



2022 1Q In These Last Days: The Message of Hebrews Lesson 6 Jesus—The Faithful Priest

by Tim Jennings

SABBATH

Read first paragraph, “The gulf that was caused...” Let’s clarify this—there are two gulfs—one caused by sin and one innate in our beings as created beings.

The one innate in our beings is the gulf that all finite beings have with our infinite God; it is one if inability to enter into and process infinity. There is a gulf between our infinite God and sinless beings in:

- power and energy—God is all powerful and all energy originates with Him
- knowledge—God is all knowing
- ability—to create from nothing, to recreate, to heal from sin, to raise from the dead
- Time—God lives outside of time and is able to be in all points in time and knows the future—we live in linear existence
- capacity—to process infinite power and knowledge and also not be corrupted by it
- presence—to be in all points and places
- responsibility—to sustain and hold all things together

This gulf of our being finite and God being infinite cannot be bridged, we can never become infinite God. God can interact with us on our level, but we can never enter His level.

But there is another gulf, one caused by sin—and that gulf can be bridged. Jesus bridged that gulf and offers to bring us across that bridge back into unity with God. How would you describe the gulf that sin has caused in our relationship with God?

- trust—we don’t trust God and we are, in our unhealed sinful state, untrustworthy to be placed in the position for which God created us. But that gulf can be bridged. We can be won to trust in God and we can be recreated by God to be trustworthy, capable of fulfilling God’s calling for our lives and our species.
- love—in our unhealed sinful state, we don’t love God and others as God designed for us to, thus our intimacy, our unity, our bonds of brotherhood are fractured by fear and selfishness. But this also can be bridged by coming into a trust relationship with Christ such that we die to fear and selfishness and experience the indwelling Holy Spirit reproducing Christ’s motives and desires within us so that we choose God’s methods in how we treat others and experience the development of characters that love God supremely and others more than self
- wisdom and understanding—we in our sinfulness value the methods of fear and selfishness, which is foolish; and there is a gulf, not merely of factual knowledge, but of functional knowledge, of wisdom on how things actually work in God’s universe. The gulf of functional knowledge (not factual knowledge because we will never know all facts of reality) can be



bridged, we can become wise in the things of God, in love, in practicing liberty, in openness to learn and follow truth, capable of discerning right from wrong.

Another point to explore in this sentence, sin causes the gulf, the breach, not God—so where does sin exist or occur? In God? In record books? Or in intelligent beings? So if sin occurs in the hearts and minds of intelligent beings, and it is that sin in them that creates the gulf with God, then where will the activity need to take place in order to bridge the gulf? Won't God's activity to redeem from sin have to take place inside the hearts, minds, characters of the sinners?

The entire plan of salvation has its effect, its outworking, its impact not upon God, not upon God's law, not in some heavenly courtroom, but upon the hearts and minds of intelligent beings—that is why in the new covenant God writes His law in our hearts and minds (Heb 8:10). There is nothing penal legal going on, it is actual transformation, restoration, healing, recreation, purifying of the sinner.

So, with that idea in mind—where does the blood payment need to be made? Where is the blood of Christ being applied? Where is our heavenly High Priest doing His work?

Jesus said to them, “I tell you the truth, unless **you eat the flesh of the Son of Man and drink his blood, you have no life in you.** Whoever **eats my flesh and drinks my blood has eternal life,** and I will raise him up at the last day. **For my flesh is real food and my blood is real drink.** Whoever eats my flesh and drinks my blood remains in me, and I in him. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.” (Jn 6:53–57 NIV84).

Where did Jesus say His flesh and blood need to be administered?

What of the idea that the lesson suggests that because God is holy sin cannot exist in His presence?

Where did sin begin? With whom? In whose presence? So as a fact of Biblical history this claim is false. Sin can exist in God's presence, when God acts to prevent the full result of sin from being realized in the sinner—which is an act of grace.

If God was not gracious and merciful, Satan would have reaped what sin does, severs the connection with God who is the source of life, and would have died. However, if God would have allowed this to happen, sinless beings would have misperceived and concluded Satan was correct, that God used His power to execute, to kill, that death comes from God as punishment for sin, and love and trust in God would have been severed and the rebellion and sin would have spread.

The only way to prevent the spread of rebellion, distrust and sin was to intervene with grace and prevent the immediate results and allow Satan and his sympathizers to continue to exist until the full results of their rebellion became clear and the plan of salvation was carried out.



SUNDAY

Read first paragraph, “The basic purpose...” Why? Why was there a priesthood to mediate between God and man?

Because of sin—okay, because of sin—but who are the priests, aren’t they also sinners? So, why a priesthood of sinners to mediate between God and other sinners?

Let me ask it another way—who was mediating between God and man before Sinai, before the Levitical priesthood?

So, was it God’s design, intent, purpose for there to be a differentiation between priests and laity?

Consider Exodus 19 before the Levitical law was given, “Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation” (Exodus 19:5-6 NIV 84).

And Peter quotes this about believers that we are to be a royal priesthood a holy nation—so, again, why did God initiate a priesthood different than the priesthood of all believers?

The Levitical priesthood was theater—Israel at Sinai entered into a theatrical play, with a stage, props, costumes and script—and the various people played different roles.

The non-Levites played the role of the unconverted people of the world with 3 tribes camped on each of the sides of the sanctuary, illustrating people at all the corners of the world who needed to be reached by those carrying the message of salvation, which is illustrated by the Levites.

But why did God set up the theater to act these things out? Because the people were so difficult to teach, so childlike, so steeped in pagan customs and beliefs, so hard-hearted, that God stooped to their level and took them to the sandbox and give them childlike illustrations and activities to teach them. But everything in the ceremonial system was only theater, illustration, object lesson—none of it was required for salvation and none of it saved from sin. Its only purpose was to teach and thereby protect from the damage that comes from living out of harmony with God and His design laws for life.

Right after God gave the 10 Commandments, we read the following in Exodus 20:

When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance and said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die” (Ex 20:18–19 NIV84).

God created Adam and Eve for face-to-face communication with Him. After sin, God continued to talk to people directly, even sinners, God spoke directly with Cain after Cain killed Abel.



Later God talked to Noah and to Abraham, Isaac, Jacob and others, including face-to-face with Moses. God always wants to have personal, direct, communication and interaction with people. But what is God to do when the people don't want to talk to Him?

So, because of the hardness of their hearts, their fear, their unwillingness to be open to having direct interaction with God, God met them where they were and set up the theater and gave them a priesthood to act out the role and teach what He wants from all humans, for all of us to be a priesthood of believers.

The book *Patriarchs and Prophets* expresses it like this:

If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, **there would have been no necessity for the ordinance of circumcision.** And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have **kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone.** And had the people practiced the **principles of the Ten Commandments, there would have been no need of the additional directions given to Moses.** PP 364.2

So the daily priests and the entire Levitical system was added to teach, but it never had any power to save, it only pointed to Jesus and God's plan of salvation to be carried out through Christ.

Read third paragraph, "There are some important..." What do you think about this paragraph? What does it mean to offer sacrifice for our sins?

In order to understand the solution to the problem, one needs to understand the problem.

Can we agree that Jesus, and what He accomplished as a human, is God's solution to the sin problem?

Then what is the sin problem? Is it a legal problem or is it a problem of being out of harmony with God and life itself—out of harmony with God's law—the basis of life?

This goes back to how we understand law and God's character and government.

If we have the human concept of law then when we read that sin is transgression of the law, we misread it to say that sin is rule-breaking that results in legal trouble requiring the legal authority to inflict punishment. The solution then becomes a legal adjustment through one means or another, and there are many such legal fictions taught in the religions of the world, including in Christianity.

But, when we return to worshipping the Creator, whose laws are the protocols life is built upon, we understand that sin is being out of harmony with the law upon which life is built and that law is an expression of God's character, it is the law of love. We understand that we are dead in trespass and



sin—meaning we have a terminal condition and that no human with the condition can cure the condition. Thus Jesus came to be our remedy, to take the terminal condition upon Himself and eradicate the sin infection and restore God’s law of life back into the species human.

Read fourth paragraph, “Hebrews says that Jesus prayed...” We agree that Jesus came to save humans from the second death—but how?

What is the cause of death? From where does death come?

Did Christ die the second death? Can anyone provide an inspired reference that states this? You can’t, it doesn’t exist, why? Because the idea of Christ dying the second death comes from the penal/legal lie—and it would serve Satan’s purposes if Christ did die the second death. For the second death is the death from which there is no resurrection and Satan would love for Christ to still be dead.

The reason some teach Christ died the second death is because they have the penal view; they understand that the wicked die the second death as the penalty for sin, and therefore, in their model someone has to pay that second death penalty. If we say Christ didn’t die the second death, then in their model their legal sin-penalty hasn’t been paid and they would be required to still die for their sin. This causes them to experience terrible fear and anxiety and thus they cling to their false doctrine of Christ dying the second death so they can claim their penalty has been paid and hide from their fear.

But the root to their difficult is the same root to their entire penal legal model of salvation, namely they have the wrong concept of law. They believe God’s law functions like human law and that the penalty for sin is an inflicted legal penalty by God. They all teach Satan’s lie that opened the controversy in heaven, that every sin must meet its punishment (DA761).

When we return to design law, we realize that the wages of sin is death (Rom 6:23), sin when full grown brings forth death (James 1:15), that the sinner needs to be delivered from sin, that the sin condition needs to be eradicated, that sinners need curing, healing, transforming, not punishing.

So, how could this occur? Someone had to eradicate the infection of fear and selfishness, the sin-condition, the carnal nature, the death-causing condition, while simultaneously restoring God’s law of life into humanity and developing a sinless human nature, recreating the life-causing condition. This is what Jesus came to do.

Through Mary, Jesus partook of the terminal condition, our human nature corrupted and infected with carnal drives that tempt us, but through the Holy Spirit He had a humanity that had no affinity for the temptations, did not resonate with them, didn’t like or desire the temptation. He was tempted in every way like us but without sin (Heb 4:15). In the humanity of Jesus He could experience temptation just like us—and we are tempted by our own evil desires (James 1:14). Jesus felt the pull of human emotional fear with its desire to save self when in Gethsemane and through crucifixion weekend His human emotions tempted Him. And the severity of His temptation was beyond anything we can imagine.



But Jesus chose to exercise His human abilities to say no to every temptation and to trust God and love others more than self and thus at the cross Jesus destroyed the infection, the carnal drives, the fear and selfishness that tempted Him and perfected a sinless, mature, righteous **human** character, restoring God's law of love, the law of life, into the humanity that He partook.

The law requires righteousness,—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and **developed a perfect character**. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can “be just, and the justifier of him which believeth in Jesus.” Romans 3:26. DA 762.2

So, back to the question of the second death—one could say that the carnal nature was killed at the cross by Christ, but Christ Himself did not die eternally, He conquered death and rose again in a perfected and sinless humanity.

Christ did not die the first death and Christ did not die the second death. Just as Christ's humanity was unique, His life was unique, so too His death was unique. Jesus' death was the means of eradicating sin from the species human, destroying the death causing infection of fear and selfishness, and establishing a new sinless humanity. There is nothing penal legal going on.

It is Satan's fondest dream for Jesus to die eternally, for Him die the second death and Christians who teach Jesus died the second death are teaching the fantasy of God's enemy.

But further evidence that refutes the idea that Jesus died the second death:

The Bible uses the term “second death” only in the book of Revelation in 2:11, 20:6, 20:14 and 21:8. The first two times the term is used the Bible tells us that the second death has no power over the righteous—was Jesus righteous? The second death has no power over Him! And the victorious in Christ, those who arise in the first resurrection, the second death has no power over them.

The last two texts the Bible gives us some description of what the second death actually is:

- Rev 20:14 “The lake of fire is the second death”
- Rev 21:8 “their place will be in the fiery lake of burning sulfur. This is the second death.”

According to Revelation the second death occurs in the lake of fire or that dying in the lake of fire is the second death. Did Christ die in the lake of fire? When Jesus died is there any inspired evidence that Jesus died with fire reigning down upon Him? Or does the inspired record reveal just the opposite that darkness covered Him and He pled, “my God, my God why have you forsaken me” (Matt 27:45, 46)?



And what do we understand the lake of fire is? It is the fire of God's life-giving glory that the righteous live in and which consumes sin. It is the fires of infinite truth and love emanating from God. Rivers of fire flow out from God and billions of righteous stand in this fire (Daniel 7:9-10; Isaiah 33:14-15).

So what would have happened to Jesus if He were exposed to God's life giving glory? He would not have died because there was no sin in Jesus. The only way for Jesus to complete His mission and:

1. die to overcome the carnal drives of fear and selfishness,
2. to restore God's law of love, the law of life into humanity
3. to reveal the truth about God's character love that God is safe with all power and would rather let His creatures kill Him than use His power to stop it
4. to expose Satan and his sympathizers and murderers and the source of death, and
5. what God actually does to the sinner,
was for the Father, the source of life, to let go, to abandon Him.

Thus the Father letting Him go was not an act of punishment upon Jesus, it was the cooperative choice of the Father and Son to complete the mission of destroying the sin infection and saving humanity. But the wicked in the end die when exposed to God's life-giving glory because they are solidified in sin, in fear and selfishness. The death of Christ on the cross and the wicked in the end are not the same experience.

Some Bible commentators add further clarification between the first and second death noting that the first death is the death from which a resurrection occurs but the second death is the death from which there is no resurrection. There is sound Biblical evidence for this conclusion (1Cor 15:12-21, 42-49, 1Thes 4:16, Rev 2:11, 20:5,6,14, 21:8).

Did Christ die a death from which there was no resurrection or did Christ rise again? "If Christ has not been raised, our preaching is useless and so is your faith" (1Cor 15:13). On two counts the Biblical evidence suggests Christ did not die the second death. Is there more evidence?

While the Bible doesn't use "second death" language in any other place, Jesus actually described the two deaths (first and second) in Matthew 10:28 when He said:

"Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell" (Matthew 10:28).

Christ makes a distinction between two types of death. The first in which only the body is destroyed and the second in which the body and soul is destroyed. Amazingly, the word translated "soul" is the Greek word "psyche" which means "mind, identity, individuality."

So, when Jesus died on the cross, did He have His mind, identity, individuality destroyed or did He rise again as the "same Jesus" (Acts 1:11) who died?

If we use the Bible as our guide we have three demarcating features of the second death:



- lake of fire
- death without resurrection
- death which destroys both body and soul (psyche, individuality, mind)

When Jesus died were any of these identifiers met? No! The Bible seems to be making a strong case that Jesus did not “die” the second death. If He didn’t die the second death then what was the significance of His death?

Jesus death was the means of actually destroying death! 2 Timothy 1:10 states, Christ “destroyed death and brought life and immortality to life.”

Death results where selfishness rules and death is destroyed where love reigns supreme! Christ died when love overcame selfishness, when He gave His life freely, when He chose to lay down His life voluntarily. In Christ the law of love, the law of life, was fully lived out when Christ refused to use His power to save self, but rather gave His life freely in love. In Christ, giving destroyed taking, love destroyed selfishness, life destroyed death! And thus Christ’s resurrection was the inevitable, predictable, reality-based outcome of restoring the law of life perfectly into the humanity that He possessed.

The differences between Christ’s death and that of those who die the second death are stark:

- Christ died trusting the Father – Luke 23:46
The wicked die distrusting the Father – Revelation 6:16
- Christ died longing to see the Father – Mark 15:34
The wicked die hiding from the Father – Revelation 6:16
- Christ died when the Father’s presence was hidden – Mark 15:34
The wicked die when the Father is fully revealed – 2 Thes 2:8
- Christ died less than 72 hours – Luke 24:1-8
The wicked die eternally – Malachi 4:1-3, Romans 6:23, James 1:15, 2Pet 3:10-12
- Christ died when love overcame selfishness – John 3:16, 10:17,18, 1John 3:16
The wicked die overcome by selfishness – Revelation 21:8

Do you see the amazing difference it makes to return to design law? Do you see how accepting Satan’s lie about God’s law, that it is imposed and justice requires inflicted punishment, takes away so much of what Christ actually accomplished at the cross, and worse, it makes God out to be the source of pain, suffering and death.



MONDAY

What is the significance of Jesus being a priest in the order of Melchizedek?

Who was Melchizedek?

Was he a descendant of Abraham? No! What does that tell us about the plan of salvation and the descendants of Abraham? Did one have to be a descendant of Abraham or participate in the Jewish sanctuary services in the OT in order to be saved?

No—that entire system was theater, just to teach the larger reality. And what is the larger reality? Healing of hearts and minds, removing of fear and selfishness and restoring God's law into the living being so that we are at-one with God again.

What is the point Paul is teaching about Christ by pointing to Melchizedek?

If perfection could have been attained through the Levitical priesthood (for on the basis of it the law was given to the people), why was there still need for another priest to come—one in the order of Melchizedek, not in the order of Aaron? **For when there is a change of the priesthood, there must also be a change of the law.** Heb 7:11-12

What type of law is the Levitical system based upon? Since it is theater, it is a system of rules, artificially imposed and enforced. Character didn't matter for one to become a priest or even a high priest, look at all the corrupt priests in the OT. What mattered was genetic descent. The theater couldn't heal from sin, it could only serve as an object lesson, a type of the greater reality and that greater reality is how God's living law of love works. So the change of the law means a change from imposed rule-keeping to living God's law in reality, the law of life.

When the priesthood changed from Levitical to Melchizedek, the followers were to leave behind imposed law as a means of salvation, but instead Christianity became infected with the idea of imposed law as a means of salvation and has taught various forms of legal/penal salvation. We are to present the message of the 3 angels and call people back to worship the Creator whose laws are design laws. This results in healing of hearts and minds.

The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will **the blood of Christ**, who through the eternal Spirit offered himself unblemished to God, **cleanse our consciences** from acts that lead to death, so that we may serve the living God! (Hebrews 9:13-14 NIV84).

What does this mean cleanse our consciences? Is having our consciences cleansed a legal adjustment in books, or a healing of the inner being, removing fear, selfishness, guilt and shame, and restoring in us love and trust?



This is the reality—this is what Christ achieved a real remedy that heals and restores sinners back into godliness, righteousness, holiness.

TUESDAY

Read second paragraph, “Priests are mediators...” What does this mean mediating between God and man? What is mediation?

In the sin problem, where is the problem occurring—where is sin? When Adam sinned did God or God’s law change? Did the condition of humanity change? And did that change cause a breach, a breakdown, a gulf in the relationship between God and man? Is that injury, damage, fracture, obstacle in God or God’s law or is it in the heart/mind/character of the sinner?

Then, where is the activity going to have to take place in order for at-one-ment, reconciliation to occur? In sinners, then where is mediation going to have to happen? In sinners—those alienated need to be brought back to God.

Thus, Jesus our High Priest mediates the love, truth, righteousness, mercy, saving grace of God to us to heal and restore us back into righteousness. And we mediate the gospel, we take the good news about God to others in order to bring them to Jesus so they can experience in their lives the same healing.

But thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him. For we are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life (2Corinthians 2:14-16 NIV84).

What is this metaphor referencing? The incense that burned in the sanctuary and wafted out over the 12 tribes drawing people to the sanctuary. We are to be so fragrant with God’s grace, love, kindness, mercy, forgiveness, gentleness, goodness, that in this world people see us and are drawn to Jesus.

Read third paragraph, “Nor could the animal...” “Which alone could provide true cleansing from sin...” from where? Does this true cleansing from sin mean cleansing record books or cleansing hearts/minds/characters?

And is this related in any way to the cleansing of the sanctuary before Jesus comes? How? What is the connection?

Read last paragraph, “Jesus’ coming...” what are the sacrifices we are to offer now that the Levitical system has been done away with?



- Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship (Romans 12:1 NIV84).

What does it mean to offer our bodies as living sacrifices? Does it mean we seek to honor God with:

- what we eat and drink?
- with whom we have sex?
- how we use our hands and feet—the quality of work, whether we engage in violence against others?
- what we watch and listen to?
- what we allow injected into our bodies?

If salvation is renewal of heart, if this mortal old body that is aging and decaying is going to be replaced with a new immortal body, then what difference does it make how we use our bodies now?

We are integrated beings—body, soul, spirit—and damaging any part of us interferes with the health and wellbeing of the entire person.

If we are sleep deprived we are more prone to irritability, if we are intoxicated our judgment is impaired, if we are in pain our patience is reduced, if we are sick our capacity for helping others is diminished etc.

The purpose of maintaining our bodies in the best condition is to reduce our own burdens, temptations, give us the greatest resilience, and keep us in the best condition for the greatest usefulness in God’s cause possible.

WEDNESDAY

Read first paragraph, “Jesus received...” I like how this is described, it describes salvation as reaching the inmost parts of the being—that is exactly correct. Salvation is healing, recreation, restoration to God’s original design for human beings in Eden. This happens only inside the heart/mind/character of people, not in record books.

The record books are like medical records, recording what actually is happening in the person. If we want our records to be cleansed, then we must submit to Christ to have our hearts and minds cleansed from sin.

But what do you think of the idea of Jesus’ intercession “before the Father”?



There is nothing wrong with this if we understand it as *before* and not *to* the Father. In other words, all of Jesus' actions in the plan of salvation are happening under the purview or before the Father. Jesus is, in fact, carrying out the Father's will, the Father's purpose, the Father's desire for our salvation and the Father is keenly interested and observing, watching, invested, active in the plan.

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him” (Jn 3:16–17 NIV84).

“Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! **All this is from God**, who reconciled us to himself through Christ and gave us the ministry of reconciliation: **that God was reconciling the world to himself in Christ**, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might **become** the righteousness of God” (2 Co 5:17–21 NIV84).

If God is for us, who can be against us? **He** who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom **God has chosen**? It is **God who justifies**. Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is **also interceding for us**. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: “For your sake we face death all day long; we are considered as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us **from the love of God that is in Christ Jesus our Lord**” (Romans 8:31-39).

So, who is for us? God and Jesus is God's agent to carry out God's purpose in bringing us the knowledge of God, winning us to trust and eradicating sinfulness from us thereby conforming us to His likeness. And all of this happens before or under the will, direction and purview of the Father.

But in **THURSDAY's** lesson, second paragraph, “Jesus' perfect obedience during His earthly life made it possible for Him to offer Himself as an acceptable sacrifice to God (Heb 9:14)”?

Let's read Hebrews 9:14: “How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” (NIV84).

What does this mean?

If God so loved the world that He sent His only Son,
If God is for us,



If the fullness of the godhead dwelt in Jesus bodily,
If the sin problem exists in human beings and not in God and God wants to save sinners, then what would God want from Jesus' life, death, and resurrection? A remedy that effectively cures the sin condition.

So, Jesus leaves God's presence, comes to earth, partakes of humanity, overcomes as a human, defeats Satan, destroys death, restores God's design law into the humanity He partook and returns to God and presents Himself to God as the means whereby God can now save the rest of us by apply His victory in us through the work of the Holy Spirit. Jesus is saying, "Here Father, I have finished the work you have given me to do. Now take what I have accomplished by making you known and restoring your character and law into the species human and use my victory to heal our children."

Any evidence to support this understanding?

The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. **The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail.** The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. **Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead,** who would come with no modified energy, but in the fullness of divine power. **It is the Spirit that makes effectual what has been wrought out by the world's Redeemer.** It is by the Spirit that the heart is made pure. **Through the Spirit the believer becomes a partaker of the divine nature.** Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. DA 671.2

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}

ANNOUNCEMENTS:

Sabbath February 19 the Courthouse is NOT available. We will meet at the normal time at Bake Crafters and after class we will have a potluck and then discussion.