

The Gospel, 1844, and Judgment Lesson 8 3Q 2006

1844 Made Simple

Are there any questions from the class regarding this topic?

This lesson is focusing on the middle of the 70th week and what Christ accomplished for us.

At the top of SABBATH's lesson there are several Bible texts listed for this week's study. The last is 1 Peter 2:24:

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

Thoughts about this text? What does it mean? In the Teacher's Comments for SUNDAY it states:

- A. Christ's death on the cross was an atoning sacrifice offered for the death-deserving world.
- B. Christ died to restore a fallen human race to God, whose relationship to Him was broken down by sin.
- C. Christ's death in our place should reassure us that no matter how far we have fallen away, the penalty for our past actions has been paid by His blood.

Thoughts about the text or these comments from the lesson?

What does the Bible passage actually say, the Greek word translated sins, actually most often is translated “sin” does it mean anything different to you if you read it in the singular rather than the plural?

Christ took upon Himself our sinfulness, the infection of sin, the disease of sin that brings death by taking upon Himself a defective human body born of a woman, born under the law of sin and death. He lived victoriously in that body, establishing a perfect character and restoring in mankind God's law of love which had been eradicated by Satan's law of selfishness – the law of sin and death. On the cross Christ purged the law of sin and death from His humanity and completely won the victory by the Law of Love.

Now, because of Christ's victory, we can, in trust, live in love and die to selfishness via the indwelling of the HS who recreates us in Christlikeness.

So Christ's death on the cross was the atoning sacrifice because first, Christ reconciled the human race to God in that He, as a human being, was totally loyal to God, defeated the infection of selfishness and purged His humanity from it and thus, the race was saved in that Jesus, a real human being was sin free and would live forever. Secondly, because of what He did He has opened the way for every other human being who wants, to also experience healing and reconciliation, oneness with God through the indwelling of the HS and actual transformation of heart and mind.

What about the idea He died to pay the penalty and only for past actions by His blood? What is the problem with this idea?

1. Who does the penalty get paid to?
2. How does paying a penalty change you and me?
3. What does it say about God that He needed a penalty paid?
4. If the penalty is only for the sins of the past what about the future?
5. How does blood pay a penalty?

MONDAY

Read bottom two paragraphs and then the question at the bottom, thoughts?

These statements and questions revolve around a premise that the problem with sin is a legal problem that requires payment or penalty. This assumption warps the understanding of what Christ did and misrepresents God. It results in a Christian construct no better than the perverse Jewish construct of the sanctuary during Christ's time on earth when they thought the blood of animals somehow appeased a wrathful and angry god. Now we offer the blood of the son to appease a wrathful and angry god. Have we really improved the situation at all? Or possibly made it worse, because now we have a god who would punish the innocent for the crimes of the guilty – doesn't most of Christianity, including our lesson, teach that God punished Christ for our sins?

SDA 27 fundamental beliefs page 111 "For a loving God to maintain His justice and righteousness, the atoning death of Jesus Christ became 'a moral and legal necessity.' God's 'justice requires that sin be carried to judgment. God must therefore execute judgment on sin and thus on the sinner. In this execution the Son of God took our place, the sinner's place, according to God's will. The atonement was necessary because man stood under the righteous wrath of God...Christ's perfect righteousness adequately satisfied divine justice, and God is willing to accept Christ's self-sacrifice in place of man's death.'"... "Christ's self-

sacrifice is pleasing to God because this sacrificial offering took away the barrier between God and sinful man in that Christ fully bore God's wrath on man's sin."

SDA Believe page 116 "Christ's death and ransom satisfied the demands of the law (that sin needed to be punished), while justifying repentant sinners through His grace and mercy."

Christianity Today Online an article entitled "The Good News of God's Wrath" By Anglican Archbishop of Sydney Peter Jensen, posted 02/23/04 we read:

The New Testament again and again connects the death of Christ to our sins. And when it does, it means that God himself is one who actively punishes; it is not merely a matter of sin being its own reward. Thus the New Testament speaks of Christ "bearing sin," of him "becoming a curse," even of him "becoming sin." There is no doubt as to the significance of these expressions: you "bear sin" by taking the penalty of sin, by paying the price of sin, by being punished for sin: "He himself bore our sins in his body on the tree.... By his wounds you have been healed" (1 Pet. 2:24). It is useless hoping that there is no such thing as punishment in a just universe. It is useless hoping that you will not merit punishment in a just universe. You can only hope that somehow, someone will lovingly bear your punishment, and that the universe will still be just... Death itself is God's judgment on our sinfulness, and the law of God reveals to our consciences that beyond death there is a judgment with a God before whose justice we should quail.

What does the Bible teach?

EZE 18:19 "Yet you ask, 'Why does the son not share the guilt of his father?' Since the son has done what is just and right and has been careful to keep all my decrees, he will surely live. ²⁰ The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him.

EZE 18:21 "But if a wicked man turns away from all the sins he has committed and keeps all my decrees and does what is just and right, he will surely live; he will not die. ²² None of the offenses he has committed will be remembered against him. Because of the righteous things he has done, he will live. ²³ Do I take any pleasure in the death of the wicked? declares the Sovereign LORD. Rather, am I not pleased when they turn from their ways and live?"

EZE 18:24 "But if a righteous man turns from his righteousness and commits sin and does the same detestable things the wicked man does, will he live? None of the righteous things he has done will be remembered. Because of the unfaithfulness he is guilty of and because of the sins he has committed, he will die.

EZE 18:25 "Yet you say, 'The way of the Lord is not just.' Hear, O house of Israel: Is my way unjust? Is it not your ways that are unjust? ²⁶ If a righteous man turns from his righteousness and commits sin, he will die for it; because of the sin he has committed he will die. ²⁷ But if a wicked man turns away from the wickedness he has committed and does what is just and right, he will save his life. ²⁸ Because he considers all the offenses he has committed and turns away from them, he will surely live; he will not die. ²⁹ Yet the house of Israel says, 'The way of the Lord is not just.' Are my ways unjust, O house of Israel? Is it not your ways that are unjust?

EZE 18:30 "Therefore, O house of Israel, I will judge you, each one according to his ways, declares the Sovereign LORD. Repent! Turn away from all your offenses; then sin will not be your downfall. ³¹ Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, O house of Israel? ³² For I take no pleasure in the death of anyone, declares the Sovereign LORD. Repent and live!

What is this text saying? Will God kill the innocent for the guilty? If God will not execute the innocent so the guilty can get off then how do we understand texts like we read in Peter? Or in Isaiah 53? Let's look at Isaiah 53:

ISA 53:3 He was despised and rejected by men,
a man of sorrows, and familiar with suffering.
Like one from whom men hide their faces
he was despised, and we esteemed him not.

ISA 53:4 Surely he took up our infirmities
and carried our sorrows,
yet we considered him stricken by God,
smitten by him, and afflicted.

ISA 53:5 But he was pierced for our transgressions,
he was crushed for our iniquities;

the punishment that brought us peace was upon him,
and by his wounds we are healed.

ISA 53:6 We all, like sheep, have gone astray,
each of us has turned to his own way;
and the LORD has laid on him
the iniquity of us all.

Thoughts? Does it say God punished Him? Does it say the we
“considered” him stricken or punished by God? But then it says God laid
our iniquity on Him so how do we reconcile these two ideas? God won’t
punish the innocent for the guilty, it is our misunderstanding to think
that God punished Him, yet He was made to be sin who knew no sin, our
iniquity was laid upon Him, He bore our sin on the tree, how do we
harmonize these?

Christ took upon Himself the infection of sin and purged it in His
humanity – God did not act to execute or punish His Son, such concepts
distort the beauty of God’s character. But God sacrificed His Son,
allowed His Son to come and take the infection upon Himself and die to
rid the race of the infection – it was in Christ that the literal victory over
selfishness took place. Love purged selfishness from humanity in the
very heart and mind and being of Christ Jesus. Christ did not purge
wrath or anger or demand for punishment from the Father.

Imagine Adam and Eve, chose as an their act of sin an action which
resulted in infecting them with HIV and from that point on everyone of
their children and children’s children on down the line are born infected
with HIV. And Christ comes into humanity born of a woman who was
HIV infected and thus Christ’s human body was also HIV infected, but
Christ’s immune system was perfect, having the HS as His Father and
thus Christ’s immune system fought off the infection and purged His
humanity from the infection and Christ is a human being disease free.
Now He offers, via the HS to transfuse into you the antibodies which will
purge the infection from you as well, all you need to do is trust and
follow His directions for your life.

EGW states “In the opening of the great controversy, Satan had declared
that the law of God could not be obeyed, that justice was inconsistent
with mercy, and that, should the law be broken, it would be impossible
for the sinner to be pardoned. Every sin must meet its punishment,
urged Satan; and if God should remit the punishment of sin, He would
not be a God of truth and justice. When men broke the law of God, and
defied His will, Satan exulted. It was proved, he declared, that the law

could not be obeyed; man could not be forgiven. Because he, after his rebellion, had been banished from heaven, Satan claimed that the human race must be forever shut out from God's favor. God could not be just, he urged, and yet show mercy to the sinner.” {DA 761.4}

The problem with the forensic view is that it is not only unjust as the innocent is punished for the guilty – it also fails to heal, it doesn't provide a remedy to sin.

“The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906).” {6BC 1074.2}

And in the Teacher's comments they quote another EGW passage from DA 25:

“Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed."

Is this passage talking about legal substitution and the innocent being punished for the guilty, or is it talking about medical substitution in which a healthy man takes the infection upon Himself and defeats the infection so the remedy can come to each of us?

Is it any wonder why Christ hasn't returned? Is the message from Christianity Today or our own SDA's Believe the same message we find in the Bible? Has the good news about God really gone to the world?

TUESDAY

Read third paragraph “Though verse 26...”

Thoughts? What value did the earthly sacrifices have before Christ died? Was the blood of animals somehow able to heal from sin?

HEB 10:1 The law is only a shadow of the good things that are coming--not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. ² If it could, would they not have stopped being offered? For the worshipers would have

been cleansed once for all, and would no longer have felt guilty for their sins. ³ But those sacrifices are an annual reminder of sins, ⁴ because it is impossible for the blood of bulls and goats to take away sins.

Notice what the focus is? Is it on appeasing an offended god? Or is it on making perfect the sinner? In other words, healing and restoring those who are infected with sin. The blood of animals could never take away the infection. But Christ's blood can – how and why? What is the infection? Selfishness which comes from? Distrust which comes from? Lies about God, so how does Christ's "blood" take it away?

Christ's blood is symbolic of the truth, the truth about God which removes the lies which break trust and then when we trust Him He pours Himself into our minds/hearts through the HS and purges the selfishness by filling us with love. We are literally healed and transformed from people who would kill others to save self to people who would give their lives to save others.

The paragraph also says that the rending of the veil signaled the end of the OT system – is that the main thing it signaled? It signaled that the way to God, which had been obscured, was now wide open!

What had obscured the way to God? What does the veil represent? Some suggest that the veil represents the body of Christ, but was Jesus the obstruction to God or was Jesus the way to God? Jesus was not the obstruction to God that needed to be removed, it was Jesus, by His death that He destroyed the obstruction to God. And what was that obstruction? Satan and his lies about God – the veil was sewn with angels and represents the lies about God that Satan tells that keeps us from knowing Him, but in Christ those lies are destroyed.

2 Cor 2:3,4 And even if our gospel is veiled, it is veiled to those who are perishing. ⁴ The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.

In FRIDAY's lesson read question 3 – thoughts? In TUESDAY's teacher's comments it states: "What characteristics is God looking for among His people today? Is He finding them in you and in your congregation?"

Is there a connection between these two questions?

In Tuesday's Teacher's comments it asks, "I what tangible ways are you, as an individual and as a congregation, involved in the task of taking the gospel to the entire world?"

WEDNESDAY

Read second paragraph "Thus, the 70-week..." thoughts? What was Israel exclusively chosen to do? What was their mission? Did they fulfill it? What is our mission? Are we fulfilling it?

THURSDAY

Teacher's comments states "As a church, we place a lot of emphasis on the prophecies of Daniel. In a sense, you could argue that we were founded on our understanding of the prophecies of Daniel. What role does your belief in Daniel's prophecies play in your Adventist walk?"

Thoughts? Is the sanctuary doctrine the most significant contribution the SDA church has made to Christianity? Why or why not? Why do you think that the Sanctuary doctrine makes no sense to so many Christians and why people like Ford have rejected it?

Because they have diagnosed the sin problem incorrectly and the most significant contribution SDA church has made is correctly diagnosing the sin problem and therefore helping us see more clearly the real remedy.

If one has the wrong diagnosis then one usually has the wrong treatment. Those who see the sin problem as a legal problem with God see the solution as a legal payment made at the cross and when Christ said "It is finished" they hear these words to mean a complete atonement, i.e. a complete payment and nothing is to be added or could be added. And when a doctrine comes along that says that Christ's work in the sanctuary is as important as what He accomplished on the cross they hear this to say that what He did on the cross was incomplete and they reject it.

The problem they have is they have diagnosed the problem incorrectly, it was never a legal problem with God and it never required a legal penalty. The problem was the very nature and condition of man was altered from its original design, mankind was infected with fear, distrust and selfishness. And the remedy required, not a payment, but a literally cure, a defeat of the infection and a rewriting in of the Law and character of God. Christ came and took upon Himself our humanity and in His personhood defeated the infection of sin, purified His humanity and now distributes the remedy to all who would have it. This is His work in the sanctuary.

“From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above united with the church below is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven.” {Mar 249.3}