

June 2009

GLAD TIDINGS

"I will make you fishers of men"

The Faith of Jesus

NATIONAL CONFERENCE

Jesus: Finisher of Faith
July 7-11

See pages 30-32
for details!

Inside

Comments

from our readers

<i>The Faith of Jesus</i>	4
<i>Will He Find Faith?</i>	6
<i>News</i>	12
<i>Thinking About Daniel 1:2</i>	14
<i>Portraits of</i>	
<i>The Faith of Jesus</i>	16
<i>A Bible Study</i>	22
<i>National Conference</i>	30

The purpose of this newsletter is to share the good news of Jesus Christ as the foundation of effective personal and public evangelism to the world, to encourage the use of and share more effective methods and resources.

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Dear Glad Tidings:

Wonderful magazine! The last edition's article on the nature of Christ* was the best I've ever read on the subject. Thank you!!

—*The Morrissey's*

**Two Adamic Responses, by K. Mark Duncan*

Dear Friends:

I apologize for not sending this sooner. Two Adamic Responses and Mrs. Potiphar are exceptionally good [articles]. Especially Two Adamic Responses. Keep up the good work!

—*Vera Friesen*

Dear Glad Tidings:

I paid tithe for January and amazingly, my tithe for February increased. God blessed me with extra money on my inmate account for March. I could purchase snacks and munchies, or, I could send Glad Tidings some of my increase and excess (albeit temporary) for a cause less perishable. My decision is easy.

Enclosed you will find a check. My intention is to earmark it for "prison ministry," "overseas shipping," "Spanish books," and for "office heat." However, you may use the money wherever it is needed most to support your ministry.

Thank you for caring about the message that needs to be given. The time is near!

—*Prayerfully yours, John Sneed*

P. S. I will put the national conference on my prayer list. ... please put me on yours. I need God's hand to guide my direct appeal. My wife is the one who is suffering. I want to be home with her so I can explain God's love, Christ's mission, and why I can forgive the people who testified falsely against me at trial. She can't understand how I can forgive them and continue to love them.

Dear Glad Tidings:

I thank you for your Glad Tidings paper. This last one was excellent and it was read from cover to cover by me and others with which I shared it.

—*Anonymous*

more comments ...

Dear Glad Tidings:

No, I'm not asking for any books (LOL)! I just wanted to let you know I've been away on two bench warrants for 10½ months. Is there any way I can get back issues of the Glad Tidings magazine that I have missed? Getting these would be a great blessing and spiritual help to me! With my case being dismissed, I should be paroled soon.

—*Sincerely yours, Dale Stivers*

To Whom It May Concern:

I would like to thank you for the copy of the book, *Christ In the Psalms*, by Gerald L. Finneman. It has opened my heart and mind to the holy concept and actions of my God. Thank you so much for your health and welfare in the eyes of God.

—*George Elzey*

Dear Glad Tidings Publishers:

I commend you on publishing [the book], *Powerful Good News*, which I just finished reading. It encouraged me that the Good News is really better than I thought. The power of God through faith, in other words, Christ living in me through faith, has become more of a reality to me.

I still have some struggles though, like eating junk food; so I ask you to pray for me. But, I feel so good knowing that God's power to enable me to overcome any and all sin is available to me through simple faith in His Word. That's so comforting and easy to understand.

I passed your book on to an Adventist brother of mine, Dale. I'm sure he'll enjoy it, too. Furthermore, do you mind sending me another one of your books, *Corporate Repentance: Plea Of the True Witness*? Do you have any DVDs? Occasionally, our local church purchases DVDs from adventist ministries to donate to this prison. It would be great to get a DVD with your message on it. It would be placed in the video library where any inmate would be able to view it at their leisure, and would be a great help to the video class I conduct every Friday evening.

Thank you and God bless you and your ministry!

—*Your brother in Christ, Grzegorz Sereda*

We enjoy and are blessed by your comments. They also encourage us in the Lord. If you would like to send us a comment, you may contact us at:

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The Faith of Jesus



IT SHOULD BE PARTICULARLY noted that in the first and second chapters of Hebrews the thought and discussion concerning the person of Christ is especially as to nature and substance. In Phil. 2:5-8 there is presented the thought of Christ's relationship to God and to man, especially as to nature and form. Thus: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God thought it not robbery to be equal with God; but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8, R.V.

When Jesus emptied Himself He became man, and God was revealed in the Man. When Jesus emptied Himself, on the one side man appeared, and on the other side God appeared. Thus in Him God and man meet in peace and become one: "for He is our peace, who hath made both [God and man] one, . . . having abolished in His flesh the enmity, . . . to make in Himself of twain [God and man] one new man, so making peace." (Eph. 2:14, 15).

He who was in the form of God took the form of man.

He who was equal with God became equal with man.

He who was Creator and Lord became creature and servant.

He who was in the likeness of God was made in the likeness of men.

He who was God and Spirit was made man and flesh.

Nor is this true only as to form; it is true as to substance. For Christ was like God in the sense of being of the nature, in very substance, of God. He was made in the likeness of men in the sense of being like men in the nature and very substance of men.

Christ was God. He became man. And when He became man, He was man as really as He was God.

He came to man where man is to bring man to Him where He was and is.

And in order to redeem man from what man is, He was made what man is.

Man is flesh. Gen. 6:3; John 3:6. "And the Word was made flesh." John 1:14; Heb. 2:14.

Man is under the law. Rom. 3:19. Christ was "made under the law." Gal. 4:4.

Man is under the curse. Gal. 3:10; Zech. 5:1-4, "Christ was made a curse." Gal. 3:13.

Man is sold under sin (Rom. 7:14) and laden with iniquity. Isa. 1:4. And "the Lord hath laid on Him the iniquity of us all." Isa. 53:6.

Man is "a body of sin." Rom. 6:6. And

God "hath made Him to be sin." 2 Cor. 5:21.

Thus, literally, "in all things it behooved Him to be made like unto His brethren."

Yet it must never be forgotten, it must be borne in mind and heart constantly and forever, that in none of this as to man, the flesh, sin, and the curse was Christ ever of Himself or of His own original nature or fault. All this He "was made." "He took upon Him the form of a servant, and was made in the likeness of men."

And in all this Christ was "made" what, before, He was not in order that the man might be made now and forever what he is not.

Christ was the Son of God. He became the Son of man that the sons of men might become the sons of God. Gal. 4:4; 1 John 3:1.

Christ was Spirit. 1 Cor. 15:45. He became flesh in order that man, who is flesh, might become spirit. John 3:6; Rom. 8:8-10.

Christ, who was altogether of the divine nature, was made partaker of human nature in order that we who are altogether of the human nature "might be partakers of the divine nature." 2 Peter 1:4.

Christ, who knew no sin, was made to be sin, even the sinfulness of man, in order that we, who knew no righteousness,

might be made righteousness, even the righteousness of God.

And as the righteousness of God, which, in Christ, the man is made, is real righteousness, so the sin of men, which Christ was made in the flesh, was real sin.

As certainly as our sins, when upon us, are real sins to us, so certainly, when these sins were laid upon Him, they became real sins to Him.

As certainly as guilt attaches to these sins and to us because of them, when they are upon us so certainly this guilt attached to these same sins of ours and to Him because of them, when they were laid upon Him.

As the sense of condemnation and discouragement of our sins was real to us when these sins of ours were upon us, so certainly this same sense of condemnation and discouragement because of the guilt of these sins was realized by Him when these sins of ours were laid upon Him.

Thus the guilt, the condemnation, the discouragement of the knowledge of sin were His—were a fact in His conscious experience—as really as they were ever such in the life of any sinner that was ever on earth. And this awful truth brings to every sinful soul in the world the glorious truth that “the righteousness of God,” and the rest, the peace, and the joy, of that righteousness, are a fact in the conscious experience of the believer in Jesus in this world, as really as they are in the life of any saint who was ever in heaven.

He who knew the height of the righteousness of God, acquired also the knowledge of the depth of the sins of men. He knows the awfulness of the depths of the sins of men, as well as He knows the glory of the heights of the righteousness of God. And by this “His knowledge shall My righteous Servant justify many.” Isa. 53:11. By this His knowledge He is able to deliver every sinner from the lowest depths of sin and lift him to the highest height of righteousness, even the very righteousness of God.

Made “in all things” like unto us, He

was in all points like as we are. So fully was this so that He could say, even as we must say the same truth, “I can of Mine own self do nothing.” John 5:30.

Of Him this was so entirely true that, in the weakness and infirmity of the flesh—ours which He took—He was as is the man who is without God and without Christ. For it is only without Him that men can do nothing. With Him and through Him, it is written: “I can do all things.” But of those who are without Him it is written: “Without Me ye can do nothing.” John 15:5.

Therefore, when of Himself He said, “I can of Mine own self do nothing,” this makes it certain forever that in the flesh—because of our infirmities which He took; because of our sinfulness, hereditary and actual, which was laid upon Him and imparted to Him—He was of Himself in that flesh exactly as is the man who, in the infirmity of the flesh, is laden with sins, actual and hereditary, and who is without God. And standing thus weak, laden with sins and helpless as we are, in divine faith He exclaimed, “I will put My trust in Him.” Heb. 2:13.

He came to “seek and to save that which was lost.” And in saving the lost, He came to the lost where we are. He put Himself among the lost. “He was numbered with the transgressors.” He was “made to be sin.” And from the standpoint of the weakness and infirmity of the lost, *He trusted in God*, that He would deliver Him and save Him. Laden with the sins of the world; and tempted in all points like as we are, *He hoped in God and trusted in God* to save Him from all those sins and to keep Him from sinning. Ps. 69:1-21; 71:1-20; 22:1-22; 31:1-5.

And this is the *faith of Jesus*: this is the point where the *faith of Jesus* reaches lost, sinful man to help him. For thus it has been demonstrated to the very fullness of perfection, that there is no man in the wide world for whom there is not hope in God, no one so lost that he can not be saved by trusting God in this *faith of Jesus*. And this *faith of Jesus*, by which in the place of the lost, He hoped in God and trusted God for salvation from sin and power to keep from sinning—this

victory of His it is that has brought to every man in the world divine faith by which every man can hope in God and trust in God and can find the power of God to deliver him from sin and to keep him from sinning. ***That faith which He exercised and by which He obtained the victory over the world, the flesh, and the devil—that faith is His free gift to every lost man in the world. And thus “this is the victory that overcometh the world, even our faith;” and this is the faith of which He is the Author and Finisher.***

This is the *faith of Jesus* that is given to men. This is the *faith of Jesus* that must be received by men in order for them to be saved. This is the *faith of Jesus* which, now in this time of the Third Angel’s Message, must be received and kept by those who will be saved from the worship of the “beast and his image,” and enabled to keep the commandments of God. This is the *faith of Jesus* referred to in the closing words of the Third Angel’s Message: “Here are they that keep the commandments of God, and the *faith of Jesus.*”

And now of the things, which we have spoken, this is the sum: “We have SUCH an High Priest.” All that we have thus found in the first and second chapters of Hebrews is the essential foundation and preliminary of His high priesthood. For “in all things it behooved Him to be made like unto His brethren, that [so that, in order that] He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.” Heb. 2:17, 18. ☞ (*Emphasis supplied throughout*).

—*The Consecrated Way to Christian Perfection*, pp. 45-51.

Alonzo T. Jones, one of the pioneers of the Seventh-day Adventist Church, was well known for his writings on Bible prophecy and religious liberty. He was also associated with E. J. Waggoner for the messages they presented during and after the General Conference Session of 1888.



Will He Find Faith?

WE ARE SEVENTH-DAY ADVENTISTS, and we take seriously our name. Our name implies the anticipation of the soon return of Jesus Christ. We have preached Matthew 24:14, “And this gospel of the kingdom will be preached in all the world as a witness to all nations, and then the end will come.” But a funny thing happened on the way to the kingdom. It began to sink in that “all the world” was an awfully big place. Many Adventists would be able to identify with the elderly retired church leader who, while attending a meeting of conference workers, asked for permission to speak, and out of respect for what this elderly gentleman had meant to the cause, permission was granted. He began, “Brethren, when I was a small child, I asked my mother when Jesus was coming. She told me, ‘In not more than five years, my child.’ When I was 10 years of age – five years later – I asked my mother again, and again she said, ‘Surely not more than five years.’ When I was 15, I asked my mother again, and she replied just as she had before. And then I was 20 and 25, and still she said, ‘In not more than five years, my son.’” The old man continued, his voice quavering with age and emotion, “Now I am old, and my Jesus has not come.” He sat down and the room was very still. As we look about us today at our church, one gets the idea that God’s people have combat

fatigue. Some seem to be battle weary and others battle wary.

Jesus told a parable about a persistent widow in Luke chapter 18 which ends with a question in verse 8, “when the Son of Man comes, will He really find faith on the earth?” This question strikes at the root of the problem of God’s people since the dawn of creation.

Israel had just been led out of the land of Egypt where they had been in bondage well over 400 years. With miraculous signs and wonders and with a song of thanksgiving, “sing to the Lord, for He has triumphed gloriously! The horse and its rider He has thrown into the sea!” – they arrived in the Wilderness of Shur. They traveled three days, found no water, and so they murmured. A few weeks later in the Wilderness of Sin, the whole congregation said, “Oh that we had died by the hand of the Lord in Egypt, when we sat by the pots of meat and when we ate bread to the full!” This was Israel’s story throughout their history. In Numbers 13, the Lord spoke to Moses, and in verse 2 He says, “Send men to spy out the land of Canaan, (the promised land) which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them.” The report from all except Caleb and Joshua was, “We are not able to go up against

the people, for they are stronger than we...The land through which we have gone as spies is a land that devours its inhabitants and all the people whom we saw in it are men of great stature. There we saw the giants...and we were like grasshoppers in our *own* sight,” verses 31-33. God’s response harkens forward to Luke 18:8 when He says to Moses as His people are on the brink of the promised land, “How long will these people reject Me? How long will they not believe Me with all the signs which I have performed among them?” God equates rejection of Him with lack of belief or faith. An intense dialogue between the Lord and Moses takes place, and Moses, a man of great faith, pleads with God to spare His people. The Lord agrees and makes a promise – “Truly as I live, all the earth will be filled with the Glory of the Lord.” Somehow there is a connection between faith that remains even against feelings, faith that remains faithful to the painful end, and a revelation of the glory of God in the whole earth. Paul says in Hebrews 3:19, “So we see that they could not enter in because of unbelief.” Hebrews 4:2 says, “For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with *faith* in those who heard it.” “But without faith it is impossible to please Him...” Hebrews 11:6.

“Truly as I live, all the earth will be filled with the Glory of the Lord.”

Let us contemplate what it would take for the fulfillment of God’s promise that “all the earth will be filled with the glory of God.” In John chapter 12, Jesus Christ contemplated this promise and the Bible implied that the answer troubled Him. He was standing in the shadow of the cross and the Greeks came to see Him. He saw in these strangers and their request the pledge of a great harvest. But the harvest would only come by His falling in the ground and dying. Ellen White says, “The anticipation of this the consummation of His hopes is expressed in the words, ‘The hour is come, that the Son of Man should be glorified....’ But the way in which this glorification must take place was never absent from Christ’s mind. Christ could, if He chose, save Himself from death. But should He do this, He must abide alone.” So after a period of reflective silence that seemed to carry Him far away, He cried out in vs. 27, “Now My soul is troubled and what shall I say? ‘Father, save Me from this hour?’ But for this purpose I came to this hour.” Ellen White says of this expression of dread, “The message of the Greeks, foreshadowing as it did the gathering of the Gentiles, brought to the mind of Jesus His entire mission. The work of redemption passed before Him from the time when in heaven the plan was laid, to the death that was now so near at hand.” A voice of affirmation

comes from the heavens and with renewed faith, He exclaims, “Now is the judgment of this world, now the ruler of this world will be cast out and I, if I be lifted up from the earth, will draw all to Myself,” verse 31 and 32. All the earth will be filled with the glory of God.

Later, in Gethsemane, the soul trouble returned and He said, “My soul is exceedingly sorrowful” – the same soul He had earlier, in Matthew 10:28, said only hell (*Gehenna*) could destroy. The Greek Interlinear says, He was much amazed. That word *ekthambeo* is “utterly astounded,” “affright.” It also says He was deeply grieved – *perilupos*, in the Greek – intensely sad. Could we say that He was scared to death? Christ realized that in order to bring many sons to glory, in order to produce much grain, in order for all to be drawn to Him, and in order for all the world to be lighted with the glory of God, it would mean the triumph of faith over fear, the triumph of faith in His Father over self preservation, the triumph of faith to make not My will, but Thine a reality. It would mean the triumph of faith.

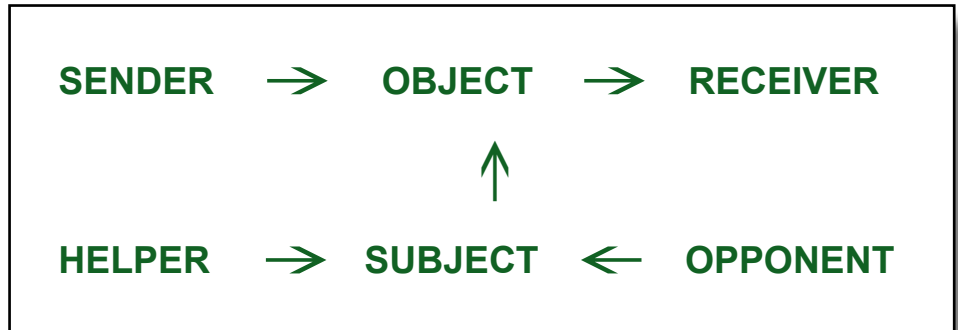
Hebrews 2:14, 15 says, “In as much then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power

of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.” Then in chapter 12 of the same book, in verse 2, Paul says, “looking unto Jesus the author and finisher of faith.” Ellen White reflecting on the Minneapolis General Conference session has much to say about this in the 1888 materials. “*The faith of Jesus* has been overlooked and treated in a careless manner. It has not occupied the prominent position in which it was revealed to John.”⁴ “The third angel’s message is the proclamation of the commandments of God and the *faith of Jesus*. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh day Adventists as of equal importance...”⁵ “The message that was given to the people in these meetings presented in clear lines not alone the commandments of God – a part of the third angel’s message – but *the faith of Jesus*, which comprehends more than is generally supposed ... If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands.”⁶ “The soul-saving message, the third angel’s message, is the message to be given to the world. The commandments of God and *faith of Jesus* are both important ... and must be given with equal force and power ... We must talk it, we must live it, we must pray it, and educate the

people to bring this part of the message into their home life.”⁷

Christ was obedient from faith and His faith allowed Him to reveal the glory of God. Does the Bible really support this idea? Furthermore, Jesus speaking to His disciples in Luke 18:8 says, “When the Son of Man comes, will He find faith on the earth?” Whose faith is He looking for? This question becomes significant as we look at the reason for the failure of Israel to enter the promised land as told to us by Moses in Numbers 13:33. “There we saw the giants; and we were like grasshoppers in our *own* sight.” The Bible makes it clear that without faith it is impossible to please Him. Of all the Bible writers Paul single-handedly uses the word “faith” of *pistis* many fold more times than any other writer. So it would make sense that he could shed light on this topic of faith, and particularly, faith as it relates to Jesus. Paul, in his writings, seems to emphasize “our” faith. Is this true? Let’s have a look.

We read in Galatians 2:16, “Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus that we might be justified by faith in Christ and not by the works of the law.” Is this what Paul is really saying? A few verses later, he continues in one of the most magnificent texts in all of Scripture, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God who loved me and gave Himself for me.” The good news in this text, however, is better than portrayed by this translation rendered in the objective genitive, which treats Paul as though he was a systematic theologian. To get a better view of Paul’s apparent



“theology” we must review what constituted the “core” of Paul’s thought. Paul addressed particular situations within communities of believers, and he used the gospel to interact with these circumstances. In fact, Paul says of himself in Romans 1:1, “Paul, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God.” He is an apostle, a preacher of the gospel. The framework of his thought then is shaped by a sacred story – the gospel story. Paul “theologizes” by reflecting upon this story, assuming we already know the story and emphasizes its implications for our faith and practice. We will attempt to draw out Paul’s allusions to the gospel story to demonstrate that the emphasis of Paul’s thought is theocentric. In other words a primary emphasis is on Jesus’ faith and faithfulness to humanity. We will note that we have read Paul in an anthropocentric way, emphasizing man’s faith toward God, but was this really Paul’s intent? We will find that it is God’s faith and Jesus’ faith that is the prime mover that causes a faith in us. We need a new perspective on the apostle’s writings before we tackle passages such as Galatians 2:16,20. In order to describe the structure of Paul’s gospel story, we will adopt a model developed by A. J. Greimas to analyze Biblical narratives.⁸

(**READ CAREFULLY—**
explains schematic above)

Keeping this schematic in view, the *Sender* is the figure who establishes the mandate. The *Subject* is the figure who receives the mandate. The *Object* is the thing or quality that the *Sender* wants to communicate to someone. The *Receiver* is the figure to whom the *Sender* wants to communicate the *Object*. The *Opponent* is the figure or force that seeks to prevent the *Subject* from carrying out the mandate. The *Helper* is the figure or force that aids the *Subject* in carrying out the mandate.

The top line is called the “axis of communication” because it represents the sender’s act of communicating the message (object) to the receiver. The bottom line is called the “axis of power.” The “axis of power” represents the story’s conflict played out in which the success or failure of the subject is determined by the relative power of the helper vs. the opponent. If the opponent is too strong, the subject will fail to carry out the mission and the communication of the object to the receiver will not occur. If, on the other hand, the helper is stronger than the opponent, the subject will succeed in his task of communicating the sender’s message.

To illustrate this model, we will analyze three passages – first, Galatians

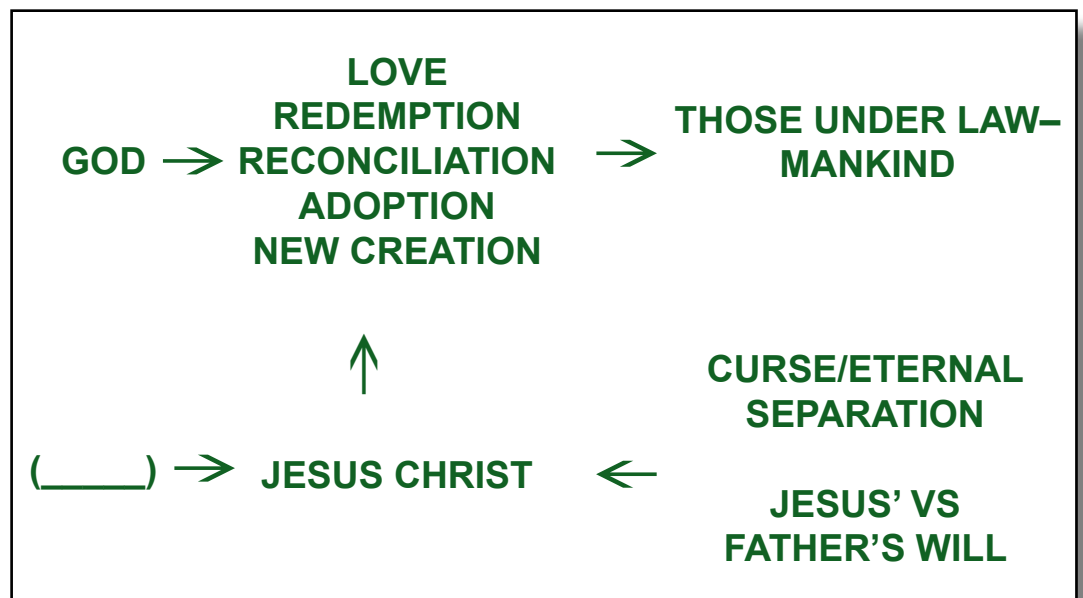
4:3-5. “Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His son, born of a woman, born under the law, to redeem those who were under law, that we might receive the adoption as sons.” When Jesus started His public ministry, He read from the prophet Isaiah, “The Spirit of the Lord is upon Me to preach deliverance to the captives.” In His discussions with the Jews in John 8, He said, “the truth shall make you free.” Their response was that they had never been in bondage, to which Christ pointed out that whoever commits sin is a slave of sin. The solution to our problem in vs. 5 is in the paired participial phrases in vs. 4 which imply movement. In the Greek, it is “becoming of a woman, becoming under law.” This indicates movement of the Son of God where He enters human affairs. The Son of God leaves His heavenly environment, assuming fallen sinful flesh and joins Himself to humanity. This would be akin to Moses (*Subject*) in Exodus to whom God (*Sender*) appeared in a burning bush and commissioned him to lead Israel (*Receiver*) out of Egypt (*Object*). He receives *Helpers*: miraculous signs and Aaron as spokesman, and he leaves Midian and goes to Egypt where he rejoins his people. The *opponent* is Pharaoh and the plagues, but ultimately Israel is freed from bondage. This scenario is played out for Christ most pointedly in Philippians 2:5 – “...Christ Jesus who being in the form of God did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in

the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.” Jesus Christ “becoming of a woman,” “becoming under the law,” left what was His by native right and joined Himself to humanity. We must now look at the second passage to more fully apprehend this narrative model, and that is in Galatians 3:13, 14.

This is the heart of the gospel story. This is the climax. “Christ has redeemed us from the curse of the law, having become a curse for us (for it is written ‘cursed is everyone who hangs on a tree’), that the blessing of Abraham might come upon the Gentiles in Christ Jesus that we might receive the promise of the Spirit through faith.” Note that the action of Christ in verse 13, becoming a curse for us, results in redemption and also results in the things mentioned in verse 14. But we have an introduction of another phrase, “through faith.” Is it the faith of the *receivers* (Jews and Gentiles) or is it the faith of the *Subject*? Traditionally in Christianity, we have given this the objective genitive reading

or interpreted this in an anthropocentric way. But was this Paul’s intent? It appears that Paul wanted to identify faith as the “*Helper*” that allowed Christ’s mission to be successful. Christ’s mission of redemption, becoming a curse, deliverance from the bondage of sin, providing blessing, and giving the Spirit was achieved by the aid of faith.

Our third passage spells this out clearly. Galatians 3:22: “But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.” Although the translators interpreted this passage this way, it really does not make sense. It is redundant to say that the promise comes by faith in Jesus Christ and is given to those who believe in Jesus Christ. Jesus Christ lived by every word that proceeded out of the mouth of God. He lived by faith. Hence, in the Greek this reads, “But the Scripture has confined all under sin that the promise by or from faith *of* Jesus Christ might be given to those who believe.” Galatians 3:22 must not be interpreted to mean that believers receive the promise by placing their faith in Jesus Christ. Instead it must mean that Jesus Christ, by the power of faith, has



performed an act which allows believers to receive the promise.

As we apply these facts to the cross, it is helpful to recall the first text in this series, Galatians 4:4, 5: “When the fullness of the time had come, God sent forth His son born of a woman made under law to redeem those who were under law that we might receive the adoption of sons.”

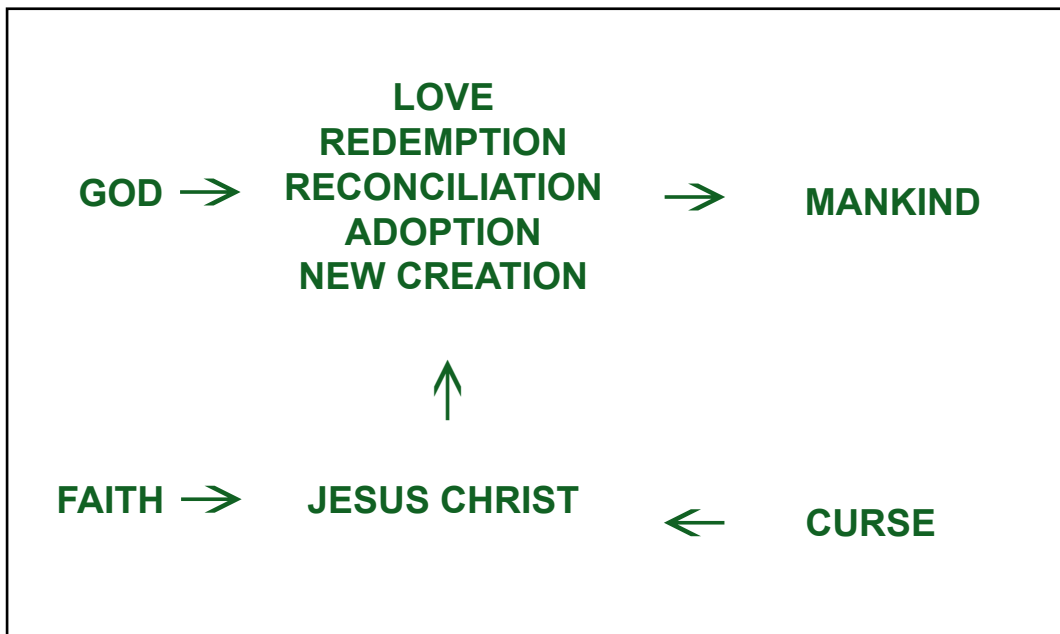
He reviewed how the Father had been with Him during His sojourn on earth. The messenger of the Lord says, “In those dreadful hours, He relied upon the evidence of His Father’s acceptance heretofore given Him. He was acquainted with the character of His Father; he understood His justice, mercy and great love. *By faith* He rested in Him Whom it had ever been His joy to obey. *By faith*, Christ was victor.”¹⁰ Going back to the

So what of Christ’s question in Luke 18:8 – “When the Son of Man comes will He find faith on the earth?” Paul’s concern in his “gospel” is that we understand the implications of the gospel story. “Jesus actualized and exemplified faith in such a way that He is the Creator of a new domain or power field characterized by faith.”¹¹ Paul, in Hebrews 12:2, says we are to look to Jesus, the author and finisher of faith.

The text does not say “*of our faith*” as in many English translations. Galatians 2:20 aptly says that as a result of Jesus’ faithfulness, the life that we now live having been crucified with Christ we live “by the faith of the Son of God” who loved us and gave Himself for us! We are taken up into His faithfulness and that faithfulness shapes us into people after the divine similitude. We think differently. “Let this mind be in you which was also in Christ Jesus.”

Hebrews 12:3 says we are to “consider Him” – “give thought to Him,” “compare your experience with His” – (Berkeley), “Take your standard from Him” – (Knox).

Our faith, “for all who believe” is the appropriate response to a blessing already given in Christ and it is also the mode of participation in the pattern lived out in Jesus Christ. We must be careful to understand that “the gospel story is not just the story of a super-hero who once upon a time defeated the cosmic villains of law, sin, and death, and thus discharged us from all responsibility; it is also the enactment of a life-pattern into which we are drawn.”¹²



Putting the “axis of power” (which is the bottom line of the schematic) under the microscope, Ellen White makes some poignant statements in the book, *Desire of Ages*. “All His life, Christ had been publishing to a fallen world the good news of the Father’s mercy and pardoning love ... But now with the terrible weight of guilt He bears, He cannot see the Father’s reconciling face. Satan with his fierce temptations wrung the heart of Jesus. The Savior 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...”²

model we fill in the *helper*.

In the axis of power we see Jesus struggling with the opponent of the curse, the feelings of God’s abandonment and hopelessness, the struggle to say, not My will, but Yours be done. [*He struggled with the temptation to follow His own will versus relying, by faith, on His father’s will.*] And in the end, faith was the victory. Faith was the power [helper] that enabled Him to carry out the heavenly errand. Jesus Christ, by the power of faith, has performed the act of redemption which allows mankind to choose to accept the Gift.

Paul explains in II Corinthians 5:14-15 that the life, death, and resurrection of Christ are cosmic events in which we are included as we identify with Him. “For the love of Christ constrains us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should no longer live for themselves, but for Him who died for them and rose again.” Paul represents redemption in Christ as a radical restructuring of human nature. “Therefore, if anyone is in Christ, he is a new creation: old things have passed away; behold, all things have become new,” II Corinthians 5:17. “Consequently, the faith of Jesus should be understood as a concentric expression, which begins, always, from the faith of Christ Himself, but which includes *necessarily*, the answering faith of believers, who claim that faith as their own.”¹³ Hence, Paul says in Galatians 2:20, and I use the subjective genitive reading, “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh, I live *by the faith of the Son of God* who loved me and gave Himself for me.” The objective genitive reading of Paul has hampered our ability to grasp hold of the “power field” characterized by Christ’s faith. Revelation 14:12 says, here are those who keep the commandments of God and keep the faith of Jesus. This passage occurs at the time of the third angel’s message, during the time of the pre-advent judgement, and the cleansing of the heavenly sanctuary. With a proper subjective genitive reading of Paul’s “gospel,” we see that the faith of Jesus is the *only* faith that allows the righteousness of Christ to be fully manifested in our sinful flesh. It is the faith that believes against feelings and is the faith that will be found when the Son of Man comes.

Four summary points regarding the faith of Jesus and the faith that the Son of Man is interested in and hopes to find when He comes:

1) Christ’s death has constituted in Himself a new faithful humanity.

2) Paul represents redemption in Christ as a radical restructuring of human nature – our attentions and our affections.

3) The faith of Jesus is a concentric expression that spreads from Jesus’ faith and includes *necessarily* the answering faith of the believer.

4) We participate in the patterning faith enacted by the Son of God, who loved me and gave Himself for me. Jesus Christ is the Author and Finisher of faith.

A. T. Jones, in the book, *The Consecrated Way to Christian Perfection*, says, “And this faith of Jesus by which in the place of the lost, He hoped in God and trusted God for salvation from sin and power to keep from sinning – this victory of His it is that has brought to every man in the world divine faith ... That faith which He exercised and by which He obtained the victory over the world, the flesh, and the devil – that faith is His free gift to every lost man in the world. And thus, this is the victory that overcomes the world, even our faith and this is the faith of which He is the Author and Finisher. This is the faith of Jesus that is given to men. This is the faith of Jesus that must be received by men in order for them to be saved. This is the faith of Jesus which now in this time of the Third Angel’s Message, must be received and kept ... This is the faith of Jesus referred to in the closing words of the Third Angel’s Message: Here are they that keep the commandments of God and the faith of Jesus.”¹⁴ We began with the question on the heart of Jesus in Luke 18, when the Son of Man comes

will He really find faith on the earth? Because God’s promises are sure, praise God – the answer is YES! ☺

¹ All texts are NKJV, unless otherwise specified.

² White, Ellen, *Desire of Ages*, p. 623.

³ *Ibid.*, p. 624.

⁴ White, Ellen, *1888 Materials*, p. 212.

⁵ *Ibid.*, p. 217.

⁶ *Ibid.*, p. 367.

⁷ *Ibid.*, p. 430.

⁸ Hays, Richard B., *The Faith of Jesus*, selected pages 91-106.

⁹ White, Ellen, *Desire of Ages*, p. 753.

¹⁰ *Ibid.*, p. 756.

¹¹ Hays, Richard B., *The Faith of Jesus*, p. xxxi.

¹² *Ibid.*, pp. 211-212.

¹³ *Ibid.*, p. xxxii.

¹⁴ Jones, A. T., *The Consecrated Way to Christian Perfection*, p. 39.

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And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. *Luke 21: 27, 28.*

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WOMENS PAGE HITS FORUM

Ladies, have you ever wanted a place to go where you can speak freely and share what's on your heart? Perhaps, you want to know more about the righteousness by faith message but do not wish to get involved with doctrinal issues or scholarly discussions. Do you seek to find ways to implement this message into your everyday life, but do not know who to turn to? Maybe you are seeking other women who can identify with your struggles, needs, or inquiries.

Now, there *IS* a place you can go. A place where you can learn, grow and share in the wonderful message of Christ's Righteousness by Faith. No doctrinal issues, but rather, issues that confront women as they relate to family, friends, co-workers, even children. No scholarly discussions, but simple question and answer formats to get to the heart of the matter. And best of all, you can go here any time of the day. Any time *YOUR* schedule allows.

Visit our sister website, www.1888msc.org/forum. You will find a "Womens Page" dedicated to women only. If you do not find a thread or post that relates to your current interest, you may start a new thread of your own. As teachers of our children, what better way to find assistance, ideas, and suggestions to help youth understand this message, than by sharing with other women who have already "been there."

This is a wonderful place to share prayer requests and to pray for others. Women understand women. Now you can stay connected while you grow spiritually with others like *YOU!* 🙏

The screenshot shows a web browser window displaying the 'Forums - Women's Page' on the website <http://1888msc.org/forum/>. The page features a navigation bar with 'Search', 'Member List', 'Calendar', and 'Help'. A greeting 'Hello There, Guest! (Login -- Register)' is visible, along with the current time '05-16-2009, 05:35 AM'. The main content area is titled 'Forums / Women's Page' and shows 'User(s) browsing this forum: 1 Guest(s)'. A table titled 'Forums In 'Women's Page'' lists three forum topics:

Forum	Threads	Posts	Last Post
1888 and Relationships How the message of righteousness by faith affects marital and other relationships.	3	35	Reaching Ex Adventists 05-11-2009 03:18 PM by Kroila
Teaching 1888 Concepts to Children Offer, share, inquire of ways to share the 1888 concepts with children and youth.	2	9	making obedience easier f... 05-06-2009 11:26 PM by Shirley Finneman
1888 in the workplace How the message affects a woman's work environment.	1	4	Witnessing in the Workpla... 05-06-2009 09:26 AM by Gail

At the bottom of the page, there is a footer with 'Contact Us | Your Website | Return to Top | Return to Content | Lite (Archive) Mode | RSS Syndication', a language dropdown set to 'English (American)', and a 'Go' button. The page is powered by HyBB, © 2002-2009 HyBB Group.

Thinking About Daniel 1:2



THE FIRST CHAPTER OF DANIEL PRESENTS A PREDICAMENT. God's people were taken into captivity to Babylon as slaves by Nebuchadnezzar, king of Babylon. Verse 2 says, "the Lord gave Jehoiakim king of Judah (and thus the people of Judah) into his hand."

How could that possibly be? Illustrated here is a cause followed by an effect. Paul later spelled out the principle of sowing and reaping by stating that we are not to be "deceived; God is not mocked: for whatever a man sows, that shall he also reap" (Gal. 6:7). In Daniel's day God's people sowed their "wild oats" of behavior. Then came the undeviating harvest. This lesson can be learned today.

Isaiah wrote about 100 years previous to the Babylonian harvesting campaign that it was sin which caused their separation from God (Isa. 59:2). Even so, He refused to let them go. For over 150 years God attempted to bring His erring people into a heartfelt experience

of repentance for their sins and of faith in Him for their salvation. He warned them of dire consequences if they refused to believe and to follow Him. Notice how God pled with them during those years. Then call to mind that He does the very same thing for us today.

"Come now, and let us reason together, says the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like scarlet, they shall be as wool" (Isa. 1:18). We need to be reminded that "whatever things were written before time were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). However, if we refuse to believe, we shall not be established in His righteousness with its fruit of peace and quietness (see Isa. 7:9).

God called His people to repentance time and again. You can read of one of those times and their refusal in Isa. 32:10-14. Here we learn of the consequences of

complacency. Even so, God promised the gift of His Spirit (verse 15). The resulting work of His Spirit is righteousness, peace and assurance, if they will believe God: "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever" (verse 17). This remains true today.

About 50 years before the Babylonian captivity, God sent to His people a powerful gospel message of Christ and Him crucified. This is found in Isa. 53. Christ and Him crucified is always "present truth." He is "the Lamb slain from the foundation of the world" (Rev. 13:8). Their sins, and ours, were laid upon Him. He was "cut off from the land of the living" (Isa. 53:5-8), but not for Himself. It was all for us. His obedience unto death is our salvation, our righteousness (Phil. 2:8; Rom. 5:19). He "who knew no sin" was made to be sin itself so that you and I "might become the righteousness of God in Him" (2 Cor. 5:20).

The LORD Our Righteousness

About 20 years before the Babylonian captivity God sent another message of salvation through Habakkuk: “Behold the proud, his soul is not upright in him; but the just shall live by his faith” (Hab. 2:4).

Then, around 10 years previous to the captivity, God, through Jeremiah, sent to His people the saving message of Christ and His righteousness: “This is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS” (Jer. 23:6).

Finally, about 1 year before the captivity this same message came again to God’s church. The promise was then, and now is: “This is the name by which **He** will be called: THE LORD OUR RIGHTEOUSNESS” (Jer. 33:16, emphasis supplied). This is the one theme, the one subject, that must swallow up all others.

The same Lord, the Lord of righteousness, would have kept His people from self-destruction and

slavery, had they simply believed, repented and followed God. Instead, their forms of religion were removed so they might receive a heart religion. In Deut. 8:5 God said, “You should know in your heart, that, as a man chastens his son, so the LORD your God chastens you.” This thought is repeated in Heb. 12:7. He chastens because He loves. “My son, do not despise the chastening of the LORD nor be discouraged when you are rebuked by Him; for whom the Lord loves he chastens, and scourges every son whom he receives” (Heb. 12:5, 6). And again says the Lord Jesus, “As many as I love, I rebuke and chasten, therefore be zealous and repent” (Rev. 3:19).

The lessons of Daniel’s time apply even more to us in our day as we approach the end of all things. “The curse causeless shall not come” (Prov. 26:2). Nevertheless, God still gives to us repentance through His goodness (Rom. 2:4). He still gives to us faith if we will listen and believe the gospel (Rom. 10:16, 17). And in the very place where sin abounds,

God’s grace super-abounds (Rom. 5:20). Whatever the circumstances of your life, remember Jesus is still Lord. He is still “the LORD our righteousness.” You and I are included in the plural adjective “our.” Will you, in faith, say “yes, He is the LORD, **my** righteousness”? 🙏

Gerald Finneman currently serves as chaplain of a medical practice in Battle Creek, Michigan. He also holds the position of President of 1888 Glad Tidings.

*For he hath made him
to be sin for us, who
knew no sin; that we
might be made the
righteousness of
God in him.
2 Corinthians 5:21*

Portraits OF THE FAITH OF JESUS

INTRODUCTION

SINCE THE INCEPTION OF sin on the earth, there have been two principles striving for supremacy. These two principles are opposite and mutually exclusive. They represent inconsistent and incompatible approaches to the same problem—the sin problem. Only one solution is viable. The other alternative is a useless counterfeit. One principle originates with God. The alternative originates with Satan. Simply stated, the fundamental principle of the Gospel is “righteousness by faith” (RBF). The counterfeit is “righteousness by works” (RBW). One principle has its source of righteousness in God Himself. The other looks to self for the solution to the sin problem. The history of these two principles reaches all the way back to the beginning of time and the beginning of sin on earth in the Garden of Eden.

When Adam ate of the forbidden fruit the record states:

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons (Gen. 3:7).

As soon as Adam and Eve realized that they had a problem—the sin

problem—they set about to solve the problem by human effort. Fallen beings have an instinctive drive to save self. And if one is deceived enough to believe that he or she can save themselves by their own works, history demonstrates repeatedly that they will not hesitate to implement that approach.

*they set
about
to solve the
problem by
human effort*

Adam and Eve’s first objective evidence of the sin problem was evidently the fact that “they knew that they were naked.” At this point they should have turned to God in repentance and asked for mercy. But instead they set about to solve the problem via human effort. They “sewed fig leaves together, and made themselves

aprons.” Thus they thought they could cover their nakedness. They assumed that they had adequately addressed the problem which had been created by their sin. They had never seen a leaf die. They had in fact never seen *anything* die. They did not understand that the leaves would soon become dry and brittle and disintegrate. When they sewed them together they appeared to be as healthy as they had been while growing on the tree. They thought they had a viable solution to the physical manifestation of the sin problem, but God knew that their efforts were useless. He knew that they would soon be naked again. They needed a more durable covering. Therefore, the Bible says, “for Adam and his wife the LORD God made tunics of skin, and clothed them” (Gen. 3:21).

Two Garments—Two Principles

In these two sets of clothing we should see the two principles represented. The quickly disintegrating fig leaf garment, which could provide no lasting covering or significant protection, was nevertheless man’s best effort to cover his nakedness. It represents man’s best effort at solving the sin problem. Thus, it represents “righteousness by works.”

But what of the “tunics of skin” which God made for the fallen pair?

The skin no doubt came from an animal or perhaps more than one animal which had been sacrificed in order to provide a covering for Adam and Eve. Although we are not told what kind of animal(s) was sacrificed, the animal was no doubt the first sacrifice pointing forward to the death of Christ. The sacrificial animal was a symbol that represented Christ. Therefore, the garments of skin, provided by the sacrifice, represented the *righteousness of Christ* that stood as a substitute for the *unrighteousness* of Adam and Eve.

Before sin entered the world, Adam and Eve were covered by a garment of light.¹ The moment they sinned, the light vanished. Thus, we see that the covering of light represented righteousness. Just as the “fine linen” which the Lamb’s wife will wear, will represent “the righteous acts of the saints” (Rev. 19:7). Both the holy nature that Adam and Eve had, and the covering which symbolized that holiness had been provided by God. Therefore, in the event of its loss, only God could supply the lack. The moment they sinned, Adam and Eve lost the righteousness of which the light was a symbol. Therefore, they lost the symbol as well. When God provided them another covering for the body—garments of skin—He was teaching them that He had also provided them *another righteousness* to replace that which they had lost. He was in fact, even at that time, providing them with the *righteousness of Christ* as a gift. And by the symbol of the death of the animal He was declaring that the *righteousness of Christ* could only be theirs via the death of the Substitute. Christ was indeed “the Lamb slain from the foundation of the world” (Rev. 13:8).

Thus, from the very introduction of the sin problem on earth, the principle of “righteousness by faith” has been seen right along side the counterfeit principle of “righteousness by works.” The issue was and continues to be, a righteousness which comes from God versus a counterfeit righteousness produced by man. Fundamentally, it is the issue of God’s gift versus man’s merit. Thus, the Spirit of Prophecy summarizes justification by faith in the following words:

What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself.²

Two Offerings—Two Principles

We see these principles presented again in the story of the first two siblings born on earth, Cain and Abel. Cain was a “tiller of the ground.” Abel was a “keeper of sheep.”³ Both of them had been instructed regarding the sacrificial system.⁴ No doubt they were at some



point told what the offering represented. The gospel was presented to them via the sacrificial system, just as it would be presented to Israel in later history.⁵ But a day came when Cain rejected the true gospel and proposed a new gospel, which was *not* new. His parents had already tried these counterfeit principles in the Garden of Eden. Nevertheless, the sad story is recorded:

And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell (Gen. 4:3-5).

The sacrifice which Abel brought represented the death of Christ. It symbolized Abel’s dependence upon Christ’s righteousness or merit. Thus, it represented righteousness and salvation by faith. However, Cain had reasoned from a completely different paradigm. He seems to have believed that it was appropriate for Abel to bring a lamb because he was a shepherd. Sheep were the “fruit” of his labor. But Cain was not a shepherd. Therefore, he reasoned, he should bring that which represented *his* labor. He was a tiller of the ground and therefore he would bring an offering of the fruit of the ground.

Cain’s paradigm was based in “righteousness by works,” which is synonymous with the concept of salvation by human merit. By presenting the fruit of the ground as his sacrifice he was presenting his

own works as the means of his salvation. Contrary to Cain's assumption, Abel's offering did not represent the fruit of his own labor. It represented his dependence upon the means which God provided—"righteousness by faith." This is why Hebrews records:

By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks (Heb. 11:4).

It was "by faith" that Abel "obtained witness that he was righteous." Thus, we see that the story of Cain and Abel is in principle the same story that was witnessed in the Garden of Eden. It is the story of the struggle between the two opposing principles, RBF versus RBW.

David and Goliath

On the surface, the story of David's battle with Goliath does not appear to be the material of which theological arguments are made. Impressive as David's victory may have been, one might argue that we cannot base our understanding of the gospel on a fight between two men, even if the underdog was counted out by those who *needed* him to win. Yet, we must remember Jesus' words regarding the only scriptures in existence when He spoke:

You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life (John 5:39-40).

Jesus' words are emphatic. The Old Testament is about *Him!* Therefore, as we consider the history recorded in the

Old Testament, our task is to find Jesus in the story and understand the gospel principles that are represented.

We all know the story well. David, the little shepherd boy, takes on the fight with the giant warrior, which none of the warriors in Israel are willing to fight. Even King Saul, who stands head and shoulders taller than anyone in Israel⁶—a giant in his own right, wants nothing to do with fighting Goliath. Saul must have stood about seven feet tall. But Goliath is some twelve feet tall!⁷ Saul realizes that he is no giant when compared with Goliath. And to make matters worse, he was scared half to death.⁸

On the other hand, Goliath is so confident of a swift and decisive victory over little David that he is utterly insulted by the challenge, if one can call it that.

And when the Philistine looked about and saw David, he disdained him; for he was only a youth, ruddy and good-looking. So the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. And the Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and the beasts of the field!" (1 Sam. 17:42-44).

Goliath trusted in his magnificent size, his amazing strength, his long experience as a warrior, and his oversized implements of warfare. Now, David's strategy was entirely different. Not the least bit intimidated by the giant's terrible threat, he answers him by highlighting the fundamental fallacy of his entire paradigm.

Then David said to the Philistine, "You come to me

with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. "This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that

The
battle
is the
LORD's

all the earth may know that there is a God in Israel. "Then all this assembly shall know that the LORD does *not* save with sword and spear; for the battle is the LORD's, and *He* will give *you* into *our* hands." (1 Sam. 17:45-47).

What amazing faith! David didn't even have a sword to take the giant's head. Yet, he promised him that he would not only take his head, but he would feed his army to the birds of the air and the beasts of the earth.

We all know how the story ends. But the question is: Have we pondered the deep implications of this inspiring narrative? Jesus said of the Old Testament scriptures, "they are they which testify of me." In the events of this passage, David is a *type* of Christ. His terrible foe is Satan—that fallen angel who is still big and strong and powerful. He is even taller than Goliath and much more powerful.

The two contestants, Jesus and Satan, met on the field of battle—planet earth. It is no coincidence that Goliath had challenged Israel for forty days, before the fateful battle took place. Similarly, Jesus had fasted for forty days, before defeating Satan in the wilderness. When He met His wily foe, Jesus had laid aside the powers and prerogatives of divinity.⁹ And He had taken on the weakness and powerlessness of humanity. Hear Him describe His circumstances while on earth.

Most assuredly, I say to you, the Son can do nothing of Himself (Jn. 5:19).

I can of Myself do nothing (Jn. 5:30).

I do nothing of myself (Jn. 8:25).

I am the true vine, and My Father is the vinedresser (Jn. 15:1).

The Spirit of Prophecy comments on this last verse are quite enlightening.

“I am the true Vine,” He says. Instead of choosing the graceful palm, the lofty cedar, or the strong oak, Jesus takes the vine with its clinging tendrils to represent Himself. The palm tree, the cedar, and the oak stand alone. They require no support. But the vine entwines about the trellis, and thus climbs heavenward. So Christ in His humanity was dependent upon divine power. “I can of Mine own self do nothing,” He declared (John 5:30).¹⁰

Christ became “the Vine.” He became “dependent upon divine power.” This means He was dependent upon His Father’s divine power. By taking humanity, He became as powerless as we are in that same humanity. And thus, the stage was set for the great battle between “David” and “Goliath.” Only this time the *type* will meet *Anti-*

type. Instead of the fate of two nations resting on the outcome of the battle between the two representatives, the fate of the whole world hangs in the balance. Jesus, like David, is physically very small when compared with the adversary. Like David, he is very weak when compared with the adversary. Like David, He has no sword, except the sword of the Spirit. Like David, He has no helmet, except the helmet of salvation. Like David, He has no breastplate, except the breastplate of righteousness. Like David, He has no shield, except the shield of faith. His loins are not covered by a coat of mail. But they are girt about with the truth and His feet are shod with the gospel of peace. Thus He goes forth to meet His terrible foe.

Now referring back to the original battle—the *type*—we should consider the question: Did David defeat Goliath or was it God who guided that stone to the mark? David knew before the battle began who the Victor would be. He said, “The battle *is* the LORD’s.” He understood that it was God who would conquer through the human instrument. This was the gospel of Jesus Christ in *type*. The history seen in the *Anti-type* follows the pattern foreshadowed by the *type*. Jesus must depend upon the power of His heavenly Father. He must understand that “the battle *is* the LORD’s.” His Father must “do the work.” Just as David, as a *type* of Christ, was victorious *through faith*, Jesus—the *Anti-type*—must also be victorious *through faith*.

Thus we see Goliath depending on his might, his skill, and his weapons, representing “righteousness by works.” And we see David depending on the Lord to win the battle, represents “righteousness by faith.” But Goliath also represents Satan. And David also represents Christ. Therefore, we understand that Jesus was *righteous by*

faith, and not by the strength inherent in the flesh. Since He was “made in the likeness of sinful flesh,” His flesh was *our* flesh. Therefore, when it came to the battle with temptation, the Spirit of Prophecy says, “He had to walk by faith, as *we* walk by faith.”¹¹ And “it was only by trusting in His Father that He could resist ... temptation.”¹²

Daniel in the Lions’ Den

Perhaps one of the clearest pictures of the faith of Jesus and the victory that He would achieve by faith is presented in the book of Daniel. In order to see it, we must remember that even the Old Testament scriptures testify of Christ. So the stories that we find there are not about Adam, Joseph, Esther, nor Job or Daniel, except as they represent Christ. Therefore, as we examine the story recorded in the sixth chapter of Daniel, let us seek the truth that it reveals about Christ.

Daniel, chapter six, tells us that King Darius had three “governors” or “administrators” of whom Daniel was one. Then Daniel “distinguished himself above the governors and satraps”¹³ and Darius gave thought to setting him over the whole realm. What kind of thoughts do you suppose this plan of Darius’ triggered in the hearts of Daniel’s peers? One might surmise that it aroused more than a little envy. Unfortunately, Darius was not aware of these feelings, as Pilate was when the Jews delivered up Jesus. Matthew tells us that Pilate “*knew* that for envy they had delivered Him.”¹⁴

So the governors and satraps sought to find some charge against Daniel concerning the kingdom; but they could find no charge or fault, because he was *faithful*; nor was there any

error or fault found in him.¹⁵

The enemies of Jesus were forced to consider a similar conclusion. After they had delivered Jesus to Pilate, he examined Him and concluded by saying, "I find no fault in Him."¹⁶ Could it be that Pilate reached that conclusion regarding Jesus "because He was faithful"? The story of Daniel continues:

Then these men said, "We shall not find any charge against this Daniel unless we find it against him concerning the law of his God."¹⁷

The jealous enemies of Daniel consulted together and concluded that the only hope that they could find of entrapping Daniel was to somehow contrive a conflict between law of the land and "the law of his God." If they could do that, they were willing to bet that Daniel would remain loyal to "the law of his God" and disregard the law of the land.

It is no coincidence that the enemies of Jesus reached a similar impasse. When Pilate indicated that he could "find no fault" in Jesus the Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."¹⁸ The law concerning his God was the lynch pin in the case of Daniel. And it was the law concerning His God that became the lynch pin and the justification for the Jewish leaders' condemnation of Jesus.

The story continues in Daniel, chapter six, verses six and seven:

So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever! All the governors of the kingdom, the administrators and satraps, the

counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions."¹⁹

The governors and satraps came to the king to set traps with flattering words ostensibly intended to honor the king. And King Darius fell for it! He signed the "written decree." The administrators of Media Persia were honoring the king with their lips but their real purpose was to destroy Daniel.

History *does* repeat itself. In John chapter nineteen the Jews employed a similar tactic. When they perceived that Pilate was unwilling to grant their demand that Jesus be crucified, the Jews said to him, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar."²⁰ Moments later when Pilate said to them, "Behold your King!" the Jews responded, "We have no king, but Caesar!"²¹ With those words they honored the king with their lips, but their real purpose was to destroy Jesus.

Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days.²²

Note that it was "when Daniel knew that the writing was signed," that he went home and prayed. He did not pray in ignorance. Nor did he pray in secret. He prayed with his "windows open." When he knew that to pray meant certain death in the lions' den, he prayed three times "as was his custom." What was Daniel doing? Did he not care

for his life? Did he not understand that to pray meant to risk death? Perhaps even Daniel did not understand the full significance of what he did, but what he did was a *type* of what Christ would do. Daniel was saying (if we allow him to borrow the language of Jesus), "No one takes [my life] from Me, but I lay it down of Myself."²³ Just as Jesus would voluntarily lay down His life some six hundred years later, Daniel was voluntarily laying his life down. He "knew that the writing was signed."

Daniel prayed three times that day and then he was arrested. Jesus also prayed the night that He was arrested. Matthew tells us that He prayed three times and then He was arrested.²⁴ The parallels between the story of Daniel and the story of Jesus are close and surprisingly precise. No wonder Jesus said of the Old Testament scriptures, "these are they which testify of me."²⁵

Next we are told that the governors and satraps went to report Daniel to the king.

And they went before the king, and spoke concerning the king's decree: "Have you not signed a decree that every man who petitions any god or man within thirty days, except you, O king, shall be cast into the den of lions?" The king answered and said, "The thing is true, according to the law of the Medes and Persians, which does not alter."²⁶

One cannot imagine how the governors could have wished for a better response from the king. He did not merely affirm that the thing was true. He affirmed that it was true *and* that the law could not be changed. Then the conspirators sprung their trap.

“...we have so many types of Christ. No one person could serve as a complete type of Him. We have Adam in one place as a type of Christ; we have Abel; we have Moses; we have Aaron; David; and Melchizedek, and many others who represent different phases of Christ, because there is no one of them who could represent Him in every particular.

“E.J. Waggoner,
General Conference Bulletin,
1891, Study No. 11: Romans 7.

They answered and said before the king, “That Daniel, who is one of the captives from Judah, does not show due regard for you, O king, or for the decree that you have signed, but makes his petition three times a day.”²⁷

And the king, when he heard these words, was greatly displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him.²⁸

Now that it is too late, Darius sees through the well-planned conspiracy. He realizes that he has been duped and he is very “displeased with himself.” Then the Bible says, he “set his heart on Daniel to deliver him.” Here again we find history written in advance. When Pilate understood the determination of the Jews to destroy Jesus, he examined Him, found Him innocent, “and from thenceforth Pilate sought to release him.”²⁹

And the record is that Darius labored “till the going down of the sun” to deliver Daniel. The same is true of Pilate. He spoke to the Jews. Then he examined Jesus. He received the note from his wife. He then sent Jesus to Herod. Herod examined him and sent him back. He tried offering the Jews Barabbas and when all had failed he washed his hands. But before reaching that point, Pilate, just like Darius before him, had labored extensively to deliver Jesus. And just as Daniel was sentenced to die just before sunset, Jesus would die on the cross just before sunset.

It was nearly sunset when the governors reminded Darius that his hands were “tied.” The law must be fulfilled. The record says:

Then these men approached the king, and said to the king, “Know, O king, that it is the law of the Medes and Persians that no decree or statute which the king establishes may be changed.” So the king gave the command, and they brought Daniel and cast him into the den of lions.³⁰

The king did not want to destroy Daniel. He was even then hoping that some how his God would deliver him. But he had to fulfill the law. The law of the Medes and Persians could not be altered. Therefore, Daniel must be sacrificed. It is no secret that the law of God could not be changed. Jesus said,

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.³¹

The unchangeable law of the Medes and the Persians was a symbol of the law of God, which could not change. God did not *want* to sacrifice His Son. He *had* to sacrifice His Son. It was the only way to save the human race. If the law of God could have been changed, then Jesus need not have died.³² If the story of Abraham on mount Moriah tells us anything about the heart of God, it tells us that Darius was not more reluctant to give Daniel up than God was to give Jesus up. Nevertheless, He “did not spare His own son, but delivered Him up for us all.”³³ Therefore, despite all of Pilate’s efforts to the contrary, Jesus *had* to die. Unfortunately for Pilate, he was the one who gave the order, “You see to it.”³⁴ And they took Jesus and crucified Him.

See Portraits, page 24

A Bible Study

GALATIANS 2:20

“I AM CRUCIFIED WITH CHRIST: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Gal. 2:20.

It may not be amiss to emphasize what this scripture *does* say, by noting what it *does not* say.

It does *not* say, I want to be crucified with Christ. It does *not* say, I wish I were crucified with Christ that he might live in me. It *does* say, “I am crucified with Christ.”

Again: it does *not* say, Paul was crucified with Christ; Christ lived in Paul; and the Son of God loved Paul, and gave himself for Paul. All that is true; but that is *not* what the scripture *says*, nor is that what it *means*; for it means just what it *says*. And it *does* say, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

Thus this verse is a beautiful and solid foundation of Christian faith for every soul in the world. Thus it is made possible for every soul to say, in full assurance of Christian faith, “He loved me.” “He gave himself for me.” “I am crucified with Christ.” “Christ liveth in me.” Read also 1 Jn. 4:15.

For any soul to say, “I am crucified with Christ,” is not speaking at a venture. It is not believing something on a guess. It is not saying a thing of which there is no certainty. Every soul in this world can say, in all truth and all sincerity, “I am crucified with Christ.”

It is but the acceptance of a fact, the acceptance of a thing that is already done; for this word is the statement of a fact.

It is a fact that Jesus Christ was crucified. And when he was crucified, we also were crucified; for he was one of *us*. His name is Emmanuel, which is “God with us”—not God with *him*, but “God with *us*.” When his name is *not* God with *him*, but “God with *us*,” and when God with *him* was *not* God with him, but God with *us*, then who was he but “*us*”? He had to be “*us*” in order that God with *him* could be not God with him, but “God with *us*.” And when he was crucified, then who was it but “*us*” that was crucified?

This is the mighty truth announced in this text. Jesus Christ was “*us*.” He was of the same flesh and blood with us. He was of our very nature. He was in all points like us. “It behooved him to be made in all points like unto his brethren.” He emptied himself, and was made in the likeness of men. He was “the last Adam.” And precisely as the first Adam was ourselves, so Christ, the last Adam, was ourselves. When the first Adam died, we, being involved in him, died with him. And when the last Adam was crucified—he being ourselves and we being involved in him—we were crucified *with him*. As the first Adam was in himself the whole human race, so the last Adam was in *himself* the whole human race; and so when the last Adam was crucified, the whole human race—the old, sinful, human nature—was crucified with him. And so it is written: “Knowing this, that *our old man* IS CRUCIFIED WITH HIM, that the body of sin might be destroyed, that henceforth we should not serve sin.”

Thus every soul in this world can truly say, in perfect triumph of Christian faith, “I am crucified with Christ;” my old sinful human nature is crucified with him, that this body of sin might be destroyed, that henceforth I should not serve sin. Rom. 6:6. Nevertheless I live; yet not I, but Christ liveth in me. Always bearing about in my body the dying of the Lord Jesus—the crucifixion of the Lord Jesus, for I am crucified with him—that *the life also of Jesus* might be made manifest in my body. For I who live am always delivered unto death, for Jesus’ sake, that the life also of Jesus might be made manifest in my mortal flesh. 2 Cor. 4:10, 11. And therefore the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

In this blessed fact of the crucifixion of the Lord Jesus, which was accomplished for every human soul, there is not only laid the foundation of faith *for every soul*, but in it there is given the *gift of faith* TO every soul. And thus the cross of Christ is not only the wisdom of God displayed from God to us, but is the *very power of God* manifested to deliver us from all sin, and bring us to God.

O sinner, brother, sister, believe it. Oh, receive it. Surrender to this mighty truth. Say it, say it in full assurance of faith, and say it forever. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Say it; for it is the truth, the very truth and wisdom and power of God, which saves the soul from all sin. ✨

—Review and Herald, October 24, 1899.

A Bible Study

GALATIANS 2:21

“I DO NOT FRUSTRATE the grace of God: for if righteousness come by law [nomos—law: not *ho nomos*—the law] then Christ is dead in vain.”

This is one of those mighty, universal statements of eternal principle so frequently found in the writings of Paul. It is the climax of the argument begun in his protest to Peter when “before them all” Paul withstood him to the face because he “walked not uprightly according to the truth of the gospel.” It will therefore make plainer to the reader the force of this climacteric, if we recall the issue as it was begun in Paul’s words to Peter:—

“When I saw that they walked not uprightly according to the truth of the gospel, I said to Peter before them all, if thou, *being born a Jew*, art want to live according to the customs of the Gentiles, and not of the Jews, how is it that thou constrainest the Gentiles to keep the ordinances of the Jews? *We who are Jews by nature*, and not sinners of the Gentiles, *knowing* that a man is not justified by works of law, but by the faith of Jesus Christ, *even we have believed in Jesus Christ*, that [in order that] we might be justified by the faith of Christ and *not by works of law*: for by works of law shall no flesh be justified.”

That is to say: We who are Jews by nature, who have all the advantages that pertain to the Jews, whose are the fathers, and all the covenants,

and the laws, and the ordinances, all given by the Lord himself directly to the Jews—we who are Jews by nature, and not sinners of the Gentiles, EVEN WE have believed in Jesus Christ, that we might be justified by *the faith of Christ* and *not by works of law*: for by works of law shall no flesh be justified. The very fact that we Jews, with all the native advantages of all the laws of the Jews, have believed in Christ in order that we might be justified by faith—this in itself is open confession that there is no justification by law. When even we cannot be justified by all these laws, laws which even the Lord gave to us, but must be justified by *faith in Christ*, that is both confession and demonstration that there is no possibility of justification by law.

Nor in this is there any denial or frustration of the grace of God. It is true that it was the grace of God that gave to us all these laws, which are indeed all advantages; but these laws—any of them, or all of them together—were not given that we should be justified or find righteousness *by them*. The one great object of all these laws was and is *Christ*. In his great grace God gave to us all these laws that we might more plainly see, more clearly discern, and more fully know, *Christ*. They were all given that we should be justified—not *by the laws* but—*by Jesus Christ*; that we should find righteousness—not *by doing the laws*, but—*by believing in Jesus*.

Therefore when we who are Jews by nature, and who, as such, have all the advantages of all the laws ever given to the Jews—when even we have believed in Jesus in order that we might find righteousness by faith of

Jesus Christ and not by works of law, *in so doing we do not frustrate the grace of God*; for this is the very purpose of all these laws which themselves were given by the grace of God. And since Christ, and righteousness by faith in Christ, was and is the very object of all these laws, *then* “if righteousness come by law, *Christ is dead in vain*.”

And, finally, since Christ has died for our offenses, and is risen again for our justification, *now* for anybody to seek to be justified by law and not by *faith of Christ*, is to deny that Christ ever was the object of the laws, and so is to assert that justification is and always was, by works and not by *faith*; and so is, in a word, the utter repudiation of Christ now and ever: because he is “the Lamb slain from the foundation of the world,” and “who *verily* was foreordained *before* the foundation of the world.”

Consequently it is an eternal and universal principle that “if righteousness come by law, then Christ is dead in vain.” “And let all the people say, Amen and Amen.” ☩

—*Review and Herald*, October 31, 1899.

Portraits from page 21

So the king gave the command, and they brought Daniel and cast him into the den of lions. But the king spoke, saying to Daniel, “Your God, whom you serve continually, He will deliver you.” Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.³⁵

Thus Daniel was placed in the lions’ den. From a human viewpoint this was to be his final resting place. And they brought a stone and placed it over the opening. And the king sealed it with his ring. Likewise after the death of Jesus, He was placed in a tomb, which from a human viewpoint was to be His final resting place. And they placed a stone over the mouth of the tomb and Pilate sealed it with his seal.³⁶

But the story continues in verse nineteen, “Then the king arose *very early in the morning* and went in haste to the den of lions” (Dan. 6:19, NKJV). A significant portion of the words of this verse are word for word the same in the story of Jesus as recorded in Mark 16:2. It reads: “*Very early in the morning ...*” What happened “very early in the morning?” Well, the record is that Darius, the friend of Daniel, went to what was supposed to be his tomb. And very early in the morning, the friends of Jesus—Mary Magdalene, Mary the mother of James, and Salome—went to Jesus’ tomb.³⁷

And the record further states that king Darius “cried” to Daniel with a “lamenting voice.”³⁸ We are also told that when Mary arrived at the tomb of Jesus she “stood outside by the tomb

weeping.”³⁹ The friend of Daniel was weeping at *his* “tomb” very early in the morning. The friend of Jesus was also weeping at *His tomb, very early in the morning*.

Darius asked Daniel that morning, “has your God, whom you serve continually, been able to deliver you from the lions?” Then Daniel, who from a human viewpoint should have been dead, responded, “O king, live forever.” And Jesus, Who from a human viewpoint should also have been dead that Sunday morning, is alive. He said, “I am He that liveth and was dead. And behold I am alive forever more.” We do not know if King Darius will live forever. But it is certain that Jesus is the King who will live forever!

Next, Daniel explained to Darius what had happened. He said:

“My God sent His angel and shut the lions’ mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you.”⁴⁰

God had sent His angel so that Daniel could live. And God also sent His angel on that resurrection Sunday,⁴¹ so that Jesus could live.⁴²

Daniel was Righteous by Faith

By now it should be clear that the historical record concerning Daniel’s experience in the lions’ den contains no coincidental parallels to the life of Christ. It is not merely the story of Daniel. In the events described in chapter six of the book bearing his name, Daniel is a *type* of Christ. And this story testifies of Him. Therefore, we should pay particular attention to the *secret* of Daniel’s victory, for it is the secret of Christ’s victory too.

Then the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because *he believed in his God*.⁴³



Daniel had “done no wrong.” He had lived a circumspect life. And he had conducted all of the affairs of the kingdom appropriately. He was counted righteous.⁴⁴ And when the challenge was brought by the governors and satraps he maintained his loyalty to his God. Nevertheless, because of the lack of integrity on the part of Daniel’s colleagues, he was condemned for breaking the law of Medes and Persians. And he was sentenced to death in the lions’ den. Yet, by God’s grace he came out of the lions’ den alive and unharmed.

This record of the experience of Daniel was the history of Christ, written in advance. He, too, maintained *His* integrity. Daniel’s righteousness is only a faint symbol of the perfect righteousness of Christ. Yet, because of a lack of integrity on the part of Christ’s “brethren,”⁴⁵ “guilt was imputed to Him as the sinner’s substitute.”⁴⁶ Thus he was condemned and suffered death, “even the death of the cross.”

What was the secret of Daniel’s flawless integrity? What was the secret of his victory over temptation? What was the secret of his courage, even in the face of death? What was the secret that ultimately brought him forth from the lions’ den? The Bible says he came out of the lions’ den “because *he believed in his God.*” This is the secret that the writer of Hebrews speaks of in the eleventh chapter.

And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who *through faith* subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions ...⁴⁷

It was “through faith” that Daniel “worked righteousness” and “stopped the mouths of lions.” That was the secret of his righteous character and that was the secret of his faultless conduct in the affairs of the nation. But this was not merely the story of Daniel. Jesus said of the Old Testament scriptures, “these are they which testify of me.”⁴⁸

Could it be that “*righteousness by faith*” was not only Daniel’s secret? Could it be that this was the secret of Christ’s victory as well? If Daniel is a *type* of Christ, the *type* must meet *Anti-type*, and it must reveal the same truths. Could it be that history of Daniel emerging from the lions’ den is prophetic and it reveals that Christ was also victorious by faith alone? Could it be that Christ came out of the tomb “*because He believed in His God?*”

Jesus, the Reality of Righteousness by Faith

The contest between the principles of RBF and RBW is as old as sin itself. This conflict of ideas was first revealed in heaven when Lucifer challenged Michael and later in Eden, when Adam and Eve made aprons of fig leaves and God made them tunics of skin. The true principle was demonstrated in the life of Abel, when Cain brought the fruit of the ground, and he [Abel], by faith, presented the blood of the lamb. It was modeled by David when Goliath came to him with a sword and a shield and spear, and he came to Goliath in the name of the Lord. It was demonstrated by Daniel when he came out of the den “*because he believed in his God.*”

Therefore, when Jesus came on the scene of action, He who had been revealed in the types, the shadows and symbols of the Old Testament, revealed

Himself as the great *Anti-type*, the very source of righteousness by faith. And he achieved that status by faith, the “faith of Jesus.” Like Adam and Abel and David and Daniel, Jesus took His stand in the long standing controversy between the two opposing principles on the side of “*righteousness by faith.*” Thus, He validated the faith of all believers and became “*THE LORD OUR RIGHTEOUSNESS.*” He was the greatest example of “*righteousness by faith*” that the world has ever seen. More than this, it was Christ that gave substance to the symbol of righteousness only faintly revealed in the lives of the Old Testament saints. He is the concrete reality behind the abstract principle. Yes, the Old Testament saints were *accounted* righteous. Yet, the scripture is still true which says, “there is none righteous” (Rom. 3:10). The sporadic glimmers of righteousness revealed in their lives, pointed forward to Christ—the One who was and is “holy, harmless, undefiled, separate from sinners ...” (Heb. 7:26). In this sense their righteousness was only a *symbol*, a *shadow*, or a *type* which pointed forward to Jesus who is the full reality, the perfect example of righteousness by faith. He was not merely *accounted* righteous by faith. He is the only one of whom it can be said, He *is* righteous by faith.

This view of Christ’s secret of victory, His method of becoming the *Anti-type* to which the *type* had pointed to, is clearly articulated in the New Testament scriptures.

For the promise that he would be the heir of the world was not to Abraham or to his Seed through the law, but through the *righteousness of faith.*⁴⁹

Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as

of many, but as of one, “And to *your* Seed,” who is Christ.⁵⁰

The promise that God made to Abraham actually involved two people. “To Abraham and his Seed were the promises made.” Abraham was to be the heir of the world, but only through the coming of his Seed. Both he and all of his spiritual descendants are “joint heirs with Christ.”⁵¹ But this promise was not to be fulfilled “through the law.” Mankind had broken the law and was no longer eligible to receive the blessings of God “through the law.” Therefore, God had made another way. The promise would be fulfilled through the fundamental principle of the gospel, “*righteousness by faith.*” Since the promise was to both parties “through the righteousness of faith” both parties must demonstrate implicit loyalty to the principle of “righteousness by faith.” Abraham demonstrated the principle so fully, when he offered up Isaac on Mount Moriah, that he is called “the father of all them that believe.”⁵²

What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? “Abraham *believed God*, and it was accounted to him for righteousness.”⁵³

Abraham had his “ups and downs” but he did *not* ultimately subscribe to the principle of “*righteousness by works.*” He was finally victorious. He was accounted righteous by faith. Nevertheless, his faith would be of no avail unless the Seed should come and become the reality of the righteousness, the full substance of the righteousness of which Abraham’s was only a symbol or a *type*. Thank God, the Seed *did* come! And He *became* righteous through faith,

not merely counted righteous through faith. Thus, His righteousness validated the faith and revealed the righteousness that was needed by all who believe on Him.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.⁵⁴

Notice that the righteousness of God has been “manifested” or “revealed” (NKJV). The means of this manifestation is also “revealed.” It was “by faith of Jesus Christ.” This verse does not only tell us that Jesus revealed the righteousness of God, it also tells us *how* He was enabled to accomplish the feat. His flawless revelation of the righteousness of God was accomplished “by faith.”

The thought is repeated just a few verses later.

God set forth [Jesus] as a propitiation by His blood, *through faith*, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed.⁵⁵

Note that it was “through faith” that He was “to demonstrate His righteousness.” Jesus came to vindicate the Father by revealing the Father’s righteousness and having taken the fallen nature of mankind, He could do that only through faith.⁵⁶ He Himself emphatically declared, “The Father who dwells in Me does the works.”⁵⁷ In these words Jesus revealed that the secret of His righteous works was the same secret that had empowered Daniel. Yet we must remember that Daniel was only a symbol or a *type*. Christ was the living

reality. The lambs that were slain in the earthly sanctuary were only *symbols of Christ*. They pointed forward to the *reality which was to come*. So it was with Daniel. Yet, as a symbol or a *type* of Christ, Daniel not only revealed the character of Christ but his story reveals the method that Christ would use to produce that character and thus become, the “Lord our righteousness.”⁵⁸ Daniel, and David and Abel and Adam, were *types* of Christ. *But it was Christ’s life and His alone which was actually righteous.*⁵⁹ It was Christ alone, whose life fulfilled the messianic prophecy of Habakkuk. “The Just shall live by *His faith.*”⁶⁰

What is justification by faith?
It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself.⁶¹

When Jesus said concerning His righteous works, “the Father who dwells in Me does the works,” He revealed that He also lived by the principle of “*justification by faith.*” God did for Him “that which it [was] not in His power to do for Himself.” Over and over the Spirit of Prophecy assures us that Jesus came down to *our* level. It assures us that He lived “as a man among men.”⁶² It proclaims that His weaknesses and necessities were those that are common to all men.⁶³ This leads to no other conclusion than that He *had* to be righteous by faith. But there is a difference between Him and all other men before and after Him. He is the *source*, the fountainhead of righteousness, for all others. They were *counted* righteous because of His perfect righteousness. He *was* righteous because He is the *only One* that exemplified the principle of “*righteousness by faith*” perfectly, completely and continually.

CONCLUSION

Therefore, we conclude that in coming to earth, Jesus *truly* came down to our level. He became “the Seed of the woman,” “the Seed of David,” and “the Seed of Abraham.” That means He became the genetic offspring of Abraham and David. And He inherited all of the liabilities that Abraham and David inherited. Yet, “through faith,”⁶⁴ He lived the perfect life that is required of *us*, on *our* behalf. He perfectly overcame on all points. And He overcame via the methods and principles that we are required to use, the principles of “*righteousness by faith*.” Because of this He can say, “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.”⁶⁵ Those who overcome are to overcome “as [He] also overcame.” That is to say, they overcome by the same methods and the same principles. Yet, they do not “equal the pattern.”⁶⁶ *They remain dependent upon Christ*, the Source of righteousness, as their only hope of salvation.

Two Gospels

Ultimately, the long standing struggle between RBW and RBF is a contest between two gospels. When Paul wrote to the Galatians he explicitly recognized this fact.

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ.⁶⁷

Paul protested against this perversion of the gospel in the strongest language that he could find.

But even if we, or an angel

from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.⁶⁸

What was the essence of the perverted gospel which the Galatians were embracing and against which Paul vehemently protested? In order to comprehend the problem one must be cognizant of the biblical definition of the gospel. Paul outlines it in Romans, chapter one.

Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God . . . concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the

the nature of Christ is an essential element of the gospel. It concerns His being “declared to be the Son of God.” That is to say, the divinity of Christ is a part of the gospel. The “power according to the Spirit of holiness” that was revealed in His life is a part of the gospel. His life principles and the means of that living, “*righteousness by faith*” versus “*righteousness by works*,” is part of the gospel. And it concerns “the resurrection from the dead.” The fact that Jesus died for our sins and rose again is part of the gospel.

Therefore, if we change the story of Jesus, if we change the features of His incarnation, or His relationship to the Father, or His identity as the divine Son of God, or His life and/or His death, we change the gospel. If we change the principles by which He overcame all sin (i.e., deny RBF), and thereby became “the Lord our righteousness,” we change one of the essential features

When Jesus said concerning His righteous works, “the Father who dwells in Me does the works,” He revealed that He also lived by the principle of “justification by faith.”

flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.⁶⁹

The “gospel of God” concerns “His Son Jesus Christ.” The relationship between Christ and the Father is part of the gospel. It concerns His being “born of the seed of David according to the flesh.” The genetic inheritance which Christ received from David is a part of the gospel. In other words,

of the gospel. And that is exactly what had happened at Galatia. That is what provoked Paul’s urgent letter. Hear his protest:

O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the *works*

of the law, or by the hearing of faith?⁷⁰

In those succinct words, Paul spells out the identifying mark of the other gospel, which the Galatians had embraced, “the works of the law” versus “the hearing of faith.” The issue was RBW versus RBF. The servant of the Lord says the principle of salvation by works is the identifying mark of every heathen religion.⁷¹ The contest between these two principles is the issue presented in the scriptures from Genesis to Revelation. It was the substance of the contest in the Garden of Eden. It defined the parameters of the contest between Cain and Abel. It was the essence of the contest between David and Goliath. It was the heart of the contest between the prophets of Baal and Elijah. It characterized the struggle between Jesus and the Pharisees. It was the issue between Paul and the Judaizers. The dark history of the struggle in the church during the dark ages was over the doctrine of salvation by works, advanced by the Papacy, versus Salvation by faith, advanced by the Reformers. And the final struggle between those who “keep the commandments of God” and those who receive “the mark of the beast” will be the perennial struggle of the ages, the struggle between RBW and RBF.

We need not be confused by these two gospels. One of the most often repeated phrases in all the Bible says, “The just shall live by faith.”⁷² And this principle most certainly applies to Jesus Christ, “the *Author and Finisher of faith*,” “the Lord our righteousness,” the only One Who can truly be called “the Just,”⁷³ in the fullest sense of the term. The “faith of Jesus,” which is the central element of the operative principle of “*righteousness by faith*,” which is also the fundamental principle of the gospel (i.e., the good news of

our salvation), is the secret of victory. And the “faith of Jesus” is the essence of the authentic gospel.⁷⁴ **If Jesus was not righteous by faith, then we could not be counted righteous through the *faith of Jesus*.** And we would be further forced to conclude that there *is* no gospel. In view of these thoughts it is no wonder the great controversy will finally conclude with the triumphant announcement, “Here is the patience of the saints; here *are* those who keep the commandments of God and the *faith of Jesus*.”⁷⁵—(All Emphasis supplied throughout). ✨

1 The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them. (E. G. White, *Patriarch and Prophets*, p. 45).

2 E. G. White, *Testimonies to Ministers*, p. 456.

3 Genesis 4:2.

4 Cain and Abel, the sons of Adam, were very unlike in character. Both acknowledged God, both professed to worship him; but while Abel loved and feared God, Cain cherished rebellious feelings, and murmured against him because of the sentence pronounced upon Adam, and because the ground was cursed for *his* sin. These brothers had been instructed in regard to the provision for the salvation of the human race. They were required to carry out a system of humble obedience, showing their reverence for God, and their entire dependence upon the promised Redeemer by slaying the firstlings of the flock, and in the most solemn manner presenting them, with the blood, as an offering to God. Thus, they were ever to keep before their minds the consequences of transgression, and the promise of a Redeemer to come. (E. G. White, *Signs of the Times*, February 6, 1879).

5 “For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it” (Hebrews 4:2).

6 “And he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he. From his shoulders upward he was taller than any of the people (1 Samuel 9:2).” (See also 1 Samuel 10:23).

7 The Philistines propose their own manner of warfare, in selecting a man of great size and strength, whose height is about twelve feet; and they send this champion forth to provoke a combat with Israel, requesting them to send out a man to fight with him. (E. G. White, *Spirit of Prophecy*, vol. 1, p. 370).

8 1 Samuel 17:11, 24.

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

was the power of God. (E. G. White, *Desire of Ages*, p. 336).

He emptied himself of his high prerogatives, left his mansions of glory, his throne and high command, and became poor, that we through his poverty might be made rich. (E. G. White, *Signs of the Times*, April 22, 1897).

10 E. G. White, *Desire of Ages*, p. 674.

11 E. G. White, *Youth Instructor*, December 28, 1899.

12 E. G. White, *Review and Herald*, March 9, 1896.

13 Daniel 6:3.

14 Matthew 27:18.

15 Daniel 6:4.

16 John 19:4; Luke 23:14.

17 Daniel 6:5.

18 John 19:7.

19 Daniel 6:6-7.

20 John 19:12.

21 John 19:14-15.

22 Daniel 6:10.

23 John 10:18.

24 Matthew 26:44.

25 John 5:39.

26 Daniel 6:12.

27 Daniel 6:13.

28 Daniel 6:14.

29 John 19:13.

30 Daniel 6:15-16.

31 Matthew 5:17-18.

32 “It was the cross of Calvary that exalted the law of God and made it honorable, and showed its immutable character, and thus it is demonstrated before all the worlds God has created, and before the heavenly angels, that the law is changeless. If God could have changed one iota of his law, Jesus need not have come to our world and died.” (E. G. White, *Review and Herald*, June 10, 1890).

33 Romans 8:32.

34 Matthew 27:24.

35 Daniel 6:16-17.

36 Matthew 27:66.

37 Mark 16:2.

38 Daniel 6:20.

39 John 20:11.

40 Daniel 6:22.

41 Matthew 28:2.

42 The face they look upon is not the face of [a] mortal warrior; it is the face of the mightiest of the Lord’s host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ’s birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, “I am the resurrection, and the life.” (E. G. White, *Desire of Ages*, p. 779–780).

43 Daniel 6:22-23.

44 “Even though Noah, Daniel, and Job were in it, as I live,” says the Lord GOD, “they would deliver neither son nor daughter; they would deliver only themselves by their righteousness” (Ezekiel 14:20).

45 Hebrews 2:11.

46 E. G. White, *Spirit of Prophecy*, vol. 2, p. 59.

47 Hebrews 11:32-33.

48 John 5:39.

49 Romans 4:13.

50 Galatians 3:16.

51 Romans 8:17.

52 Romans 4:11.

53 Romans 4:1-3.

54 Romans 3:21-22.
 55 Romans 3:25.
 56 "He had to walk by faith, as we walk by faith;" (E. G. White, *Youth Instructor*, December 28, 1899).
 57 John 14:10.
 58 Jeremiah 23:6.
 59 Romans 3:10.
 60 Habakkuk 2:4.
 61 E. G. White, *Testimonies to Ministers*, p. 456.
 62 There are sixty-nine references for this expression. Among them: *Review and Herald*, January 7, 1904. "Living on this earth as a man among men, Christ answered in the affirmative the question, "Can man keep the law of God?" He was tempted in all points as man is tempted, "yet without sin." He was tempted that he might know how to succor those that should afterward be tempted."
 63 When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. *His necessities were the necessities of a man.* He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial. *Letter 32*, 1899. (E. G. White, *Bible Commentary*, vol. 5, p. 1130).
 64 "The obedience of Christ to His Father was the same obedience that is required of man. Man cannot

overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ. ... He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency." (*Adventist Bible Commentary*, vol. 7, p. 929).
 65 Revelation 3:21.
 66 "He is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it." (*Testimonies to the Church*, vol. 2, p. 549).
 67 Galatians 1:6-7.
 68 Galatians 1:8-9.
 69 Romans 1:1-4.
 70 Galatians 3:1-2.
 71 "The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin." (E. G. White, *Desire of Ages*, p. 35).

72 Romans 1:17, Galatians 3:11, Hebrews 10:38. All three verse are evidently a paraphrase of Habakkuk 2:4.
 73 "But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses (Acts 3:14-15)."
 74 Note that in the following quotation the "commandments of God" correspond to the "law." And "the faith of Jesus" corresponds with "the gospel." "The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has *not* been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand." (E. G. White, *3 Selected Messages*, vol. 3, p.172).
 75 Revelation 14:12.

Mark Duncan is an electrical engineer and resides in Ft. Wayne, IN with his wife and four daughters. He loves and often speaks on the topic of The Faith of Jesus.

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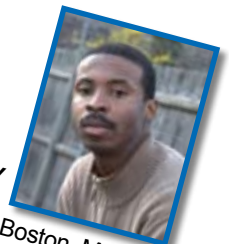
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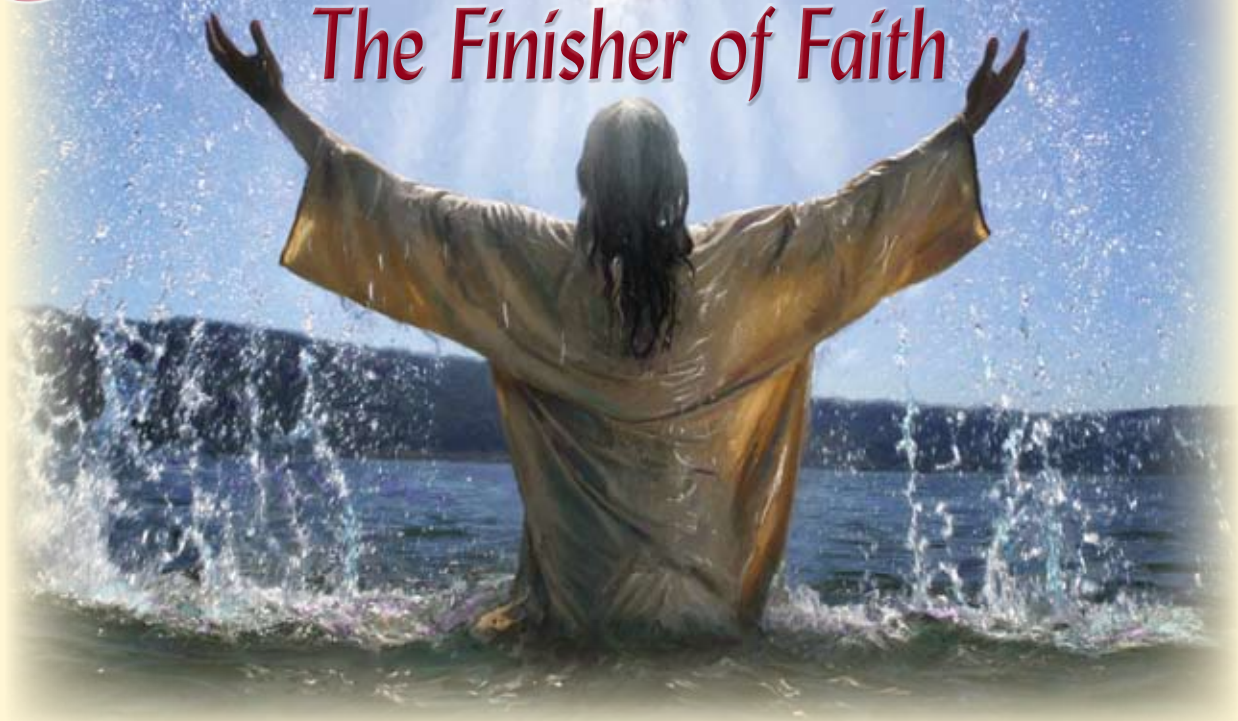
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