44) He deliberately lied about God and blackened the divine character to cause creatures to distrust, fear, hate and reject the Godhead. The satanic mindset of unbelief and rejection of the Godhead is the enmity (Rom.8:6,7) against God for which there is no remedy except to give up it to self- destruction, annihilation, in harmony with the principles of absolute freedom.

The creation of our planet and solar system occurred after Satan and his angels had rebelled. The angels and un-fallen worlds had witnessed (directly or indirectly) the development of the satanic government. But

newly created humans on earth had to be told that they were now two governments in the universe: God's government of self-sacrificing love, freedom and righteousness and Satan's government of selfishness and unrighteousness.

Since God is the God of love and freedom, He gave our first parents the full liberty to yield or to withhold obedience. They were given the opportunity, the time, the place and the process by which to exercise their full liberty to choose or reject God's government.

Before we proceed, it is vitally important to understand that Adam was created to be the head and the representative of mankind (1 Cor. 15:45 to 49). God created all humanity in one man, Adam. All individual humans would come out of Adam by the process of physical, sexual reproduction. But before reproduction, Adam was given the opportunity to choose for all of his, as yet unborn, posterity. If he had chosen to remain loyal to God's government, all of his posterity would have been born into a perfect utopian world, with perfect righteousness and never ending perfect life. But if he chose to reject God's government, what faced him and all mankind in him, was that God would have had to withdraw from him and given him up to the government of his choice and that would have meant instant annihilation! This is what should have happened but it did not! Why?

Satan had developed the mindset of unbelief and rejection of the Godhead in the light of God's benevolently righteous character, notwithstanding all the explanations and pleadings given through infinite wisdom and infinite love. There was nothing more that God could have done for Satan except to give him (along with all his angels) fully up to his choice and that means annihilation. As we have seen before, infinite Wisdom decided to allow all the time needed for the full self-exposure and development of Satan's government before giving him up to annihilation.

On the other hand, our first parents received Satan's mindset of rejection and unbelief and yielded to it with much less light than Satan had.

From all eternity, the Godhead, having foreseen Adam's fall, Father and Son through the eternal Spirit, had covenanted to give salvation to Adam's lost race. The plan of redemption for humanity required infinite power, working through infinite wisdom, by infinite love, to produce a perfect redemption, thereby answering and annihilating all of Satan's lying charges against God's character and government and securing the universe against sin in the eternal future. God had told Adam and Eve that He had given them everything that was necessary for their perfect well-being. Only the eating of the fruit of one particular tree was forbidden. The fruit of the tree of knowledge of good and evil. They were not to eat of that fruit. (See Genesis 3.)

Satan approached Eve through the serpent and asked her a question in such a way to introduce distrust and unbelief in her mind. Eve's answer indicated to Satan that her mind was beginning to waver and he then told her that God did not tell her the truth, that He, God, deliberately told her a lie in order to prevent her advancement into greater happiness and fulfillment. Eve received that satanic mindset into her own mind; she ate the fruit of the tree of knowledge of good and evil. Furthermore, she conveyed the same thoughts to her husband and he also ate the fruit of the tree of knowledge of good and evil. Adam and Eve had both disobeyed God which was tantamount to rejection of His government. According to the principles of freedom and justice, God should have immediately withdrawn from them and given them up fully to the government which they had chosen. Had He done so, they and all humanity, would have been instantly annihilated!

As was said before, Adam and Eve had accepted Satan's idea of unbelief and rejection of God's government without a full revelation of His character. Motivated by the heart of infinite love and designed by the mind of infinite wisdom and accomplished by the will of infinite power, the Godhead implemented the plan of redemption. Through this plan of redemption, God would work to accomplish the following:

- (i) The full VINDICATION of His character and government.
- (ii) The redemption of humanity and planet earth.
- (iii) The rebuttal and exposure of Satan's charges and government.
- (iv) The eradication of sin.
- (v) The eternal security, freedom and well-being of the universe.



Chapter Four

The Plan of Salvation

(This Chapter is taken from “Signs of the Times” by E.G.W)

THE LAW OF LOVE

The law of love is the foundation of God’s government, and the service of love the only service acceptable to heaven. God has granted freedom of will to all, endowed men with capacity to appreciate his character, and therefore with ability to love him and to choose his service. So long as created beings worshiped God they were in harmony throughout the universe. While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God’s character, no note of discord jarred the celestial harmonies.

THE COVENANT OF GRACE

But known unto God are all his works, and from eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was “kept in silence through times



eternal, but now is manifested and by the Scriptures of the prophets according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith.”

ETERNAL PURPOSE

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an after thought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created.

Before Him who ruleth in the heavens, the mysteries of the past and future are alike outspread, and God sees beyond the woe and darkness and ruin that sin has wrought, the outworking of his purpose of love and blessing. Though clouds and darkness are round about him, yet righteousness and judgment are the foundation of his throne.

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of his love in giving “his only begotten Son that whosoever believeth in him should not perish, but have everlasting life,” the character of God is revealed to the intelligences of the universe. Through Christ our Heavenly Father is made known as the God of love.

THE FALL OF MAN

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the Satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be. To

the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of his law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God. Divine love had conceived such a plan. It was through Satan's misrepresentation of God's character that man was led to doubt the reality of his love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth,—declared God's government unjust, the restrictions of his law unnecessary, and bade man, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as he himself is the servant of corruption, he brought the race into bondage, to sin, misery, and death. He represented God as claiming all and giving nothing, as requiring men's service for his own glory, but denying himself nothing for man's good.

ONLY THE SON OF GOD

In the work of creation, Christ was with God. He was one with God, equal with him, the brightness of his glory, the express image of his person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world unto himself. Christ could be the "day's man" between a holy God and lost humanity, one who could "lay his hand upon us both." None but Christ could redeem man from the curse of the law. He proposed to take upon himself the guilt and shame of sin,—sin so offensive in the sight of God that it would necessitate separation from his Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered

himself as a sacrifice and substitute for the fallen sons of Adam though in this offering all heaven was involved in infinite sacrifice. But the Father so loved the world that he gave his only-begotten Son, that through his smitten heart a channel might be found for the outflowing of infinite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and imparted divine power, and through man's cooperation, the sinner could be restored to his lost estate.

THE POWER OF GRACE

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive unto God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. Man had no power to justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the great Physician. The highest gift of heaven, even the only-begotten of the Father, full of grace and truth, was able to redeem the lost.

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love."

REDEMPTIVE JOY

When the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and the blessedness of a world redeemed outmeasured even the anguish of the Prince of Life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem,—"Glory to God in the highest, on earth peace, good will to men." And the lost pair in the garden of Eden, standing as criminals before the righteous Judge, waiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before

them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Though they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory. The mystery of the gospel was spoken in Eden, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." If Satan could have touched the head with his specious temptations, the human family would have been lost; but the Lord had made known the purpose and plan of the mystery of grace, declaring that Christ had bruised the serpent under his feet.

But not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, the sacrifice of Christ, not only was man but his dominion to be redeemed. Through the merits of Christ all that man lost through sin was to be restored. The time would come when there would be "no more curse, but the throne of God should be in it, and his servants should serve him." The promise would be fulfilled, "The righteous shall inherit the land and dwell therein forever."

COSMIC ATONEMENT

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and results of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation the precepts of the law were to be proved perfect and immutable, that at last one glory and love might rise to God throughout the universe, ascribing glory and honor and praise to him that sitteth upon the throne and to the Lamb forever and ever. {ST, February 13, 1893}

Chapter Five

Introducing the Two Condemnations

LEGAL TERMINOLOGY

Both CONDEMNATION and JUSTIFICATION are legal terms. The bible presents the sin problem and God's solution in the context of a universal court trial. The reason for this is that Satan has leveled several charges against God, His Son and their government; we know this from at least 2 passages of scripture.

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. {Romans 3: 4} KJV

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. {Revelation 12:10} KJV



The Greek word for “Accuser” in Rev 12:10 really means a PROSECUTING Attorney in a court trial.

God and His Son determined that full exposure of the issues at stake should occur, thereby allowing every intelligent being to see the fallacy of Satan’s charges.

ABSOLUTE TERMS

Neither the Father nor His Son condemns anyone or executes anyone. God is in the business of justifying and saving, not condemning or destroying.

Guilt condemns and guilt is the measure of accountability in the context of the amount of light a person has. The greater the rejection of light, the greater the guilt incurred by any particular transgression. Read John 3:17-21; 12:47, 48; Romans 8:33, 34; James 1:12-15 and Galatians 6:7, 8.

God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God’s hatred of sin and to the certain punishment that will fall upon the guilty.

{GC 36}

SATAN’S CONDEMNATION

Satan rejected the principle of un-selfish, self-sacrificing agape love, he therefore rejected the very Spirit of God, the Son of God and God Himself.

Satan's sin was committed in the presence of that great light which it was his privilege to enjoy, therefore his condemnation could not be redeemed or reversed because his mind was fixed in rejecting God's love. Read John 8:44 and I John 3:8.

Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love.

Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. {DA 761-2}

Satan was the first created intelligence to commit the unpardonable sin. According to the law of sowing and reaping, (Gal 6:7,8) the unpardonable sin sows utter rejection of God's Spirit and reaps absolute separation from God and therefore utter annihilation. Moreover there can be no substitution or surety, no redemption, no redeemer dying this death for the satanic sin or the unpardonable sin. That is the reason Satan's final fate is described as having been "prepared for the devil and his angels". (Matthew 25:41)

It must be made abundantly clear that the Son of God did not, in fact, could **not** suffer Satan's punishment for him or die his death for him. Satan was beyond redemption.

Now, as we explained before, Satan's final fate has been delayed (Stay of execution) until all charges against God and all issues in the great controversy between God and Satan have been clearly settled.

THE ADAMIC OR FIRST HUMAN CONDEMNATION

The first Adam was humanity's first Representative Man. All humanity was in Adam and his choice included all humanity. Adam's one act of disobedience resulted in condemnation for all mankind, for all, as yet unborn, individual humans. This meant that before they were born, before they could chose, all individual humans were condemned by Adam's sin.

The immediate consequence of Adam's sin should have been and would have been instant, eternal death and annihilation. But Adam did not have the same amount of light as Satan had. He did not know the height and depth of God's love. Therefore, Adam's sin was not the unpardonable sin.

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. When men broke the law of God, and defied His will, Satan exulted. It was proved, he declared, that the law could not be obeyed; man could not be forgiven. Because he, after his rebellion, had been banished from heaven, Satan claimed that the human race must be forever shut out from God's favor. God could not be just, he urged, and yet show mercy to the sinner.

But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love.

Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God. {DA page 761-2}

AN ETERNAL PLAN

From all eternity past, God the Father and His eternal Son, through their eternal Spirit, had determined to redeem Adam's fall and save all



mankind from Adam's condemnation and its penalty of instant eternal death through a Second Adam. This would allow physical human life to survive and set mankind free to choose as individuals. Humans would survive, but with the law of sin and death in their fallen natures.

By the choice of the Son of God, the Plan of Redemption saved all mankind from the instant annihilation caused by Adam's fall and gave them physical life, as we are told in Romans 5: 18. Moreover, God gave mankind Eternal Salvation from sin and Eternal Life in Christ, the Second Adam. This eternal life is received by the individual choice to be in Christ experientially by faith.

Consequently, just as condemnation for all people came through one transgression, so too through the one righteous act came righteousness leading to life for all people. {Romans 5: 18} NEB

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; [and] he that hath not the Son of God hath not life. {1 John 5: 11- 12} KJV

THE SECOND ADAM

In order to save all mankind from the Adamic condemnation and its resultant immediate eternal death, the Son of God had to become the Second Adam and take that condemnation upon Himself and taste that eternal death for all mankind. For that He had to become human and take on corporate, fallen, sinful flesh and overcome all temptations to sin by His faith in His Father's love! With no advantage not available to us.

Let it be clearly understood that there was no plan of redemption for Satan's sin and its resultant eternal death. But there was from all eternity, the plan of redemption for Adam's fall and its resultant eternal death.

So it is not correct to say that Jesus died the eternal death of Satan's condemnation. Rather He tasted the eternal death of Adam's condemnation and saved all men, without their individual choice, from that eternal death. The efficacy of His sacrifice extended back to cover Adam's one act of disobedience. Please pay careful attention to this quotation:



"HE REDEEMED ADAM'S DISGRACEFUL FALL, AND SAVED THE WORLD", YI June 2nd, 1898.

The world has already been saved from the annihilation which would have resulted from Adam's fall.

THE SECOND HUMAN CONDEMNATION

We have clearly established the truth, that just as all mankind were condemned to eternal death by Adam's fall; all mankind have been saved from that eternal death by the sacrifice of the Second Adam.

What is usually not understood is that the Bible teaches us about a second condemnation.

You see, Adam's fall caused the first human condemnation which was taken care of by Christ.

The whole world has been placed in the hands of the Second Adam, Jesus Christ.

Each individual is free now to choose to be justified by faith in Christ and therefore to be in Christ by faith, which means eternal salvation or to reject Christ.

To terminally reject or to neglect Christ and His full revelation of God's love will result in a second condemnation.

I have come as a light into the world, so that everyone who believes in me should not remain in darkness. If anyone hears my words and does not obey them, I do not judge him. For I have not come to judge the world, but to save the world. The one who rejects me and does not accept my words has a judge; the word I have spoken will judge him at the last day. {John 12: 46- 48} NEB

He said to them, "Go into all the world and preach the gospel to every creature. The one who believes and is baptized will be saved, but the one who does not believe will be condemned. {Mark 16: 15- 16} NEB

How will we escape if we neglect such a great salvation? It was first communicated through the Lord and was confirmed to us by those who heard him, {Hebrews 2: 3} NEB

Willful Blindness

To neglect or to reject Christ and His salvation is really willful blindness and is equivalent to the unpardonable sin. Note well this quotation from RH April 25th, 1893:

“IN HIS SUFFERINGS AND DEATH, JESUS HAS MADE ATONEMENT FOR ALL SINS OF IGNORANCE, BUT THERE IS NO PROVISION MADE FOR WILLFUL BLINDNESS.”

Therefore, to terminally reject Christ and His salvation, in the glaring light of Calvary, is to commit the unpardonable sin for which there is no sacrifice and no remedy.

For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame. {Hebrews 6: 4- 6} KJV

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? {Hebrews 10: 26- 29} KJV

This is the second condemnation. Those who end up in the second condemnation will join Satan and his angels in the eternal death prepared for Satan. This is called the second eternal death for (lost) mankind

because Jesus has already taken care of the first eternal death that was caused by Adam's fall.

*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
{Matthew 25: 41} KJV*

CONCLUSION

It is clear then that they are two condemnations and each one has its resultant eternal death. The first human condemnation and its eternal death was suffered and atoned for by Jesus. The second condemnation with its eternal death has no remedy. Jesus did not die for the second condemnation or die that second eternal death. He tasted the first eternal death for all mankind and thereby reversed the first or Adamic condemnation. Moreover, He gives the gift of His own righteousness and eternal love which if accepted, prevents us from ending up in the second condemnation and second death. To reject His love and His righteousness causes the second condemnation and second eternal death.

Chapter Six

The Two Condemnations – A Deeper Look

*T*he plan of redemption not only has set all mankind free from the Adamic condemnation and resultant eternal death but has given to all mankind, in Christ, full victory over sin and eternal life, the very life of the Son of God!

All men have been saved from the Adamic condemnation and its accompanying annihilation before they were individually born. But no individual human can experience the gift of salvation and eternal life without choosing to accept Christ as Saviour and Lord!

Choosing to accept Christ as Saviour and abiding in Him until the end, will bring the judgmental verdict of eternal salvation to the individual believer.

Choosing to reject Christ and His wonderful gift of salvation will bring the judgmental verdict of the second condemnation.



No individual human will be lost because of the Adamic condemnation but because of rejection of Christ.

FOUND IN THE 1888 MESSAGE

Tradition has so blinded us that we did not see that the doctrine of two condemnations was taught by the 1888 messengers. Let us learn from Jones and Waggoner, firstly A.T. Jones.

{A.T. Jones 1895, Lecture 14}

“Therefore, just as far as the first Adam reaches man, so far the second Adam reaches man. The first Adam brought man under the condemnation of sin, even unto death; the second Adam’s righteousness undoes that and makes every man live again. As soon as Adam sinned, God gave him a second chance and set him free to choose which master he would have. Since that time every man is free to choose which way he will go; therefore he is responsible for his own individual sins. And when Jesus Christ has set us all free from the sin and the death which came upon us from the first Adam, that freedom is for every man, and every man can have it for the choosing.

The Lord will not compel any one to take it. He compels no one to sin and He compels no one to be righteous. Everyone sins upon his own choice. The Scriptures demonstrate it. And every one can be made perfectly righteous at his choice. And the Scriptures demonstrate this. No man will die the second death who has not chosen sin rather than righteousness, death rather than life. In Jesus Christ there is furnished in completeness all that man needs or ever can have in righteousness, and all there is for any man to do is to choose Christ and then it is his.”

Secondly, E.G. Waggoner.

“God has wrought out salvation for every man, and has given it to him, but the majority spurn it and throw it away. The judgment will reveal the fact that full salvation was given to



every man and that the lost have deliberately thrown away their birthright possession" (Waggoner, *The Glad Tidings*, p. 14). "Someone may lightly say, 'Then we are all right; whatever we do is right so far as the law is concerned, since we are redeemed.' It is true that all are redeemed, but not all have accepted redemption. Many say of Christ, 'We will not have this Man to reign over us,' and thrust the blessing of God from them. But redemption is for all. All have been purchased with the precious blood—the life—of Christ, and all may be, if they will, free from sin and death" (ibid., p. 61).

TRADITIONAL ERROR BLINDS THE EYE

A common traditional view states that: the sacrifice of Christ has only given to mankind a stay of execution. A stay of execution is a legal term which means that the one condemned to be executed has the execution postponed to a later date. When that date arrives, the condemned one is executed. To say that redemption is a stay of execution is to be ignorant of what Christ has done for us. Jesus became our substitute and surety. He died for our sins and for us, in our place, to save us from the first condemnation and its first eternal death. It was not a vicarious substitution; it was an actual substitution because He became us. He actually exhausted the penalty, which means there is no penalty left for the Adamic condemnation. Now remember that the Adamic condemnation includes all human sins which have occurred as a result of Adam's fall.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; {1 Corinthians 15: 3} KJV

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree: {Galatians 3: 13} KJV

Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only-begotten Son, met both these requirements. By dying in man's stead, Christ exhausted the penalty and provided a pardon. {1 SM 340}



FULL ATONEMENT

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
{Galatians 6: 14} KJV

The precious blood of Christ was of such value that a full atonement was made for the guilty soul, and this was to Paul his "glory." {ST November 24th, 1890}

Christ had declared that he would be raised from the dead on the third day; and at the appointed time a mighty angel descended from heaven, parting the darkness from his track, and resting before the Saviour's tomb. "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Brave soldiers, who had never been afraid of human power, were now as captives taken without sword or spear. The face they looked upon was not the face of mortal warrior; it was the face of a heavenly messenger, sent to relieve the Son of God from the debt for which he had become responsible, and for which he had now made a full atonement. This heavenly visitant was the angel that on the plains of Bethlehem had proclaimed Christ's birth. The earth trembled at his approach, and as he rolled away the stone from Christ's grave, heaven seemed to come down to earth. The soldiers saw him removing the stone as he would a pebble, and heard him call, Son of God, thy Father saith, Come forth. They saw Jesus come from the grave as a mighty conqueror, and heard him proclaim, "I am the resurrection, and the life." The angel guards bowed low in adoration before the Redeemer as he came forth in majesty and glory, and welcomed him with songs of praise. {YI May 2nd, 1901}

As the sin-bearer and priest and representative of man before God, He [Christ] entered into the life of humanity, bearing our flesh and blood. The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a



full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity, He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man, Christ could die. By death He overcame death. The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour.--Letter 97, 1898, p. 5. (To "My Brethren in North Fitzroy," November 18, 1898.) {10 MR no. 812}

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. {Isaiah 53: 6} KJV

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

Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as his child, and I can claim him and rejoice in him as my loving Father. We must center our hopes of heaven upon Christ alone, because he is our substitute and surety. We have transgressed the law of God, and by the deeds of the law shall no flesh



be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in his human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined. {RH July 1st, 1890}

God's Love for Us. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Jesus took the sinner's place. He became "sin for us, who knew no sin." The God of justice did not spare His Son. In the secret place of the Most High a voice was heard: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." The whole debt for the transgressor of God's law was demanded from our Mediator. A full atonement was required. How appropriate are the words of Isaiah, "It pleased the Lord to bruise Him; He hath put Him to grief." His soul was made "an offering for sin." "He was wounded for our transgressions, He was bruised for our iniquities."

Jesus suffered the extreme penalty of the law for our transgressions, and justice was fully satisfied. The law is not abrogated; it has lost not one jot of its force. Instead, it stands forth in holy dignity, Christ's death on the cross testifying to its immutability. Its demands have been met, its authority maintained. God spared not His only begotten Son. To show the depth of His love for man, He delivered Him up for us all. "Behold the Lamb of God, which taketh away the sin of the world." Behold Him dying on the cross. Behold Him who was equal with God, mocked and derided by the mob. Behold Him in Gethsemane, bowed under the burden of the sins of the whole world.



Was the penalty remitted because He was the Son of God? Were the vials of wrath withheld from Him who was made sin for us? Without abatement the penalty fell upon our divine-human Substitute. {18MR 336.2}

Hear His cry, "My God, My God, why hast Thou forsaken Me?" He was treated as a sinner that we might be treated as righteous, that God might be just and yet the justifier of the sinner.

I ask the impenitent, What greater evidence do you want that God is a God of justice? If the sword of justice woke in its might against the Fellow of the Almighty, and was not sheathed until bathed in the blood of God's only begotten Son, what will be the punishment of those who refuse to accept the atoning sacrifice? When the Son of God interposed in man's behalf, and humbled Himself on Calvary, angels drew back in amazement. Can those for whom this great sacrifice was made escape the wrath of God if they are indifferent to this great salvation? Those who choose to continue in sin will be without a shadow of excuse. Calvary is the only argument that will be used against them. {18 MR no. 1349}

Jesus made a full atonement. He paid the debt in full for Adam's fall and all human transgressions which resulted from that fall. God's justice was satisfied. This means that no one will be lost because of the first condemnation. It also means that, in legal terms, no one is born under the Adamic condemnation. All humanity has been given a second probation and how we use this second probation will determine our eternal destiny.

Adam's test in the first probation was not to eat of the fruit of the tree of the knowledge of good and evil. The test for every individual in this second probation is not to reject the love of God and the salvation given by Christ at Calvary.

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work,

bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end.

“The last state of that man is worse than the first. Even so,” said Jesus, “shall it be also unto this wicked generation.” There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven’s invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit.

In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we



may commit the same error. We offer insult to the Prince of life, and put Him to shame before the synagogue of Satan and before the heavenly universe when we refuse to listen to His delegated messengers, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally lose all desire to be reconciled to God. {DA 324}



Chapter Seven

The Two Condemnations & the Unpardonable Sin

Our substitute and surety, our Saviour, made a full atonement for Adam's fall and all human sins except one. The only sin not atoned for is the unpardonable sin. The following texts all describe the unpardonable sin, study them carefully: Matthew 12: 31, 32; Acts 7: 51; Mark 3: 28, 29; Hebrews 10: 26- 29.

The unpardonable sin is neglecting or rejecting the work of the Holy Spirit until the mind is fixed in that rejection.

TWO TYPES OF SIN

In 1 John 5: 16, 17, we are told of two types of sin:

- (i) a sin not unto death
- (ii) a sin unto death



Sins that are not unto death are all the sins of human law transgressions.

The sin that is unto death is the unpardonable sin, the sin of persistent, terminally fixed rejection of the convicting work of the Holy Spirit on the heart. We can read an example of this in Jeremiah 7: 13- 16.

THE WORK OF THE HOLY SPIRIT

The Holy Spirit, woos, convinces and convicts the human heart to accept Christ, His truth and His salvation. Persistent unbelief, willful blindness, deliberate neglect, terminal rejection of the Spirit's work would constitute the unpardonable sin. The following texts describe the office work of the Holy Spirit: John 16: 7- 15; Revelation 22: 17.

THE SIN OF UNBELIEF

The Holy Spirit reproves the world of sin "because they believe not on me", John 16: 9.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. {Hebrews 3: 12} KJV

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins. {John 8: 24} KJV

The fact that although they could find no sin in Christ the Jews would not receive Him proved that they themselves had no connection with God. They did not recognize His voice in the message of His Son. They thought themselves passing judgment on Christ; but in rejecting Him they were pronouncing sentence upon themselves. "He that is of God," said Jesus, "heareth God's words: ye therefore hear them not, because ye are not of God." {DA page 468}

THE WHOLE WORLD CHARGED WITH MURDER OF GOD'S SON

The first condemnation was caused by the fall of the First Adam. The Second Adam, the Lord Jesus Christ, did not fail. He atoned for the

Adamic condemnation and all human sin.

The Son of God was rejected and murdered by the Jewish nation and by the Romans. According to the apostle Paul, what the Jewish nation did to Christ, the Second Adam, was representative of what the whole world would have done.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory. {1 2 Corinthians : 6- 8} KJV

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in His stead. Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ and preferring a robber rather than the spotless Lamb of God still rests. Unless we individually repent toward God because of transgression of His law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people—all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God—would act the same part, were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God.

In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. At the same time Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ. {TM page 38}

The charge of the murder and rejection of God's Son hangs over every individual. Those who accept Christ as a personal Saviour and in genuine God given repentance and faith, abide in Christ to the end will be cleared of that charge in the judgment. For those who fix their minds in the rejection of Christ, the charge would become the second condemnation would be pronounced by the judgment.

That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God. To all, forgiveness is freely offered. "Whosoever will" may have peace with God, and inherit eternal life. { DA 745.1 }

The righteous understand God's government and will triumph with holy gladness in the everlasting protection and salvation that Christ through His merits has secured for them. Let all remember this, and forget not that the wicked, who do not

receive Christ as their personal Saviour, understand not His providence. The way of righteousness they have not chosen, and they know not God. Notwithstanding all the benefits He has so graciously bestowed upon them, they have abused His mercy by neglecting to acknowledge His goodness and mercy in showing them these favors.

At any moment God can withdraw from the impenitent the tokens of His wonderful mercy and love. Oh, that human agencies might consider what will be the sure result of their ingratitude to Him and of their disregard of the infinite gift of Christ to our world! If they continue to love transgression more than obedience, the present blessings and the great mercy of God that they now enjoy, but do not appreciate, will finally become the occasion of their eternal ruin. They may for a time choose to engage in worldly amusements and sinful pleasures, rather than to check themselves in their course of sin, and live for God and for the honor of the Majesty of heaven; but when it is too late for them to see and to understand that which they have slighted as a thing of naught, they will know what it means to be without God, without hope. Then they will sense what they have lost by choosing to be disloyal to God and to stand in rebellion against His commandments. In the past they defied His power and rejected His overtures of mercy; finally His judgments will fall upon them. Then they will realize that they have lost happiness—life, eternal life, in the heavenly courts.{MS page 151, 1901}

Chapter Eight

Legal & Experiential Condemnation

Legally all mankind in Adam were condemned by his sin to instant annihilation. Legally all mankind in Christ, the Second Adam, by His death, received an acquittal from that Adamic condemnation. Therefore all mankind have been given a probationary physical life.

So then, as the one sin condemned all people, in the same way the one righteous act sets all people free and gives them life. {Rom 5:18 TEV}

But those who do not, as yet, know or believe this Good News continue to live and experience the condemned life of sin. So though legally acquitted they are in experiential or life-style condemnation!

The Gospel does not only announce the good news of legal acquittal for all from the Adamic condemnation but invites all individual humans to come to Christ and to give up their condemned life-



style, their experiential condemnation, their sinful character to Jesus and to receive His Righteousness as a free gift !(Phil.3: 8 to 11.)

When the individual person accepts the Spirit's invitation and comes to Christ, he, while coming to Christ, receives the gifts of repentance and confession. He therefore confesses and repents of the condemned life-experience and, in total surrender to God's Agape Love in the Holy Spirit, gives up that condemned life-experience, with all its sins, to Jesus and in exchange receives Christ's righteousness, His sinless Life, through the Holy Spirit, as a free gift. That individual is now, not only legally, but experientially, in Christ by faith! As a result of being in Christ by faith such an individual is justified by faith and born again spiritually and now possesses two realities:1. Legal acquittal (which he had before he was physically born) and now: 2. Experiential deliverance from the condemned life, which deliverance he receives in the new birth at initial conversion.

Therefore now, in Christ by faith, for that individual, there is neither legal nor experiential condemnation. Moreover, the charge of the murder and rejection of the Son of God is forgiven and the Satanic Enmity is taken away from his human spirit and Agape Love commences its reign! Eph.4: 23.

All this is what Paul exclaims in Romans 8:1 when he declares that there is no more condemnation ,at all, for the born again believer in Christ!

There is no condemnation now for those who live in union with Christ Jesus. {Rom 8: 1.TEV}

Those whose probation closes experientially in Christ will receive a final justification in the pre-advent judgement and their names retained in the Book Of Life while the record of their sins will be blotted out.

They will receive immortality at the second coming of Christ in the first resurrection or translation. Rev.3:5 ; 1 Cor.15: 51 to 54; Rev.20:6,5.

Those who experienced initial conversion but later on turned back to Satan's government and rejected the Life of Christ, which they tasted, will have their names blotted out of the Book of Life and their record of sins returned to them experientially by the pre-advent investigative judgement indicating their endorsement and fixed acceptance of the Satanic Enmity for which there is no redemptive remedy only a destructive remedy. (Hebrews 10: 26 to 31).

They, along with those who never accepted Christ, will receive the second condemnation in the post-second-Advent investigative (millennial) judgement (Rev.20:11 to 15) and suffer the unimaginable agonies of complete separation from Christ and from God, The Father, in the second death, before being annihilated. (Obadiah verse 16).

The Bible informs us that the second condemnation of rejection of Christ will incur the wrath of the Lamb. Rev.20:14 - 17.

If men, after this great and merciful condescension on the part of God, maintain their position with the first apostate, no force will be used with them. God accepts no unwilling service. Rational, accountable beings have the light in contrast with darkness placed before them, and they are invited to walk in the light in harmony with God. If they receive the words of men in place of the plainly stated word of God, and follow the inclination of their own hearts in disobedience to the law of Jehovah; if they trample upon his Sabbath, and honor the sabbath brought into existence by the man or sin,—they will treasure up against themselves the wrath of the Lamb.

It is not a lack of knowledge of spiritual light and understanding that will separate any soul from the presence of God. These are not the things that will decide his destiny. It is the truth, brought home to the understanding, but rejected because of the cross it involves, that will condemn the sinner in that day of final judgment. (RH Sept. 13, 1898 last 2 paragraphs).

God has not appointed mankind to wrath but to obtain salvation. (I Thess 5: 9; 2 Peter 3:9 ; Eph.1:4 ,5.)

Therefore mankind is appointed to only one death. (Heb.9: 27). Those who reject God's appointments for salvation and therefore one death in Christ will end up in another appointment that was prepared for the devil and his angels (Matthew 25: 41), the second death.



Chapter Nine

The Sin of Rejecting Light

(This chapter is Taken form the Review in Herald by E.G.W)

Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." The course pursued by the Pharisees called forth the denunciation of Christ. He said to them: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. . . . Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy



against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

THE SIN AGAINST THE HOLY SPIRIT

By rejecting the light that was shining upon them, by refusing to examine the evidence to see whether the messages were from heaven, the Pharisees sinned against the Holy Ghost. Christ, the world's Redeemer, was in the world. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." The voice of his Spirit came to them, saying, "This is the Son of God; believe on him." But turning their faces from the light, they refused to listen, choosing, instead, to cultivate their unbelief. Thus the light which, if received, would have been to them a savor of life unto life, rejected, became a savor of death unto death,-death to spirituality.

SELF DECEIVED

The Pharisees were self-deceived. They rejected the teaching of Christ because he exposed the evil of their hearts and reproved their sins. They would not come to the light, fearing that their deeds would be reproved. They chose darkness rather than light. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which

none other man did, they had not had sin: but now have they both seen and hated both me and my Father." And at the destruction of Jerusalem the Pharisees reaped their harvest.

The Jews pursued their course of rejecting Christ until, in their self-deceived, deluded state, they thought that in crucifying him they were doing God a service. Thus it will be with all who resist the entreaties of the Spirit of God, and persist in doing what they know to be wrong. The Spirit once resisted, there will be less difficulty in resisting it a second time. If we maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our own purposes and ideas in the face of the plainest evidence, and shall be in danger of as great deception as came on them. In our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God. Those who continue in this course will reap what they have sown. They were afforded a shelter, but they refused it. The plagues of God will fall, and he will prevent them not.

NO COMPULSION

God never compels a man to offend and be lost. We read that he hardened the heart of Pharaoh, king of Egypt, and that Pharaoh refused to let Israel go. Did God strengthen and confirm the king in his obstinacy?--No, he simply allowed the seeds of unbelief to produce their fruit; and the seed sown when the first miracle was rejected, produced a harvest of infidelity. God left the king to the inclinations of his own heart.

THE EXAMPLE OF PHARAOH

The great I AM acquainted Pharaoh with his mighty works, showing him that he was the ruler of heaven and earth. But the king chose to defy the God of heaven. He would not consent to break his proud heart even before the King of kings, that he might receive the light; for he was determined to have his own way, and work out his own rebellion. His proud disregard

of God's command, "Let my people go," confirmed him in his determination not to yield, though evidence was piled upon evidence; and every additional evidence of the power of God that the Egyptian monarch resisted, carried him on to a stronger and more persistent defiance of God. Thus the work went on, finite man warring against the expressed will of an infinite God. This case is a clear illustration of the sin against the Holy Ghost. "Whatsoever a man soweth, that shall he also reap." Gradually the Lord withdrew his Spirit. Removing his restraining power, he gave the king into the hands of the worst of all tyrants,--self.

A DANGEROUS PATH

In this our day the sin of the Pharisees is being repeated. Many are turning from light, refusing to listen to the warning of God's Spirit. But by closing the heart to divine impressions, we put away the forgiveness which our Redeemer is so graciously offering to us. By rejecting mercy and truth, we prepare for a course of resistance which, if followed, will continue till we have no power to do otherwise. A point is reached where the most pointed appeals were without effect. The desire to submit to God and to do his will is no longer felt. The spiritual senses become dulled. Darkness is the result, and how great is that darkness!

The Holy Spirit strives with every man. It is the voice of God speaking to the soul. But let that voice be resisted, and we, like the Pharisees, shall stifle conviction and resist evidence, however plain. God will give us up, and we shall be left to our own inclinations.

Jesus declares to us that there is a greater sin than that which caused the destruction of Sodom and Gomorrah. It is the sin of those who have had the light of truth, and are not moved to repentance. It is the sin of rejecting the light of the most solemn message of mercy to the world. It is the sin of those who see

Jesus in the wilderness of temptation, bowed down as with mortal agony because the sins of the world, and yet are not moved to thorough repentance. Christ fasted nearly six weeks to overcome, in behalf of man, the indulgence of appetite, and vanity, and the desire for display and worldly honor. He has shown us how we may overcome as he overcame; but it is not pleasant to human nature to endure conflict and reproach, derision and shame, for his sake. It is not agreeable to deny self, and to be ever seeking to do good to others. It is not pleasant to overcome as Christ overcame; and many turn away from the Pattern which is plainly given them to copy, and refuse to imitate the example that the Saviour came from the heavenly courts to set for them.

It will be more tolerable for Sodom and Gomorrah in the day of judgment than for those who have had our privileges, and the great light which shines in our day, but who have neglected to follow the light and to give their hearts fully to God.

WALK IN THE LIGHT

"I am come a light into the world," said Christ, "that whosoever believeth on me should not abide in darkness." "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." The light will indeed become darkness to those who do not walk in it; but it will shine with increasing brightness on the path of those who do walk in it. "The path of the just is as the shining light, that shineth more and more unto the perfect day." {RH, July 27, 1897}

AN INEXHAUSTIBLE THEME

Redemption is an inexhaustible theme, worthy of our closest contemplation. It passes the comprehension of the deepest thought, the stretch of the most vivid imagination. Who by searching can find out God? The treasures of wisdom and knowledge are opened to all men, and were thousands of

the most gifted men to devote their whole time to setting forth Jesus always before us, studying how they might portray His matchless charms, they would never exhaust the subject.

Although great and talented authors have made known wonderful truths, and have presented increased light to the people, still in our day we shall find new ideas, and ample fields in which to work, for the theme of salvation is inexhaustible. The work has gone forward from century to century, setting forth the life and character of Christ, and the love of God as manifested in the atoning sacrifice. The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages.

Were Jesus with us today, He would say to us as He did to His disciples, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). Jesus longed to open before the minds of His disciples deep and living truths, but their earthliness, their clouded, deficient comprehension made it impossible. They could not be benefited with great, glorious, solemn truths. The want of spiritual growth closes the door to the rich rays of light that shine from Christ. We shall never reach a period when there is no increased light for us. The sayings of Christ were always far-reaching in their import. Those who heard His teachings with their preconceived opinions, could not take in the meaning attached to His utterances. Jesus was the source, the originator of truth. {1SM 403}



Chapter Ten

Sold for Nothing, Bought Without Money

***F**or ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's {1 Corinthians 6: 20} KJV*

Humanity, all mankind, had to be bought back because all mankind had been sold out. The selling and the buying were done by the two Adams. The first Adam, by his disobedience, sold out all mankind to Satan's government. The Second Adam, by His perfect faith, perfect obedience and infinite sacrifice at Calvary, bought back all mankind from Satan's government.

In 1 Corinthians 6: 20, the Greek word translated "bought" in the KJV of the Bible, comes from the word AGORAZO which means to buy, to redeem, to purchase.

In fact, we were sold for nothing but no amount of money or human, or angelic wealth, could have bought us back.



For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. {Isaiah 52: 3} KJV

The apostle Peter is in full agreement with Isaiah. Peter informs us that no amount of human wealth could have bought us back; only the infinite sacrifice of the Son of God could have accomplished it.

Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, {1 Peter 1: 18- 20}

It is indeed interesting that the Greek word translated “redeemed” in 1 Peter 1: 18, is LUTROO and is derived from LUO which means to loosen, to dissolve, to melt, to put off. In other words, the redemption accomplished by the Second Adam, the Lord Jesus Christ, completely, legally dissolved the “selling out” and rendered it legally null and void! Other texts using Greek words derived from LUO are Hebrews 9: 12; Romans 3: 24; Ephesians 1:7. In Romans 3: 24 and Ephesians 1: 7 ,the Greek word translated “redemption” is APO LUTROSIS and it means riddance of debt: to ransom in full.

This declares the wonderfully good news that when Jesus had paid the debt there was nothing left to be paid and it didn’t need to be paid again; the matter was legally settled. The Adamic condemnation was reversed!

In Galatians 3: 13 and Revelation 5: 9, the Greek word translated redeemed is EXAGORAZO which means: to rescue from loss.

It should be absolutely clear that when mankind was bought back from Christ, the legal status for all men was changed from being legally condemned to being legally or corporately justified. This allowed mankind to survive physically and gave God the legal right to call individuals by His Spirit to enter His kingdom by faith in Christ.

Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life. {Romans 5: 18} KJV

Having given the bible proof, let us now study these quotations from the Spirit of Prophecy.

All men have been bought with this infinite price. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. Whether believers or unbelievers, all men are the Lord's property. All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day. {COL 326.1} {COL page 326}

Christ came to bring salvation within the reach of all. Upon the cross of Calvary He paid the infinite redemption price for a lost world. His self-denial and self-sacrifice, His unselfish labor, His humiliation, above all, the offering up of His life, testifies to the depth of His love for fallen man. It was to seek and to save the lost that He came to earth. His mission was to sinners, sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them and bring them into union and sympathy with Himself. {ST page 603}

Through transgression, man lost his holy innocence, and mortgaged himself to Satan. Christ, the only begotten Son of God, pledged himself for the redemption of man, and paid the price of his ransom on the cross of Calvary.

... for he could not be satisfied while humanity was alienated from him. {YI October 10th, 1895}

The Father bows in recognition of the price paid for humanity, and the angels approach the cross of Calvary with reverence. What a sacrifice is this! Who can fathom it! It will take the whole of eternity for man to understand the plan of redemption. It

will open to him line upon line, here a little and there a little. {7A BC page 481} Par 1

We are all debtors to divine justice, and we have nothing to pay; but Jesus so pitied us that he paid the debt. {RH March 11th, 1884}

Those who are saved will be saved because Jesus has paid the full debt; and man can do nothing, absolutely nothing, to merit salvation. Christ says, "Without me, ye can do nothing." Then whose is the merit?—It all belongs to our Redeemer. All the capabilities of man come alone through Christ, and we may say of our best performances, "All things come of thee, and of thine own have we given to thee." {ST November 10th, 1890}

Thus he paid the debt which man owed to God, and brought us out of the bondage of Satan into the marvelous light of the gospel. {YI July 15th, 1897}

The gift of God to man is beyond all computation. Nothing was withheld. God would not permit it to be said that He could have done more or revealed to humanity a greater measure of love. In the gift of Christ He gave all heaven. {AG 176.5}

God does not deal in illegality. In buying back or redeeming mankind from the first condemnation, every detail of the plan had to be lawful and righteous. In order to legally reverse the condemnation, two other matters had to be dealt with at the same time. Adam's sin and all human law transgressions had to be legally taken out of the way and mankind had to be reconciled back to God.

The Bible informs us that those two legal requirements were satisfied.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
{Isaiah 53: 6} KJV

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us



the word of reconciliation. {2 Corinthians 5: 19} KJV

All the first condemnation sins of mankind were laid on Christ as our substitution and surety; they were not imputed to mankind, not legally reckoned to our account!

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: {Romans 5: 10, 11} KJV

He took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, He restored the whole race of men to favor with God.... { 1SM 343.2} {1 SM page343}

With His own blood He has signed the emancipation papers of the race. { MH 89.3} {MH page 40.7}

THIS IS THE WONDERFULLY GOOD NEWS, THE OBJECTIVE GOSPEL, THE REAL GOSPEL AND THE TRUE GOSPEL!

Christ had paid the redemption price in full for all mankind. He has legally taken away all mankind's sins. He has legally reconciled all mankind to God!

All this was done for all mankind before any individual was born because although Christ died in AD 31, the efficacy of His redemption dated back to the start of human history.

This wonderful, in fact, infinite work of redemption by Christ, gave God the legal right to invite individual humans to experience all that God has given to mankind in Christ and to be justified by faith. The faith of Jesus has legally redeemed and reconciled all mankind to God. The individual human's faith in Christ enables him to be experientially justified by faith and receive the free gift of salvation. (Titus 3:3-7)



Chapter Eleven

Sin & Death

Sin produces eternal death, annihilation of spirit, soul and body. Such was the death which Adam had incurred by his sin.

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” {Romans 6:23} KJV

“This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man **was not annihilated** was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man’s surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to transgress God’s law as they did.” EGW 1888 Materials, 814.



The death we now die is a physical death, the unconscious sleep of the soul, awaiting resurrection. The important question, therefore, is this: if eternal death was the death which the human race had incurred by Adam's sin how is it that the death humans die presently is not eternal death but rather is only a physical death? (Remember that eternal death is annihilation of spirit, soul and body whereas physical death is death of body and the unconscious sleep of the soul.)

Now to answer our question. Firstly, we need to settle in our minds the truth that every victory in the great conflict between God and Satan has been accomplished by the sacrifice of Christ in the plan of redemption. Secondly, we also need to remember that though Christ died in AD31, the benefits of His sacrifice reached back to the beginning of the history of mankind. 2 Tim. 1: 9, 10.

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” {Revelation 13:8} KJV

We, therefore, are left with the inescapable conclusion that the change of that first eternal death which confronted mankind, into a merely physical death, had to be accomplished by the plan of redemption and the sacrifice of Christ. We call the present physical death the first death. Let us reiterate the fact, then, that the eternal death which Adam, and therefore all mankind, faced was changed by Christ's sacrifice into a merely physical death of the sleep of soul awaiting resurrection.

Those who are saved will be in the first resurrection and will receive immortality. Those who will have rejected salvation will be in the second resurrection and, after the White Throne Judgement, will suffer annihilation of spirit, soul and body in the second death which will be eternal death.

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. {Revelation 20:6} KJV

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” {Revelation 20:5} KJV

ISSUES OF TRADITIONAL TERMINOLOGY

Before we go any further let us clarify a few issues. First of all we have traditionally used two terms interchangeably; these two terms are (i) the “second death” and (ii) eternal death. This means that whenever we hear the term eternal death we think it must mean the “second death”.

In reality, two eternal deaths hung over sinful intelligences. One hung over Adam but was changed by Christ’s sacrifice. The other hung over Satan and his fallen angels and it was confirmed by Christ’s sacrifice.

The eternal death that hung over Satan’s head and was confirmed by Christ’s sacrifice will be the second death for unsaved mankind. The eternal death that hung over Adam’s head no longer exists, it has been reduced to physical death which is now called the first death for mankind. Satan’s eternal death will be his first and only death but it will be lost mankind’s second death. Therefore the chronological terms first and second death are in reference to mankind. Furthermore the eternal death incurred by Satan was not “prepared” for mankind it was “prepared” for the devil and his angels.

*“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:”
{ Matthew 25:41} KJV*

Having cleared up terminological difficulties, let us now move on to examine the sacrifice of Christ and how it changed the eternal death incurred by Adam’s sin into physical death which is now all mankind’s so called first death.

THE SACRIFICE OF CHRIST

At the outset it is vitally important to understand that the eternal death which the first Adam incurred had to be met and dealt with by the

Second Adam. Eternal death is caused by complete separation from God by sin. Christ, the Second Adam, our substitute and surety, in order to save mankind, had to carry the load of the collective sin, guilt and shame of all mankind for all time. Moreover He had to suffer the pain of the complete separation from God which that collective human sin, guilt and shame caused. Since God is infinite, complete separation from Him must produce infinite agony. And since Christ Jesus was divine-human He had the capacity to endure infinite suffering while still alive.

The New Testament teaches us that Christ experienced the suffering of that eternal death and, in fact, tasted that eternal death for all mankind!

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” {KJV Hebrews 2:9}

The New Testament also teaches us that Christ Jesus came to destroy the works of the devil.

“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.” {KJV 1John 3:8}

The works of the devil are the evil consequences of sin and they all culminated in the worst evil of all which was the eternal death incurred by Adam; complete annihilation of spirit, soul and body. Since Jesus came to destroy the works of the devil He had to destroy that first eternal death and its accompanying annihilation of spirit, soul and body. And this the scripture confirms when it tells us that He abolished death.

“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:” {2Timothy 1:10} KJV

We need now to examine more carefully how Jesus tasted eternal death for all mankind and how He abolished that eternal death which was incurred by Adam’s sin and our collective human sin under the first condemnation.

TASTING THE ETERNAL DEATH OF THE FIRST CONDEMNATION

Tasting is a living function, a dead person cannot taste. Jesus in Gethsemane and at Calvary tasted eternal death, i.e He experienced the agony of complete separation from God. Not only was He alive but He remained fully conscious throughout the period of “*tasting*” or experiencing that indescribable agony of soul.

Our Saviour the Lord Jesus Christ, as our Substitute and Surety, as our Representative, our Second Adam had to endure, experience, taste the infinite pain and anguish of complete separation from God the Father. In order to do that He had to remain alive and fully conscious throughout the incomprehensibly terrible and horrible ordeal.

In so doing He was tasting eternal death while still alive and fully conscious! And, also, in so doing, He was exhausting the penalty of the First Condemnation!

We shall now show that His “*tasting*” eternal death for all mankind occurred in two stages. The first stage was in Gethsemane, the second stage was at Calvary.

There is no better account of GETHSEMANE than Desire of Ages Chapter 74. Read it carefully for yourself. We shall now examine some key portions of that chapter in our next chapter; chapter twelve.

But before we go to chapter 12 let us examine more fully how, now, rather than annihilation, mankind’s first death is the physical death of soul sleep. Remember we are dealing with a subject of eternal and infinite wisdom and our knowledge is at best only scratching the surface. Nevertheless, let us proceed, knowing that there is much more to understand than what we can reason out from scripture.

PERFECT CREATION

Adam was created with perfect human physical nature and physical life to be sustained and maintained by the Creator through the Fruit of the Tree of Life. The Tree of Life represented the Kingdom of Glory .



“Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of fidelity to the Creator’s law. They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard His will, He who spared not the angels that sinned, could not spare them; transgression would forfeit His gifts and bring upon them misery and ruin.” { PP 53.1}

THE FALL

Adam’s sin meant complete separation from the Kingdom of Glory and therefore eternal death, annihilation.

In the plan of redemption, the Son of God, as our Substitute and Surety, would suffer that complete separation from God caused by the collective sin and guilt of Adam and all mankind and abolish that eternal death. 2 Tim.1:10.

THE PLAN OF REDEMPTION

“The Son of God, heaven’s glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race. { PP 63.2}

“Before the Father He pleaded in the sinner’s behalf, while

the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore. { PP 63.3}

THE KINGDOM OF GRACE

Infinite Wisdom determined that Adam's physical life after sin would be under the Kingdom of Grace. The physical human nature, because of sin, became fallen and sinful with the enmity, the law of sin and death, resident in it, and therefore subject to physical death. All this was represented by the withdrawal of Adam's access to the Tree of Life. So instead of the annihilation of eternal death, man would be subject to a mere physical death from which there would be a resurrection. All this became a reality because of Christ our Substitute and Surety. He suffered, tasted, the agonies of that eternal death and after exhausting sin's penalty, He abolished that eternal death, then He died the physical death from which He was resurrected thereby guaranteeing the resurrection of all mankind.

So instead of soul-annihilation man would only suffer soul-sleep, which would allow the probationary physical survival needed for a second probation. And from that disadvantage of sinful fallen flesh, the incarnate Son of God , in that flesh which He would take on, would have to redeem the fallen race thereby not only leaving Satan without any chance of saying that the plan of redemption was unfair but completely vanquishing

the powers of hell.

“The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. Yet it was not actually established until the death of Christ. Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow and have left the guilty race to perish in their iniquity. Had He done this, there could have been no redemption for fallen men. But when the Saviour yielded up His life, and with His expiring breath cried out, “It is finished,” then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was ratified. The kingdom of grace, which had before existed by the promise of God, was then established. { GC 347.2}

“Thus the death of Christ—the very event which the disciples had looked upon as the final destruction of their hope—was that which made it forever sure. While it had brought them a cruel disappointment, it was the climax of proof that their belief had been correct. The event that had filled them with mourning and despair was that which opened the door of hope to every child of Adam, and in which centered the future life and eternal happiness of all God’s faithful ones in all the ages. { GC 348.1}

We conclude then that the Plan of Redemption centered in the sacrifice of Christ changed Adam’s eternal death into the physical death, which we now call mankind’s first death.

We can now proceed to chapter 12.



Chapter Twelve

Tasting Eternal Death for All Men in Gethsemane

In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence.

Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony. Throughout His life on earth He had walked in the light of God's presence. When in conflict with men who were inspired by the very spirit of Satan, He could say, "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." John 8:29. But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with



the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death."

As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. Upon reaching the garden, the disciples looked anxiously for His usual place of retirement, that their Master might rest. Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure of a terrible burden. Twice His companions supported Him, or He would have fallen to the earth. {DA 685}

Near the entrance to the garden, Jesus left all but three of the disciples, bidding them pray for themselves and for Him. With Peter, James, and John, He entered its secluded recesses. These three disciples were Christ's closest companions. They had beheld His glory on the mount of transfiguration; they had seen Moses and Elijah talking with Him; they had heard the voice from heaven; now in His great struggle, Christ desired their presence near Him. Often they had passed the night with Him in this retreat. On these occasions, after a season of watching and prayer, they would sleep undisturbed at a little distance from their Master, until He awoke them in the morning to go forth anew to labor. But now He desired them to spend the night with Him in prayer. Yet He could not bear that even they should witness the agony He was to endure. {DA 686.1}

"Tarry ye here," He said, "and watch with Me." {DA 686.2}



He went a little distance from them—not so far but that they could both see and hear Him—and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression." {DA 686.3}

STANDING IN A DIFFERENT ATTITUDE

"Christ was now standing in a different attitude from that in which He had ever stood before. His suffering can best be described in the words of the prophet, "Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts." Zechariah 13:7. As the substitute and surety for sinful man, Christ was suffering under divine justice. He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself." {DA 686.4}

UNITY WITH THE FATHER BROKEN UP

"As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power. With the issues of the conflict before Him, Christ's soul was filled with dread of separation from God. Satan told Him that if He became



the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God. {DA 686.5}

And what was to be gained by this sacrifice? How hopeless appeared the guilt and ingratitude of men! In its hardest features Satan pressed the situation upon the Redeemer: The people who claim to be above all others in temporal and spiritual advantages have rejected You. They are seeking to destroy You, the foundation, the center and seal of the promises made to them as a peculiar people. One of Your own disciples, who has listened to Your instruction, and has been among the foremost in church activities, will betray You. One of Your most zealous followers will deny You. All will forsake You. Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, this pierced His soul. The conflict was terrible. Its measure was the guilt of His nation, of His accusers and betrayer, the guilt of a world lying in wickedness. The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life. {DA 687.1}

Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, "O My Father, if it be possible, let this cup pass from Me." Yet even now He adds, "Nevertheless not as I will, but as Thou wilt." {DA 687.2}

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of sympathy for them



was now suffering superhuman agony, and He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin! Terrible was the temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God. If He could only know that His disciples understood and appreciated this, He would be strengthened." {DA 687.3}

SWEATING BLOOD

"Again the Son of God was seized with superhuman agony, and fainting and exhausted, He staggered back to the place of His former struggle. His suffering was even greater than before. As the agony of soul came upon Him, "His sweat was as it were great drops of blood falling down to the ground." The cypress and palm trees were the silent witnesses of His anguish. From their leafy branches dropped heavy dew upon His stricken form, as if nature wept over its Author wrestling alone with the powers of darkness." {DA 689.3}

THE HOUR OF THE POWER OF DARKNESS

"A short time before, Jesus had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon Him. Stubborn wills, and hearts filled with malice and subtlety, had striven in vain to confuse and overpower Him. He stood forth in divine majesty as the Son of God. Now He was like a reed beaten and bent by the angry storm. He had approached the consummation of His work a conqueror, having at each step gained the victory over the powers of darkness. As one already glorified, He had claimed oneness with God. In unfaltering accents He had poured out His songs of praise. He had spoken to His disciples in words of courage and tenderness. Now had come the hour of the power of darkness. Now His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples, "O My

Father, if this cup may not pass away from Me, except I drink it, Thy will be done." {DA 689.4}

THE SEALING OF HIS DECISION

"Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: "If this cup may not pass away from Me, except I drink it, Thy will be done." {DA 690.3}

Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him." {DA 693.1}

Christ fixed His mind, sealed His decision to carry through to its end the work He came to do. In Gethsemane He tasted and experienced the infinite suffering of complete separation from God by our collective first-condemnation sins while remaining alive and fully conscious. And in that agony He sealed His decision to save man at any cost to Himself.



But Gethsemane was only phase one. Calvary would be phase two in which Satan would attack Jesus with extreme physical and mental torture and abuse trying to tempt and force Him to depart from the law of self-sacrificing love in even the slightest degree. So here was the double agony of anguish of spirit caused by sin's separation from His Father and the severe physical and mental pain of physical and mental trauma caused by Satan, his demons and wicked men. And through all this Jesus had to remain absolutely loyal to the principle of self-sacrificing love by remaining absolutely surrendered to His Father by faith in the Father's love. He would have to overcome by faith. In His severe mental anguish He could not see through to the victorious end of the ordeal, He would have to be victorious by faith alone and not by sight!



Chapter Thirteen

Tasting Eternal Death for All Men at Calvary

There is no finer description of Calvary than *Desire of Ages* Chapter 78, a chapter worthy of reading and re-reading over and over again. We shall now also examine some pertinent portions of that chapter.

APPROACHING CALVARY

“As Jesus passed the gate of Pilate’s court, the cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. Two companions of Barabbas were to suffer death at the same time with Jesus, and upon them also crosses were placed. The Saviour’s burden was too heavy for Him in His weak and suffering condition. Since the Passover supper with His disciples, He had taken neither food nor drink. He had agonized in the garden of Gethsemane in conflict with satanic agencies. He had endured the anguish of the



betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge,—all that night there had been scene after scene of a character to try the soul of man to the uttermost. Christ had not failed. He had spoken no word but that tended to glorify God. All through the disgraceful farce of a trial He had borne Himself with firmness and dignity. But when after the second scourging the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden. {DA 741.4}

The crowd that followed the Saviour saw His weak and staggering steps, but they manifested no compassion. They taunted and reviled Him because He could not carry the heavy cross. Again the burden was laid upon Him, and again He fell fainting to the ground. His persecutors saw that it was impossible for Him to carry His burden farther. They were puzzled to find anyone who would bear the humiliating load. The Jews themselves could not do this, because the defilement would prevent them from keeping the Passover. None even of the mob that followed Him would stoop to bear the cross.

At this time a stranger, Simon a Cyrenian, coming in from the country, meets the throng. He hears the taunts and ribaldry of the crowd; he hears the words contemptuously repeated, Make way for the King of the Jews! He stops in astonishment at the scene; and as he expresses his compassion, they seize him and place the cross upon his shoulders.

Simon had heard of Jesus. His sons were believers in the Saviour, but he himself was not a disciple. The bearing of the cross to Calvary was a blessing to Simon, and he was ever after grateful for this providence. It led him to take upon himself the cross of Christ from choice, and ever cheerfully stand beneath its burden." {DA 742}



AT CALVARY

“Arriving at the place of execution, the prisoners were bound to the instruments of torture. The two thieves wrestled in the hands of those who placed them on the cross; but Jesus made no resistance. The mother of Jesus, supported by John the beloved disciple, had followed the steps of her Son to Calvary. She had seen Him fainting under the burden of the cross, and had longed to place a supporting hand beneath His wounded head, and to bathe that brow which had once been pillowed upon her bosom. But she was not permitted this mournful privilege. With the disciples she still cherished the hope that Jesus would manifest His power, and deliver Himself from His enemies. Again her heart would sink as she recalled the words in which He had foretold the very scenes that were then taking place. As the thieves were bound to the cross, she looked on with agonizing suspense. Would He who had given life to the dead suffer Himself to be crucified? Would the Son of God suffer Himself to be thus cruelly slain? Must she give up her faith that Jesus was the Messiah? Must she witness His shame and sorrow, without even the privilege of ministering to Him in His distress? She saw His hands stretched upon the cross; the hammer and the nails were brought, and as the spikes were driven through the tender flesh, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Jesus.

The Saviour made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. While the soldiers were doing their fearful work, Jesus prayed for His enemies, “Father, forgive them; for they know not what they do.” His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance



was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness,—“for they know not what they do.” {DA 744}

MENTAL ABUSE

“In another prophecy the Saviour declared, “Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink.” Psalm 69:20, 21. To those who suffered death by the cross, it was permitted to give a stupefying potion, to deaden the sense of pain. This was offered to Jesus; but when He had tasted it, He refused it. He would receive nothing that could becloud His mind. His faith must keep fast hold upon God. This was His only strength. To becloud His senses would give Satan an advantage.

The enemies of Jesus vented their rage upon Him as He hung upon the cross. Priests, rulers, and scribes joined with the mob in mocking the dying Saviour. At the baptism and at the transfiguration the voice of God had been heard proclaiming Christ as His Son. Again, just before Christ's betrayal, the Father had spoken, witnessing to His divinity. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery from wicked men.

“If Thou be the Son of God,” they said, “come down from the cross.” “Let Him save Himself, if He be Christ, the chosen of God.” In the wilderness of temptation Satan had declared, “If Thou be the Son of God, command that these stones be made bread.” “If Thou be the Son of God, cast Thyself down” from the pinnacle of the temple. Matthew 4:3, 6. And Satan with his angels, in human form, was present at the cross. The archfiend and his hosts were co-operating with the priests and rulers. The teachers of the people had stimulated the ignorant

mob to pronounce judgment against One upon whom many of them had never looked, until urged to bear testimony against Him. Priests, rulers, Pharisees, and the hardened rabble were confederated together in a satanic frenzy. Religious rulers united with Satan and his angels. They were doing his bidding. {DA 746.4}

Jesus, suffering and dying, heard every word as the priests declared, "He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." Christ could have come down from the cross. But it is because He would not save Himself that the sinner has hope of pardon and favor with God." {DA 749}

REVEALING SELF-SACRIFICING LOVE THROUGH SUFFERING

"With amazement the angels beheld the infinite love of Jesus, who, suffering the most intense agony of mind and body, thought only of others, and encouraged the penitent soul to believe. In His humiliation He as a prophet had addressed the daughters of Jerusalem; as priest and advocate He had pleaded with the Father to forgive His murderers; as a loving Saviour He had forgiven the sins of the penitent thief." {DA 752.1}

SUFFERING THE AGONY OF SIN'S SEPARATION

And now the Lord of glory was dying, a ransom for the race. In yielding up His precious life, Christ was not upheld by triumphant joy. All was oppressive gloom. It was not the dread of death that weighed upon Him. It was not the pain and ignominy of the cross that caused His inexpressible agony. Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help. {DA 752.4}



Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. {DA 753.1}

Before we continue with the description of Christ's sufferings in *DESIRE OF AGES*, let us emphasize the fact that Christ endured unimaginable torture and torment of soul because He was abandoned by His Father. This infinite pain is beyond our ability to understand or to fully appreciate. Psalms 22, 69 and 88 should be carefully studied in order to better appreciate the sufferings of eternal separation from His Father.

Let us now continue in *DESIRE OF AGES*.

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God." {DA 753.2}

“The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father’s face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life,—offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself.” {DA 755.1}

HE DRAINED THE LAST DREGS AND WAS VICTOR BY FAITH

Suddenly the gloom lifted from the cross, and in clear, trumpetlike tones, that seemed to resound throughout creation, Jesus cried, “It is finished.” “Father, into Thy hands I commend My spirit.” A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died.

Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father’s acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father’s favor was withdrawn. By faith, Christ was victor.” {DA 756}



VICTOR OVER WHAT?

Well, first of all, Christ had to be victorious over sin throughout His entire earthly life.

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” {KJV — Hebrews 4:15}

The greatest pressure of temptation to sin, to work a miracle to save Himself, to retaliate, was in the Gethsemane – Calvary ordeals. But our Saviour, through the most severe struggles remained surrendered to His Father and remained loyal and obedient to the principle of self-sacrificing agape Love!

Secondly He had to be victorious over the unimaginable suffering, pain and anguish caused by sin’s complete separation from His Father. He also had to endure victoriously the physical and mental abuse of the crucifixion ordeal. 1 Peter 4:1.

Thirdly He had to be victor over eternal death and it’s annihilation of spirit and soul. 2 Timothy 1:10.

“FOR THEE HE SPOILS THE DOMAIN OF DEATH, AND OPENS THE GATES OF PARADISE” {D.A 755}

How did He spoil the domain of the eternal death that hung over Adam’s race?

We have already explained that He had to endure, while alive and fully conscious, the very process that causes eternal death, that is, the complete separation from God by the collective sin of mankind. In so doing He tasted eternal death for all mankind! Having endured that infinite agony He was then brought face to face with the annihilating power of sin’s separation from God. This separation would annihilate spirit, soul and body of the sinner. But though Jesus bore our collective human sin and guilt, He, Himself, never sinned, He was sinless in character even though He had taken on our fallen human flesh and was tempted in all points as we are. He had overcome every temptation, test and trial. He



even overcame the infinitely dreadful horror of complete separation from God by our sins which He carried. Through that entire ordeal He had to maintain faith in His Father and by that faith remain loyal to the principle of self-sacrificing agape love! And so long as He did so, two distinct, but inseparable principles kept Him from being annihilated by sin's complete separation from God. The first principle is that eternal death has no power to annihilate eternal love, so it was not possible for Him to be held by it.

“Agape Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” {1Corinthians 13:8}KJV

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.” {Acts 2:24} KJV

The second principle is that His Father answered His prayer to save Him from the annihilating power of eternal death. (Read Psalm 116)

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;” { Hebrews 5:7} KJV

Who can approach unto a conception of what Christ has endured when standing in the place of surety for His church in the solemn hour of atonement, when Christ yielded up His life as a sacrificial offering. Never, never, can it be that God again shall so manifest His holiness, His spotless purity. . . . His utter hatred of sin, His solemn purpose to punish it--and [all] that in the only One who could bear the strokes in behalf of the sinner, and because of His innocence **not be consumed.**
4MR 243

Jesus therefore vanquished, abolished that eternal death and instead annihilation of soul died the soul sleep of physical death!

All of Christ Remained in Tomb—Jesus said to Mary, “Touch me not; for I am not yet ascended to my Father.” When He closed His eyes in death upon the cross, the soul of Christ did

not go at once to heaven, as many believe, or how could His words be true—"I am not yet ascended to my Father"? The spirit of Jesus slept in the tomb with His body, and did not wing its way to heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. All that comprised the life and intelligence of Jesus remained with His body in the sepulcher; and when He came forth it was as a whole being; He did not have to summon His spirit from heaven. He had power to lay down His life and to take it up again (SDA Bible Commentary Vol 5 Chap 20 {7A 1150}).

Having tasted eternal death while alive, and having conquered and abolished its annihilating power, He bowed His head and died the soul sleep of physical death, and from that physical death He was resurrected after spending a precise and specific time in the grave for the satisfaction of eternal justice

Only the Father Could Release Christ—He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His Father only could release Him. A strong guard of mighty angels kept watch over the tomb, and had a hand been raised to remove the body, the flashing forth of their glory would have laid him who ventured powerless on the earth. { 5BC 1114.1 }

In the process of His dying, His divine nature and eternal life swallowed up the fallen substance of the physical body and became the new nature and new life of the new body. Therefore His dead body could not putrefy, could not see corruption.

"Over the rent sepulcher of Joseph, Christ had proclaimed in triumph, "I am the resurrection, and the life." These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients



of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death." {DA 785.3}

"When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, "I lay down My life, that I might take it again.... I have power to lay it down, and I have power to take it again." Now was fulfilled the prophecy He had spoken to the priests and rulers, "Destroy this temple, and in three days I will raise it up." John 10:17, 18; 2:19.

Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14." {DA 785.4}

By tasting and then vanquishing eternal death He took away the keys of death from Satan and utterly defeated him.



“I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” {Revelation 1:18} KJV

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; { Colossians 2:14}NIV

(And) having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” { Colossians 2:15} NIV

Therefore Satan’s fate was sealed! Satan and his fallen angels will suffer the agony of sin’s separation from God and then be eternally annihilated in the second eternal death along with all those humans who neglect or reject the eternal redemption given in Jesus Christ.

Chapter Fourteen

Summarizing the Accomplishments of Christ's Sufferings & Death

Jesus exhausted the penalty of law transgression and thereby and therefore atoned for and cancelled the Adamic condemnation. He accomplished this for all mankind

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." {Romans 5:18} KJV

"All men have been bought with this infinite price. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. Whether believers or unbelievers, all men are the Lord's property. All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day." COL 325



Christ was crucified, but in wondrous power and glory He rose from the tomb. **He took in His grasp the world over which Satan claimed to preside, and restored the human race to favor with God.** And at this glorious completion of His work, songs of triumph echoed and re-echoed through the unfallen worlds. Angel and archangel, cherubim and seraphim, joined in the chorus of victory.—The Youth's Instructor, April 16, 1903.

He paid the full redemption price for all mankind for every single human soul. This is what we mean by legal redemption or corporate legal justification for all mankind. No individual human needs to be lost unless he or she neglects or rejects the free gift of salvation.

But, of course, for any individual soul to experience salvation and be saved unto eternal life, that soul must believe in Jesus, surrender to God and give his soul to the Lord who paid it's price.

Jesus abolished the eternal death of the first condemnation (annihilation) and died the soul-sleep of physical death. In dying He gave eternal life to humanity which was the basis of His resurrection, glorification and victory over the physical death. Therefore He is victor over all the death of the first condemnation.

“When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord's body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die.” {DA 782.4}

Our Lord and Saviour utterly defeated Satan, sin and death for all mankind. The first condemnation has been cancelled. Those who reject Christ and therefore commit the unpardonable sin will incur a second condemnation which will end in the second (eternal) death of complete annihilation.

A FINISHED WORK

Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost. {DA 758.1}

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory." {DA 758.2}

Note carefully that He accomplished the work He came to do, then He rested in the soul-sleep of physical death.

In the beginning the Son of God as Creator had rested after He had accomplished the work of creation.

"In the beginning was the Word, and the Word was with God, and the Word was God. {John 1:1} KJV

The same was in the beginning with God. { John 1:2} KJV

All things were made by him; and without him was not any thing made that was made." { John 1:3}KJV

Who is the image of the invisible God, the firstborn of every creature: { Colossians 1:15} KJV

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: { Colossians 1:16} KJV

And he is before all things, and by him all things consist.” { Colossians 1:17}KJV

Thus the heavens and the earth were finished, and all the host of them. { Genesis 2:1} KJV

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. {Genesis 2:2} KJV

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. {Genesis 2:3}KJV

In that first creation 7th day Sabbath rest, the Son of God was alive and celebrated, with the onlooking Universe, the complete, perfect and finished work of creation. The Creation-Seventh-day-Sabbath is therefore the immutable memorial of God’s ***finished*** work of creation.

In the creation of the universe the Godhead created everything by *INFINITE POWER* united with Infinite Wisdom by Infinite Love.

The entire creation on planet earth was in perfect harmony with the Creator by virtue of being covered with the righteousness of God in Christ by the Love of God in the Holy Spirit. Love is the principle that keeps power covered with and united to righteousness for the production of perfect work which is the basis of rest.

Conversely sin is a perversion that separates any given power or system from its appropriate righteousness resulting in every species of evil, chaos, destruction and ***unrest***. Selfishness or self-centeredness is the foundation principle of sin and of unrest.

The Son of God is the Wisdom/Righteousness of God and only in Him can true ***REST*** be found.

The entrance of sin expelled ***REST*** and only through the redemptive work of Christ could rest have been restored. Prophecy had foretold that

Messiah would confirm or ratify the New Covenant. In doing so He had to put into it all that He intended before His death because nothing could be added or subtracted after His death. Jesus never changed the Sabbath rest from the seventh day to the first day of the week. In fact after finishing His redemptive work He rested on the Sabbath in the sleep of death having crucified the flesh with its sin-principle. His suffering and death were the price He paid for salvation and rest.

“In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage. But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they cannot find peace.

It is the love of self that brings unrest. When we are born from above, the same mind will be in us that was in Jesus, the mind that led Him to humble Himself that we might be saved. Then we shall not be seeking the highest place. We shall desire to sit at the feet of Jesus, and learn of Him. We shall understand that the value of our work does not consist in making a show and noise in the world, and in being active and zealous in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. Trust in God brings holier qualities of mind, so that in patience we may possess our souls.” {DA 330}

Therefore the Seventh Day Sabbath is the sign of both Creation and Redemption, because the same infinite power, wisdom and love that accomplished creation also accomplished our redemption.

“At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb.

His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day.

In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When "the heavens and the earth were finished, and all the host of them" (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall,—this, the result to flow from Christ's completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked. For "His work is perfect;" and "whatsoever God doeth, it shall be forever." Deuteronomy 32:4; Ecclesiastes 3:14. When there shall be a "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as "from one Sabbath to another" (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb." {DA 769}

"Justice demanded the sufferings of man; but Christ rendered the sufferings of a God. He needed no atonement of suffering for Himself; all His sufferings were for us; all His merits and holiness were open to fallen man, presented as a gift (Letter 12, 1892)."

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of

God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God. The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him. The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come.

Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in His beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of His law, and still save the transgressor. Why should man not study the theme of redemption? It is the greatest subject that can engage the human mind. If men would contemplate the love of Christ, displayed in the cross, their faith would be strengthened to appropriate the merits of His shed blood, and they would be cleansed and saved from sin. ST December 30 1889.

The Lord now requires of his church perfect obedience to all his commandments. He will not accept less than his due. Man may receive grace and truth to obey all his commandments, which are reasonable and just. All his righteous demands must



be fully met; for this second probation granted to the fallen race cost an infinite price, even the life of the Son of God.

In his life and death, Jesus taught the strictest obedience. He did not consult his convenience or pleasure when he left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience. Jesus died, not to save man in his sins, but from his sins. Man is to leave the error of his ways, to follow the example of Christ, to take up his cross and follow the Master, denying self, and obeying God at any cost.

If men, after this great and merciful condescension on the part of God, maintain their position with the first apostate, no force will be used with them. God accepts no unwilling service. Rational, accountable beings have the light in contrast with darkness placed before them, and they are invited to walk in the light in harmony with God. If they receive the words of men in place of the plainly stated word of God, and follow the inclination of their own hearts in disobedience to the law of Jehovah; if they trample upon his Sabbath, and honor the sabbath brought into existence by the man or sin,—they will treasure up against themselves the wrath of the Lamb.

It is not a lack of knowledge of spiritual light and understanding that will separate any soul from the presence of God. These are not the things that will decide his destiny. It is the truth, brought home to the understanding, but rejected because of the cross it involves, that will condemn the sinner in that day of final judgment. (RH Sept 13 1898)

Chapter Fifteen

The Three Deaths

THE BIBLE SPEAKS OF 3 DEATHS

1. Christ's death on the cross. *Phil 2:8*
2. The physical death of soul sleep. *John 11:11-13*
3. The second death. *Rev 20:6,14*

The two key components of the second death will be the unimaginable torment of COMPLETE separation from God, followed by annihilation of spirit, soul and body. *Matthew 10:28; Rev 20:10; Obadiah 1:15,16.*

PHYSICAL DEATH

This is the unconscious sleep of the soul in physical death. As we learnt earlier, this physical death is the residue of Christ's abolition of the first eternal death which He tasted for all mankind and then died the physical death of soul sleep.



From this death there will be either the first or second resurrection.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. {John 5:28,29} KJV

But the rest of the dead lived not again until the thousand years were finished. This [is] the first resurrection. Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. {Rev.20:5,6}KJV

THE DEATH OF CHRIST

Christ's death was the death of RECONCILIATION. He ,while alive, tasted and experienced the infinite sufferings of the eternal death of the first or Adamic condemnation for all mankind and exhausted the penalty thereby legally reconciling all mankind to God. All men have been bought by this infinite sacrifice. He abolished that eternal death, reduced it to the physical death of soul sleep which He died for all mankind and in so doing gave eternal life to humanity in Himself. Therefore Christ's death produces the resurrection of eternal life. John 6: 44 to 54.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. {Romans 5:10}KJV

And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; {2 Cor 5:18,19}KJV

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; [and] he that hath not the Son of God hath not life. {1John 5 :11,12}KJV

For ye are dead, and your life is hid with Christ in God. When Christ, [who is] our life, shall appear, then shall ye also appear with him in glory. {Colossians 3: 3,4}KJV



Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: {John 11:25}KJV

Rejection of this death of reconciliation produces the second death of annihilation of those it has power over.

THE SECOND DEATH.

He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. {Rev.2:11}KJV

Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. {Rev.20:6}KJV

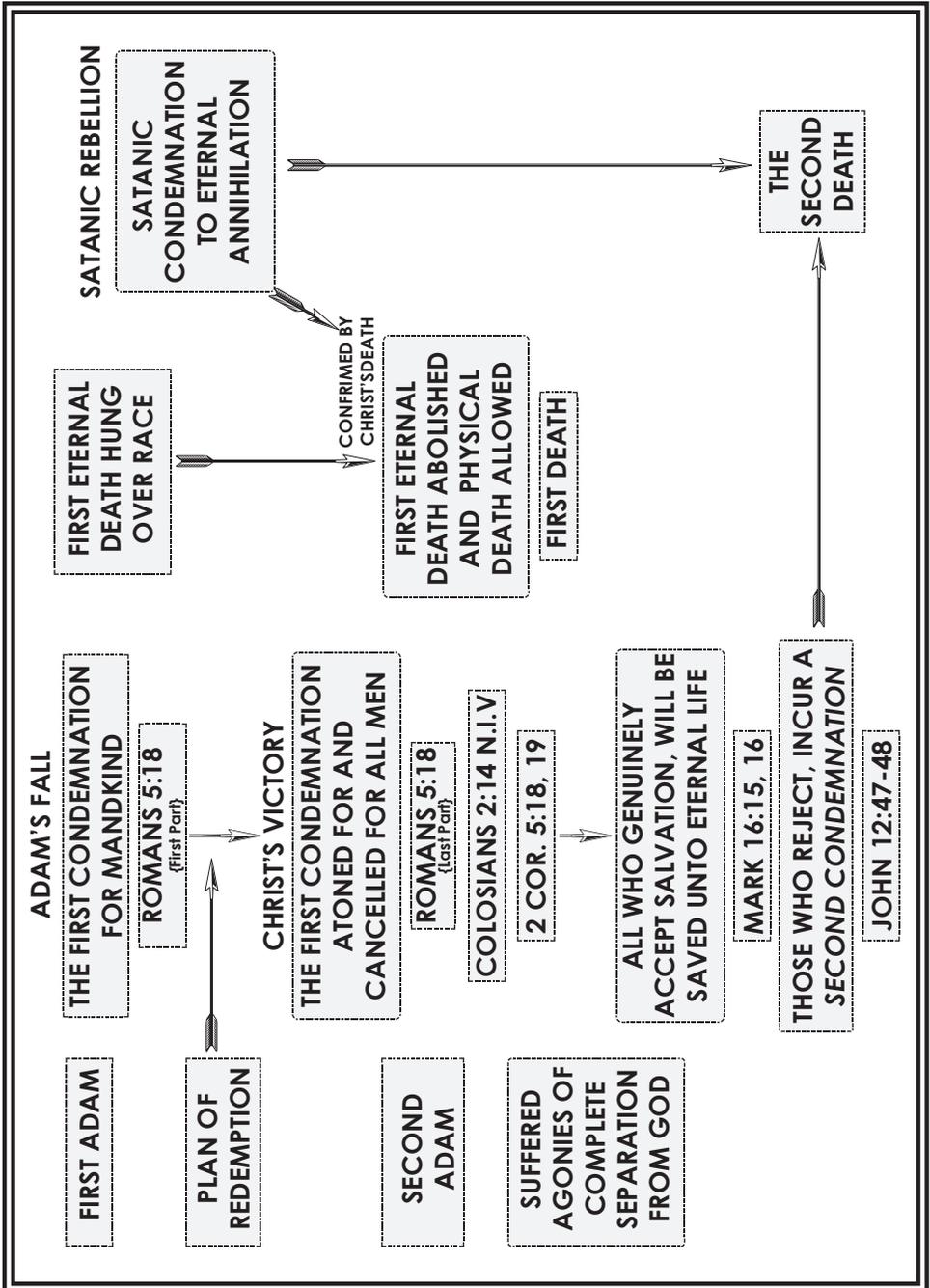
And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. {Rev.20:11-15}KJV

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. {Rev.21:1.}KJV

This eternal death was 'prepared for the devil and his angels' it was not prepared for mankind. God prepared eternal life in Christ for all mankind from all eternity past. Ephesians 1: 3 to 6; Titus 1: 2; 2Timothy 1: 1.

Those individual humans who reject Christ will incur the second condemnation and join Satan in the eternal death prepared for him. It will be their second death but Satan's first. It should be clear then that

Jesus suffered the first eternal death for all mankind but did not die the second eternal death which is the penalty for the unpardonable sin which has no remedial sacrifice.



Chapter Sixteen

Corporate Justification & Justification by Faith

Corporate or legal justification has been accomplished for all mankind by the faith of Jesus. The infinite redemption price has been paid for all mankind. The sins of all mankind have been laid on Christ and He has died for all mankind and all sins of all mankind. And therefore, all mankind have been legally reconciled to God. The emancipation papers of the human race have been signed and stamped by the infinite sacrifice of the incarnate Son of God. This wonderfully amazing corporate or legal justification has saved all mankind from the first eternal death and given physical life to all mankind without individual human choice. It was accomplished by the choice of the Second Adam.

TWO PROBATIONS

The first Adam was created with perfect, sinless, human nature and innocent character and he was placed in Eden on probation. Adam's probation ended in his fall which sold out all mankind to condemnation.



The Second Adam came to redeem the first Adam's fall. He took on our corporate, fallen, human flesh and He was also on probation: His probation ended in victory. He redeemed in full, the Adamic condemnation and legally saved the world from the first condemnation and its eternal death. All mankind has individual, physical life (justification of life), as a result of Christ's redemptive work.

Now all mankind, at the individual level, are on the second probation. Each individual has been set free to choose to accept or reject Christ and His salvation.

Christ's heart was pierced by a far sharper pain than that caused by the nails driven into his hands and feet. He was bearing the sins of the whole world, enduring our punishment,—the wrath of God against transgression. His trial involved the fierce temptation of thinking that he was forsaken by God. His soul was tortured by the pressure of great darkness, lest he should swerve from his uprightness during the terrible ordeal. Unless there is a possibility of yielding, temptation is no temptation. Temptation is resisted when man is powerfully influenced to do a wrong action; and, knowing that he can do it, resists, by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed. He could not have been tempted in all points as man is tempted, had there been no possibility of his failing. He was a free agent, placed on probation, as was Adam, and as is every man. In his closing hours, while hanging on the cross, he experienced to the fullest extent what man must experience when striving against sin. He realized how bad a man may become by yielding to sin. He realized the terrible consequence of the transgression of God's law; for the iniquity of the whole world was upon him. { YI July 20, 1899, par. 10 }

PRICE FULLY PAID FROM CONDEMNATION TO HEAVEN

It is not in the power of those who have named the name of Jesus to give him more than is his own. He has bought every



human agent with an infinite price, **and we are his property for both time and eternity.** He owns every moment of our time, and our gifts of reason and talent belong to him. We cannot glorify God unless we express our obligation to him. Every soul converted to the truth, not only takes the name of Christian, but is under the responsibility of putting on Christ in spirit, in word, and in conduct. This invests him with the same kind of influence as had the one who through the power of the Holy Spirit led him into the light of truth. Then the likeness of Christ appears in his character; and he is a laborer together with God, and draws souls by the divine power of the grace that has been imparted to him. { RH September 25, 1894, par. 6 }

Our Saviour has paid the full redemptive price to take mankind from the eternal death of the first condemnation right into the kingdom of glory. But the journey has one “stop” at the second human probationary period. In this period, individuals must freely choose whether they want to take the second part of the journey by choosing to accept the free gift of eternal salvation.

THE KEY DIFFERENCE

In order to receive and experience salvation, the individual sinner must learn and believe the gospel and surrender to Jesus Christ. This is individual justification by faith, Galatians 2: 16.

Legal or corporate justification changed our legal status from condemnation to acquittal but does not change the heart. Choosing to be in Christ by faith, results in being justified by faith and being born again. Christ is our righteousness!

Penances, mortifications of the flesh, constant confession of sin, without sincere repentance; fasts, festivals, and outward observances, unaccompanied by true devotion,—all these are of no value whatever. The sacrifice of Christ is sufficient; he made a whole, efficacious offering to God; and human effort without the merit of Christ, is worthless. We not only dishonor God by taking this course, but we destroy our present

and future usefulness. A failure to appreciate the value of the offering of Christ, has a debasing influence; it blights our expectations, and makes us fall short of our privileges; it leads us to receive unsound and perilous theories concerning the salvation that has been purchased for us at infinite cost. The plan of salvation is not understood to be that through which divine power is brought to man in order that his human effort may be wholly successful. { RH August 19, 1890, par. 6 }

There is great need that Christ should be preached as the only hope and salvation. When the doctrine of justification by faith was presented at the Rome meeting, it came to many as water comes to the thirsty traveler. The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought.

The enemy of man and God is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. That simple faith that takes God at his word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Not all will receive the light, forsake their sins, and believe the words of eternal life, and without drawing back, go on from one truth to another, until guided into all truth. Those who believe that God for Christ's sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ cleanseth me from all sin." { RH September 3, 1889, par. 12, 13 }

AN ILLUSTRATION FROM THE ABOLITION OF SLAVERY

In 1863, the US president signed the emancipation papers abolishing slavery. All slaves were legally free the moment he signed those papers. But those slaves who did not hear the news or who did not believe it, remained on the slave plantation and though legally free, remained slaves in their experience. They still had the slave mentality.

Those who heard the news, believed it and acted on it, walked off the slave plantation into freedom and a new life experience.

FAITH WORKS

In a similar way, when a sinner hears the Good News of the Everlasting Gospel and believes it, through the faith given by the Holy Spirit, he surrenders self to Jesus. The believing sinner appreciates and accepts the good news that he has been bought by the sacrifice of Christ and therefore gives himself to Christ.

RECONCILED BY HIS DEATH, SAVED BY HIS LIFE

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
{Romans 5: 10} KJV

All mankind have been legally reconciled to God by the death of His Son. Those who believe are experientially saved from sin by His life. Read Romans 5: 8- 11.

HOW JESUS WON THE VICTORY

The Son of God in the incarnation, took on our corporate, fallen, sinful, human flesh (Hebrews 2: 14- 17; Romans 1: 3; 8:3). He was tempted in all points like all of us (Hebrews 4:15 – 16). He overcame every temptation by faith in His heavenly Father. True faith trusts God, believes His word and surrenders fully to Him, standing and acting on His word.

Satan tempted Jesus as hard as he could with all the temptations that so easily overthrow us but Jesus remained, (by free choice), absolutely surrendered to God the Father and the Father kept Him from falling and therefore kept us in Him.

Furthermore, Satan tempted Jesus to assert His divine self to work miracles and to save Himself. But any manifestation of self would have been an endorsement of Satan's philosophy of self-exaltation, therefore Jesus kept back His divine self and allowed the Father to manifest Himself to give Him the victory. The mind of Christ emptied our humanity of self and allowed only God the Father to be manifested.

THE ENMITY

The satanic principle of exaltation of self, rejection of and refusal to believe in God is called the enmity in scripture (Romans 8: 7; James 4: 4). This satanic enmity is at war against Divine Agape Love which is the foundation of God's government. This enmity – self-exaltation above God – was invented by Satan and was irreversibly received by the fallen angels. This is what will send them into annihilation in what is called the second death (Revelation 20: 14- 15).

Adam, and all mankind in him, received this satanic enmity without the light of God's character of love being fully revealed to him. In the Plan of Redemption, all sins of human law transgression are atoned for in Christ's death. However, Satan's enmity which was received by humanity in Adam is taken away from humanity in Christ. Moreover, since it is Satan's enmity, for which there is no redemption, it must return to Satan and with him, be annihilated in what is called the second death.

This enmity is also called the law of sin and death in Romans 8: 2. Jesus took our corporate, fallen, human flesh with the law of sin and death, the enmity in it. In all his temptations of Christ, Satan wanted to get the enmity of the flesh into the mind or the thinking of Christ. But Jesus kept His mind absolutely surrendered to His Father and to the Father's principle of self-sacrificing love and never allowed the enmity to enter into

or control His mind. In this way, the enmity was abolished or slain, thereby making “at-one” the mind of God and the mind of man (Ephesians 2: 16).

Jesus died for all human sins. In addition, he took away the enmity from the human mind through faith in His Father’s love.

REPENTANCE AND CONFESSION

The Good News is that Christ has died for all our sins, exhausting the penalty AND HAS TAKEN AWAY the satanic enmity from our humanity (which He took on). This reveals such amazing love that we are willingly repentant of and confess our lost condition and our sins under the revelation of this love by the Holy Spirit to our hearts.

We gladly give up and put away the sins that have already been legally blotted out and we give up the satanic enmity which Christ had removed from humanity but for which He did not die but which, with Satan, will be annihilated in the end.

COMPLETE VICTORY

In Jesus Christ, the believer therefore has complete victory and freedom from all sin: human and satanic. In contrast, unbelievers accept, endorse and make Satan’s enmity their own and bring upon themselves the second condemnation and the second eternal death. Satan will receive the consequences of his enmity and all the enmity given up by God’s people.

It should be clear then, that no one will die the second death for any sin that Jesus died for but for the enmity, the unpardonable sin for which He did not die. So no sin will be punished twice.

LEGAL PARDON AND FORGIVENESS WHICH CLEANSSES

We have clearly established (in chapter 5) that all mankind have been legally acquitted for the Adamic condemnation including all human sin; and legally reconciled to God. This means that all mankind have received a legal pardon by virtue of the corporate, legal justification given to all.

This legal pardon is CHARIZOMAI in the Greek.

...God forgave (charizomai) us all our sins; He cancelled the unfavorable record of our debts... {Colossians 2: 13, 14} TEV

When we are motivated by this infinite love to repent of and confess our sins, we receive the forgiveness called APHEIMI, which means heart cleansing, the removal of sin from our character (1 John 1: 9).

THE NEW BIRTH AND SPIRITUAL GROWTH

When the believing sinner surrenders to Christ in response to the Spirit's wooing, calling, convincing and convicting, the Spirit begets a new life in the soul. The believer is renewed in the spirit of his mind (Ephesians 4: 23). The reign of self is replaced by the reign of God's love in Christ by the Holy Spirit.

Instead, let the Spirit renew your thoughts and attitudes. {Ephesians 4: 23} TEV

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. {John 3: 3} KJV

Jesus continued: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." By nature the heart is evil, and "who can bring a clean thing out of an unclean? not one." Job 14:4. No human invention can find a remedy for the sinning soul. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Romans 8:7; Matthew 15:19. The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. **The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is**

a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit. { DA 172.1 } {DA page 172} par 2

The love of God in Christ by the Holy Spirit progressively empties every area of the soul of deep seated “self” and the believer grows in grace and in the knowledge of the Son of God. As he does so, he advances upward along Peter’s Ladder (2 Peter 1), unto Christian character perfection. But remember only the love of God can accomplish such spiritual growth and it is all in Christ, only in Christ.

There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing. When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek. A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery. { SC 44.2 } {SC page 44-5}

VICTORY ASSURED IN CHRIST

Whatever may be our temperament, we are to form a character after the divine Pattern; we have no excuse for retaining the mold and superscription of our nature; for Christ has died that we may have his mold and superscription. We cannot retain self and yet be filled with the fullness of God. We must be emptied of self. If heaven is gained by us at last, it will

be only through the renunciation of self, and the receiving of the mind of Christ. Pride and self-sufficiency must be crucified, and the vacuum supplied with the Spirit and power of God. Are we willing to pay the price required of us for eternal life? Are we ready to sit down and count the cost, and conclude that heaven is worth the sacrifice of dying to self, of having our will brought into perfect conformity with the will of God? Until we are willing, the transforming grace of God will not be manifested upon us. When we present our emptied nature to God, he will by his Holy Spirit supply the vacuum made by the renunciation of self, and give us of his fullness. The Lord would not have us perish. He would have us consecrate to his service all there is of us; for he desires to bless us more than we desire to be blessed. He would have us abide in Christ, receive his blessing, and diffuse it to others while we live, that we may enjoy a blessed eternity. Life is short, but eternity is endless. {ST November 21, 1892, par. 4 }

“And they also which pierced Him.” These words apply not only to the men who pierced Christ when He hung on the cross of Calvary, but to those who by evil-speaking and wrongdoing are piercing Him today. Daily He suffers the agonies of the crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will.

The Lord desires us to be men and women in Christ Jesus. Our natural dispositions are to be softened and subdued by His grace. Then we shall not be continually crucifying Him afresh {ST January 28th, 1903}

Infinite Love has cast up a pathway upon which the ransomed of the Lord may pass from earth to heaven. That path is the Son of God. Angel guides are sent to direct our erring feet. Heaven's glorious ladder is let down in every man's path, barring his way to vice and folly. He must trample upon a crucified Redeemer ere he can pass onward to a life of sin. {OHC par 4}

The reason that we carelessly indulge in sin is that we do not see Jesus. We would not lightly regard sin, did we appreciate the fact that sin wounds our Lord. Did we know Jesus by an experimental knowledge, we would not esteem duty as of small importance; but would manifest faithful integrity in the performance of every service. A right estimate of the character of God would enable us rightly to represent him to the world. Harshness, roughness in words or manner, evil-speaking, passionate words, cannot exist in the soul that is looking unto Jesus. He who abides in Christ is in an atmosphere that forbids evil, and gives not the slightest excuse for anything of this kind {YI February 10th, 1898}

The Lord desires us to pray much, and to maintain a firm hold in his divine power. His blessings are to be sought, not merely for our own benefit, but for the benefit of our fellow men. In view of the power of our influence for good or for ill, we can not afford to deviate from the right way; for if we do wrong, we may lead some one else astray. "Make straight paths for your feet," writes the apostle Paul, "lest that which is lame be turned out of the way." If with clear, sanctified vision, we keep our eyes fixed upon Jesus, and walk by faith, we shall not stumble and fall. By beholding, we shall become changed into the likeness of the divine. { RH July 16, 1908, par. 1 }



Chapter Seventeen

Christ our High Priest

This chapter is taken from “Selected Messages” by E.G.W)

Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only-begotten Son, met both these requirements. By dying in man’s stead, Christ exhausted the penalty and provided a pardon.

Man through sin has been severed from the life of God. His soul is palsied through the machinations of Satan, the author of sin. Of himself he is incapable of sensing sin, incapable of appreciating and appropriating the divine nature. Were it brought within his reach there is nothing in it that his natural heart would desire it. The bewitching power of Satan is upon him. All the ingenious subterfuges the devil can suggest are presented to his mind to prevent every good impulse. Every faculty and power given him of God has been used as a weapon against the divine Benefactor. So, although He loves him, God cannot safely impart to him the gifts and blessings He desires to bestow.



But God will not be defeated by Satan. He sent His Son into the world, that through His taking the human form and nature, humanity and divinity combined in Him would elevate man in the scale of moral value with God.

There is no other way for man's salvation. "Without me," says Christ, "ye can do nothing" (John 15:5). Through Christ, and Christ alone, the springs of life can vitalize man's nature, transform his tastes, and set his affections flowing toward heaven. Through the union of the divine with the human nature Christ could enlighten the understanding and infuse His life-giving properties through the soul dead in trespasses and sins.

When the mind is drawn to the cross of Calvary, Christ by imperfect sight is discerned on the shameful cross. Why did He die? In consequence of sin. What is sin? The transgression of the law. Then the eyes are open to see the character of sin. The law is broken but cannot pardon the transgressor. It is our schoolmaster, condemning to punishment. Where is the remedy? The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness to fallen, sinful man and thus present men to His Father in His righteous character.

GOD VINDICATED BY THE CROSS

Christ on the cross not only draws men to repentance toward God for the transgression of His law--for whom God pardons He first makes penitent--but Christ has satisfied Justice; He has proffered Himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf which sin has made. He suffered in the flesh, that with His bruised and broken body He might cover the defenseless sinner. **The victory gained at His death on Calvary broke forever the accusing power of Satan over the universe and silenced his charges that self-denial was impossible with God and therefore not essential in the human family.**

Satan's position in heaven had been next to the Son of God. He was first among the angels. His power had been debasing, but God could not reveal it in its true light and carry all heaven in harmony with Him in removing him with his evil influences. His power was increasing, but the evil was yet unrecognized. It was a deadly power to the universe, but for the security of the worlds and the government of heaven, it was necessary that it should develop and be revealed in its true light.

SELF-DENIAL WITH GOD

In carrying out his enmity to Christ until He hung upon the cross of Calvary, with wounded, bruised body and broken heart, Satan completely uprooted himself from the affections of the universe. It was then seen that God had in His Son denied Himself, giving Himself for the sins of the world, because He loved mankind. The Creator was revealed in the Son of the infinite God. Here the question, "Can there be self-denial with God?" was forever answered. Christ was God, and condescending to be made flesh, He assumed humanity and became obedient unto death, that He might undergo infinite sacrifice.

Whatever sacrifice a human being could undergo Christ endured, notwithstanding Satan put forth every effort to seduce Him with temptations; but the greater the temptation, the more perfect was the sacrifice. All that was possible for man to endure in the conflict with Satan, Christ endured in His human and divine nature combined. Obedient, sinless to the last, He died for man, his substitute and surety, enduring all that men ever endure from the deceiving tempter, that man may overcome by being a partaker of the divine nature.

Pure truth was found to be a match for falsehood, honesty and integrity for subtlety and intrigue, in everyone who is, like Christ, willing to sacrifice all, even life itself, for the truth's sake. To resist Satan's desires is no easy task. It demands a firm hold of the divine nature

from beginning to end, or it cannot be done. Christ, in the victories achieved in His death on Calvary's cross, plainly lays open the way for man, and thus makes it possible for him to keep the law of God through the Way, the Truth, and the Life. There is no other way.

FREE GIFT

The righteousness of Christ is presented as a free gift to the sinner if he will accept it. He has nothing of his own but what is tainted and corrupted, polluted with sin, utterly repulsive to a pure and holy God. Only through the righteous character of Jesus Christ can man come nigh to God.

Christ as high priest within the veil so immortalized Calvary that though He liveth unto God, He dies continually to sin, and thus if any man sin, he has an advocate with the Father.

CORPORATE RECONCILIATION

He arose from the tomb enshrouded with a cloud of angels in wondrous power and glory--the Deity and humanity combined. **He took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, He restored the whole race of men to favor with God. . . .**

A FATAL DECEPTION

Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. **This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works.** God always demanded good works, the law demands it, but because man placed himself in sin where his good works were

valueless, Jesus' righteousness alone can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us. All that man can possibly do toward his own salvation is to accept the invitation, "Whosoever will, let him take the water of life freely" (Revelation 22:17). No sin can be committed by man for which satisfaction has not been met on Calvary. Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation.

REPENTANCE AND PARDON

As you near the cross of Calvary there is seen love that is without a parallel. As you by faith grasp the meaning of the sacrifice, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man.

The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner.

Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart.

The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly



sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

Oh, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat. {1SM 340-4}

TWO CLOSING GEMS

Jesus stands in the holy of holies, now to appear in the presence of God for us. There he ceases not to present his people moment by moment, complete in himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon his mercy, and become careless, indifferent, and self-indulgent. Christ is not the minister of sin. We are complete in him, accepted in the Beloved, only as we abide in him by faith. {ST July 4th, 1892}

If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." {DA 302}

Chapter Eighteen

God Vindicated by the Judgment

*I*n the book of Revelation, Satan is described as the accuser (Revelation 12: 10). The Greek word for accuser really means Prosecuting Attorney in a court trial.

In the book of Romans, the apostle Paul informs us that God's sayings have to be justified and that God has to overcome when He is judged.

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. {Romans 3: 4} KJV

You will be proved right in what you say, and you will win your case in court.” {Romans 3: 4} TEV

Revelation 14: 6 announces that the hour of His (God's) judgment has come.



BACK TO THE BEGINNING

At the outset of the great controversy in Heaven, Satan leveled a number of charges against the divine government and blamed God for his rebellion. In effect, Satan was saying that the reason why he had to propose and develop an alternative government was that God's government was faulty. Satan declared that God's character was not the character of self-sacrificing love that He, God, claimed it to be. In addition, Satan has told lies on God and has given a perverted picture of His character.

One of Satan's main contentions is that God's law of love cannot be kept and needed changing.

THE CHARGES

Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. {DA page 57}

From the very beginning of the great controversy in heaven it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator, and though he was cast out of heaven he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends "in one point," manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes "guilty of all." James 2:10.

In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long-standing

controversy concerning the law of God. Upon this battle we are now entering—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition. {GC page 582} par 1, 2

THE UNIVERSAL COURT

The great controversy is now centered on earth, though it started in Heaven, our planet is where it will be finally decided.

The attention of the whole universe is riveted on our planet and the spiritual warfare taking place here. The satanic charges against God and His government must be shown to be utterly false in order for God's government and the Heavenly sanctuary to be vindicated.

THE HEAVENLY SANCTUARY

The apostle Paul in Hebrews 8, informs us that there is a real sanctuary in Heaven of which the earthly Mosaic Sanctuary was but a type or teaching model. In Daniel 8: 14, there is a prophecy of the 2300 day-years after which the sanctuary “shall be cleansed” KJV. But the Hebrew word translated “cleansed” is TSADAQ which really means to justify, or to vindicate, or declare right.

And he said unto me, Until two thousand and three hundred evenings [and] mornings: then shall the sanctuary be vindicated. {Daniel 8: 14} Darby and Young's Literal Translation

THE ACCUSER

Satan taunts Christ when professed Christians continue sinning. He claims that God's law of love cannot be obeyed. Satan also claims that Christ's followers cannot overcome their defects of character.

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” Proverbs 28:13. If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels



with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: "My grace is sufficient for thee." 2 Corinthians 12:9. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:29, 30. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them. { GC 489.2} {GC page 489}

APHEIMI

All mankind's sins were imputed to Christ not to mankind. And Christ legally atoned for all sins of all mankind for all time. This is the CHARIZOMAI legal pardon of corporate justification (2 Corinthians 5: 19; Romans 5: 18).

The true believer is motivated by Christ's love to confess, repent and forsake sin and to receive the APHEIMI, forgiveness or heart cleansing of 1 John 1: 9.

The record of sins, confessed and forsaken, in the heavenly sanctuary is evidence to the universal court that God's people are overcoming as Christ overcame by abiding in Christ and receiving and experiencing His victory (Revelation 3: 20, 21).

EXHIBIT A - WITNESSES

God will have a final generation of true believers who will be victorious over all false doctrine and over all sin through the grace of Jesus Christ.

This end-time remnant called the 144,000 in Revelation 7, will nullify

the one remaining satanic charge that, whereas Christ overcame all temptations, His followers cannot overcome all sin.

The final remnant (Revelation 12: 17; 14: 12), will be so filled with love for Christ that they would rather die than sin (Revelation 12: 11). Though faced with the progressively increasing pressure of the Mark of the Beast crisis, including the threat and the sentence of mass execution by the powers of the world, they will remain faithful and loyal to Christ and His Father under the fullness of the “latter rain” of the Holy Spirit. Their record of sin will be blotted out and their names retained in the Book of Life. They would have proven God right and Satan wrong. Their character experience will be completely at one with Christ’s character. This final experiential atonement will fully match the legal atonement and vindicate the government of God. Thus thereby, the Heavenly Sanctuary will be vindicated! Just as Christ fully revealed His Father’s character of unselfish agape love, so to He will again fully reveal that character through His end-time remnant and wrap up the great controversy in overwhelming victory!

The enmity or “self” having been completely removed from God’s people will be placed upon Satan who will suffer the “punishment” and the eternal death for his own sin and for the enmity which caused God’s people to sin. Those professed believers who refuse to abide in Christ to the end will have endorsed Satan’s enmity like the rest of the world and with the rest of the world will eventually receive the punishment and eternal death that was prepared for the devil and his angels.

THE TIME OF TROUBLE

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner. Human wisdom will not avail to devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to redound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only available agent by which man may be

saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus. He was manifested to bring life and immortality to light. He says, "The words that I speak unto you, they are spirit and they are life." The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." {RH November 21st, 1892}

PERFECT OBEDIENCE

The Lord now requires of his church perfect obedience to all his commandments. He will not accept less than his due. Man may receive grace and truth to obey all his commandments, which are reasonable and just. All his righteous demands must be fully met; for this second probation granted to the fallen race cost an infinite price, even the life of the Son of God.

In his life and death, Jesus taught the strictest obedience. He did not consult his convenience or pleasure when he left his station of high command to become a man of sorrows and acquainted with grief, accepting ignominy and death in order to deliver man from the consequence of his disobedience. Jesus died, not to save man in his sins, but from his sins. Man is to leave the error of his ways, to follow the example of Christ, to take up his cross and follow the Master, denying self, and obeying God at any cost.

If men, after this great and merciful condescension on the part of God, maintain their position with the first apostate, no force will be used with them. God accepts no unwilling service. Rational, accountable beings have the light in contrast with darkness placed before them, and they are invited to walk in the light in harmony with God. If they receive the words of men in place of the plainly stated word of God, and follow the inclination of their own hearts in disobedience to the law of Jehovah; if they trample upon his Sabbath, and honor the

sabbath brought into existence by the man or sin,—they will treasure up against themselves the wrath of the Lamb.

It is not a lack of knowledge of spiritual light and understanding that will separate any soul from the presence of God. These are not the things that will decide his destiny. It is the truth, brought home to the understanding, but rejected because of the cross it involves, that will condemn the sinner in that day of final judgment. { RH September 13, 1898, par. 12 } {RH September 13th, 1898}

THE CROSS AND JUDGMENT

“That the thoughts of many hearts may be revealed.” In the light of the Saviour’s life, the hearts of all, even from the Creator to the prince of darkness, are revealed. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father’s heart. It testifies that the thoughts of God toward us are “thoughts of peace, and not of evil.” Jeremiah 29:11. It declares that while God’s hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.

At the cross of Calvary, love and selfishness stood face to face. Here was their crowning manifestation. Christ had lived only to

comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown.

By the life and the death of Christ, the thoughts of men also are brought to view. From the manger to the cross, the life of Jesus was a call to self-surrender, and to fellowship in suffering. It unveiled the purposes of men. Jesus came with the truth of heaven, and all who were listening to the voice of the Holy Spirit were drawn to Him. The worshipers of self belonged to Satan's kingdom. In their attitude toward Christ, all would show on which side they stood. And thus everyone passes judgment on himself.

In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character. Men will see what their choice has been. Every question of truth and error in the long-standing controversy will then have been made plain. In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. It will be demonstrated that the divine decrees are not accessory to sin. There was no defect in God's government, no cause for disaffection. When the thoughts of all hearts shall be revealed, both the loyal and the rebellious will unite in declaring, "Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? ... for Thy judgments are made manifest." Revelation 15:3, 4. {DA page 57-8}



250 Arise, My Soul, Arise!

He ever liveth to make intercession for them. Heb. 7:25

TOWNER 666688

Traditional American melody
Arr. by Daniel B. Towner, 1909

Charles Wesley, 1742

1. A - rise, my soul, a - rise! Shake off thy guilt - y fears;
 2. He ev - er lives a - bove, For me to in - ter - cede;
 3. Five bleed - ing wounds He bears, Re - ceived on Cal - va - ry;
 4. The Fa - ther hears Him pray, His dear a - noint - ed One;
 5. My God is rec - on - ciled, His par - d'ning voice I hear;

The bleed - ing Sac - ri - fice In my be - half ap - pears.
 His all - re - deem - ing love, His pre - cious blood to plead;
 They pour ef - fec - tual prayers, They strong - ly plead for me;
 He can - not turn a - way The pres - ence of His Son:
 He owns me for His child, I can no long - er fear;

Be - fore the throne my Sure - ty stands; My name is writ - ten
 His blood a - toned for all our race, And sprin - kles now the
 "For - give him, O for - give," they cry, "Nor let that ran - somed
 His Spir - it an - swers to the blood, And tells me I am
 With con - fi - dence I now draw nigh, And "Fa - ther, Ab - ba,

on His hands, My name is writ - ten on His hands.
 throne of grace, And sprin - kles now the throne of grace.
 sin - ner die! Nor let that ran - somed sin - ner die!"
 born of God, And tells me I am born of God.
 Fa - ther" cry, And "Fa - ther, Ab - ba, Fa - ther" cry.



Arise, My Soul, Arise

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. 8:34; Heb. 7:25

1. A - rise, my soul, a - rise; shake off thy guilt - y fears;
 2. He ev - er lives a - bove, for me to in - ter - cede;
 3. Five bleed - ing wounds He bears, re - ceived on Cal - va - ry;
 4. The Fa - ther hears Him pray, His dear a - noint - ed One;
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The bleed - ing Sac - ri - fice in my be - half ap - pears:
 His all - re - deem - ing love, His pre - cious blood to plead:
 They pour ef - fec - tual prayers; they strong - ly plead for me:
 He can - not turn a - way the pres - ence of His Son;
 He owns me for His child; I can no long - er fear:

Be - fore the throne my sure - ty stands, Be - fore the throne my
 His blood a - toned for all our race, His blood a - toned for
 "For - give him, oh, for - give," they cry, "For - give him, oh, for -
 His Spir - it an - swers to the blood, His Spir - it an - swers
 With con - fi - dence I now draw nigh, With con - fi - dence I

sure - ty stands, My name is writ - ten on His hands.
 all our race, And sprin - kles now the throne of grace.
 give," they cry, "Nor let that ran - somed sin - ner die!"
 to the blood, And tells me I am born of God.
 now draw nigh, And "Fa - ther, Ab - ba, Fa - ther," cry.

WORDS: Charles Wesley, pub.1742. MUSIC: "Lenox"; Lewis Edson, pub.1782. Public Domain.



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