



2022 1Q In These Last Days: The Message of Hebrews

Lesson 9: Jesus, The Perfect Sacrifice

by Tim Jennings (announcements last page)

SUNDAY

Why Were Sacrifices Needed?

Many Christians are quite confused on this. A few years ago on Christian radio, during Easter weekend, I heard a discussion about the Old Testament animal sacrifices. Two theologians gave their explanation:

- First Theologian: Blood represents life and there has to be the punishment of death for sin, so therefore an animal had to take the punishment and give its life—its blood—so that the offeror could live. That was the substitution. What my former professor... used to call, the exchange of life... The animal dies, the person lives. And so that's the reason for the Old Testament sacrifice for atonement.
- Second Theologian: In the Old Testament, the death of an animal was required to take care of the human sin problem and now we have not the death of an animal, but of the very Son of God, who dies for us. And so his loss of blood is the thing whereby He succumbed on our behalf. (Chris Fabry Live Radio Show March 23, 2016, Moody Broadcasting: The second hour beginning at minute 12:25, guests quoted Michael Vanlaningham and Michael Rydelink).

Are these answers correct?

The gifts and sacrifices being offered were *not able to clear the conscience of the worshiper*. They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order... But those sacrifices are an annual reminder of sins, because *it is impossible for the blood of bulls and goats to take away sins*. Hebrews 9:9,10 & 10:3,4

Well what about in Old Testament times—where they required then?

“The multitude of your sacrifices— what are they to me?” says the Lord. “I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats... wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.” Isa 1:11,16,17

“I want your constant love, *not your animal sacrifices*. I would rather have my people know me than burn offerings to me.” Hos 6:6 GNT



Can you think of examples of people who were saved in Old Testament times who did not participate in the Levitical system, and as far as we have record, didn't offer animal sacrifices?

- Naaman
- Melchizedek
- Jethro
- the widow who sheltered Elijah
- Nebuchadnezzar
- And what about Daniel and all the Jews who were captive in Babylon during the 70 years—were they offering sacrifices at the Temple? Were they still being saved?
- What about Esther and Mordecai were they saved? Were they offering sacrifices at the Temple?

So, the Bible is quite clear, animal sacrifices were never required for salvation—why? Because as Hebrews says, they could not cleanse the conscience, in other words, they could not cure the sin problem.

Then what was their purpose? Educational, object lesson, theater, metaphor, acted out illustration pointing to the reality of Jesus.

Read first three paragraphs, “Hebrews 9:15 explains...” what is the point the lesson is trying to make?

Was the covenant with Abraham and the promise to Abraham a new covenant or a new promise? No, it is the recommunication of the promise made in Eden that the seed of the woman would crush the serpent's head.

When that promise was given to Adam and Eve—which means given to the entire sinful human race for we were all in Adam and Eve—was there some ritual with animals cut in half and God walking through? No! Was there some promise made that God would kill the humans who broke their side of the bargain? No!

There was the promise that God would destroy Satan and his power and redeem Adam's failure thereby opening the way for all who choose to trust and follow God to be reclaimed from sin and restored to righteousness.

Then, why this ceremony with Abraham? Because of the mindset, understanding, and comprehension of Abraham.

If God came and spoke with you today, would God speak Hebrew, Aramaic, or Greek, or would God speak English? Why would God speak English to you when we all know that the Bible is written in either Hebrew, Aramaic, or Greek? Because God, if He wants meaningful interaction with people, must speak a language that they can comprehend. So, this ceremony was communication, a language, that Abraham understood that gave Abraham a sense of commitment, certainty, closure, it was like



signing a pledge that was binding in order to give Abraham assurance and confidence that God would do what He said.

What does it say about God that God would stoop to participate in an earthly ceremony for Abraham's sake?

Read fourth paragraph, "The covenant with God gave..." Do we agree that the covenant with Abraham was the re-affirmation of the Genesis 3:15 covenant with Adam of the promised seed to bless all the peoples of the world? If that is so, then what do you make of this idea that the covenant gave Israel access to the Promised Land?

The promise to Abraham about inheriting the land is a dual fulfillment prophecy, similar to Jesus' prophecy about the fall of Jerusalem. With Jesus' prophecy of the fall of Jerusalem He speaks in terms of a local application and a global application. Jesus' prophecy concerns the termination or end of the covenant with both Abraham and Adam.

The covenant with Abraham focuses on two Promised Lands—the local application in which Abraham's genetic decedents are the branch of the human family through whom God accomplishes the Genesis 3:15 promise and brings the Messiah as a human to earth. The covenant to Abraham informs him that his children would inherit the land in Canaan **for the purpose** of fulfilling their mission of being the avenue through whom Messiah would come **SO THAT** Jesus can fulfill the covenant of Genesis 3:15 and crush the serpent's head **SO THAT** the "meek will inherit the earth"—the true Promised Land.

- The genetic descendants inherited Canaan in order to be the avenue for Jesus to come and fulfill the covenant of Genesis 3:15 so that
- The spiritual descendants of Abraham—all those who have faith like Abraham—will inherit the entire planet

Satan tricks much of the world today into believing that the promises to Abraham's children to inherit Canaan are about the little strip of land in the Middle East. That element of the promise has been fulfilled—Jesus came and accomplished God's purpose in crushing the serpent's head. Now, what is about to happen is the global fulfillment when Jesus returns and we finally inherit the earth.

Is there evidence for what I am saying?

The LORD appeared to Abram and said, "To your offspring I will give this land." (Ge 12 7).

The LORD said to Abram after Lot had parted from him, "Lift up your eyes from where you are and look north and south, east and west. All the land that you see I will give to you and your offspring forever. I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted. Go, walk through the length and breadth of the land, for I am giving it to you." (Ge 13:14–17 NIV84).

You are all sons of God through faith in Christ Jesus, for all of you who were baptized into



Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. **If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.** (Ga 3:26–29).

Jesus replied, “I tell you the truth, everyone who sins is a slave to sin. Now a **slave has no permanent place in the family, but a son belongs to it forever.** [If we don't experience freedom from sin through Jesus then we are not part of the family of God, not part of Abraham's family.] So if the Son sets you free, you will be free indeed. I know you are Abraham's descendants. Yet you are ready to kill me, because you have no room for my word. I am telling you what I have seen in the Father's presence, and you do what **you have heard from your father.**” [Jesus is saying to them that though they are genetic descendants of Abraham God doesn't see them as being children of Abraham, but children of a different father. Note, the Jews to whom Jesus was speaking understood this exactly and protested, claiming their genetic heritage.]

“Abraham is our father,” they answered. [Note Jesus' response—He disallows this to be a criteria for being considered a descendant of Abraham]

“If you were Abraham's children,” said Jesus, “then you would do the things Abraham did. [Those recognized by God as children of Abraham are those who have the same faith in God as Abraham did and act on that faith as Abraham did.] As it is, you are determined to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. You are doing the things your own father does.” [Jesus again tells them their heritage is not genetic but characterological—they have embraced another father, but they again protest, and claim a higher father than Abraham.]

“We are not illegitimate children,” they protested. “The only Father we have is God himself.” Jesus said to them, “If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me. Why is my language not clear to you? Because you are unable to hear what I say. **You belong to your father, the devil,** and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.” [Genetics are irrelevant to determine whose children we are—it is character, whose methods we embrace, who we trust, whose law is written into our hearts. This is the situation in the world today—whose children are we? Whose law are we applying to our lives, what methods are we practicing? To we claim to be Jesus' children because we are Christian, Methodist, Baptist, Catholic or Adventist? Or do we trust God like Abraham and live out God's methods and laws in how we treat others?] (Jn 8:34–45).

So, the promise to Abraham, I see as two-fold, a regional local application for the genetic descendants to be the avenue for the Messiah, which ended when they rejected Jesus, and a global fulfillment of all those who have faith like Abraham—we are going to inherit the earth. This means there is no Biblical prophecy being fulfilled in anyone occupying any lands in the Middle East today.



The next fulfillment of this promise of restoring lands will be when Jesus returns the earth made new to the saved. Until then, Satan's forces will gain ever increasing control on the earth. The nation states will align and cooperate with Satanic principles and prepare the world to support Satan's impersonation of Christ. This includes the nation state of Israel—all human governments are part of Satan's kingdom—God's government is not of this world.

What about this idea, "This sprinkling implied the destiny of the party who broke the covenant."

What is wrong with this? What is the law lens that this is processed through?

Did Jesus break the covenant or did Jesus fulfill the covenant? And what was Jesus' destiny in fulfilling the covenant? Was it not to suffer and die as our substitute? But for what purpose? Not to pay a legal penalty, but as the only means to cure the sin problem.

So, the sacrifices with the sprinkling of blood, rather than saying "this is a warning that you better not break our agreement or else this is what will happen to you," it symbolizes the commitment that Jesus is coming to sacrifice Himself, to be bruised, wounded, scourged, crucified, killed to pass through the grave and come out victorious on the other side, in order to overthrow Satan, destroy sin, perfect the species human and provide remedy for all who trust Him. thoughts?

What is being taught by the sprinkling of the blood on the altar in the sacrificial ceremony?

Where did Jesus say His blood must be applied? In us, we must eat His flesh and drink His blood—what does this mean?

Is Jesus speaking of a legal process with His description of eating flesh and drinking blood, or something else?

Read fifth paragraph, "When Israel broke the covenant..."

I don't like this paragraph because it really misrepresents God, the sin problem and God's solution for it:

- Did God face a dilemma? Didn't God know this was going to be their response? Did they put God in a bind? Did God say, "Oh my, look at their response, what am I going to do know. Didn't see that one coming. I'm in a real bind now." God foreknew their entire response and already planned for it and understood what He would have to do in order to deal with their rebellion, refusal, hard heart etc.
- Did the covenant demand the death of the transgressor? No! that is an imposed legal view of things. What did demand the death of the transgressor? The broken law, because of Adam all humans have a terminal sin-condition, we are dead in our trespasses and sins (Eph 2:1). Without Christ the entire species will die of sin—thus the law upon which life is built demands harmony with it, and disharmony is the basis of death.
- Are God's commandments only binding because God stands behind us we a flaming sword at our throat threatening to "enforce" the law by killing all who won't obey? In other words, is the



law the type of law that requires external enforcement?

- If God had refused to act after Adam sinned, do sinners experience eternal life or pain, suffering, and eternal death? Why?
- But the lesson is saying that if God doesn't act sinners won't be punished for sin and God's law will be unenforceable and things will descend into chaos—what kind of system is this? It is human, it is imperial—and it is a lie.
- If one accepts what the lesson states, then what does justice look like? Law enforcement—and what is the beast of Revelation going to do? It is going to claim to pursue justice through law enforcement.

This false legal view is the picture of God that prepares the world to accept Satan as messiah.

MONDAY

Read first paragraph, “Jesus’ death provided...” Are forgiveness and remission the same thing? How do you define the terms? Can a person have their sins forgiven by God, but those sins remain in their hearts, minds, and characters? Those who crucified Christ for example. Then those sins are not remitted even though they are forgiven.

What does remission mean? When cancer goes into remission is it forgiven or eradicated?

The lesson says Jesus came to also cancel the penalty for sin. Did Jesus come to take away the penalty or punishment for sin or take away the sin of the world? And if Jesus takes away the sin, wouldn't sinfulness be gone, or go into remission?

Where does sin exist and occur—in record books or hearts and minds? So to take away the sin of the world means what? To removed sinfulness from hearts, minds and characters of people. And if sinfulness is eradicated, removed, taken away, from the hearts, minds and characters of people, is there any penalty or punishment for those who no longer have sin in their hearts and minds?

So to put sin into remission means what?

Then why was the shedding of blood required to put sin into remission? It was the only means to destroy the infection of fear and selfishness and restore the law of life into the species human.

What are represented by the various offerings?

- Burnt offering the entire sacrificial animal is burned up—what is taught in this theatrical enactment? That sinfulness must be destroyed, that the carnal nature must be eradicated; that lies are burned up by truth and that selfishness is burned up by love—the Holy Spirit, represented by the fire. Jesus, the Lamb of God, lived out the truth and love of God perfectly—He is the truth, the Word made flesh. Thus in the person of Jesus truth and love overcame lies, fear and selfishness.
- The peace offering—what is symbolized? In Jesus the division that sin caused in our



relationship with God was removed and humanity the species was restored to perfection and oneness with God—we have peace with God through our Lord Jesus Christ, because in Jesus humanity is restored to oneness with God.

- The purification offering or sin offering is when the sinner confesses sin on the head of the animal and the sinner cuts the throat symbolizing that sin, not God causes death, by cutting the source of life, the blood. And the blood circles, which is metaphor for the law of love. Sin severs the law of love and results in death. Jesus, our substitute, took our terminal condition upon Himself and became sin though He knew no sin, so that we might become the righteousness of God. So the blood, represents both the life of the sinner and the life of Jesus who took the sinful condition of the sinner and overcame it. This blood is taken throughout the sanctuary representing our individual connection and faith in Jesus purifying us. The blood applied to the brazen altar represents conversion or justification, and the blood applied to the golden altar represents sanctification or maturing and overcoming through Jesus.

WEDNESDAY

The lesson states that God is the judge of His people—what does this mean? When we read about the judgments of God what does that mean?

How is God being a judge different from a human judge?

Do God's judgments function the same as the judgments of a human judge?

What is the difference?

Are God's judgments legal rulings or something else?

Do God's judgments determine guilt or innocence?

Is it God's judgment that determines whether someone is saved or lost?

If God's judgment doesn't determine guilt or innocence, doesn't determine who is saved and who is lost, what is it?

In Scripture, judgment as a judicial process of a judge determining guilt or innocence is always a function of human law. It is never an outworking of God's divine law. Moses judged the people. Solomon judged the case of whose infant son had died. Pilate judged Jesus.

God's *judgments* in Scripture are not judicial they are something else, what?



The Four Judgments

When considering the question of judgment, always ask **what law lens**.

Human law = judicial judgments of guilt or innocence

Design law = dealing with some aspect of reality

The First Judgment: Our Judgment of God

In Eden, we find the evidence of the first judgment. God created a perfect world; a sinless couple; gave them a paradise, perfect health, dominion over the entire planet; and came to them every day to fellowship. But Satan lied to them about God and what God had said was for their good, and Adam and Eve had to make a judgment: Who would they believe, who would they trust—God or the serpent?

We see this first judgment at Mount Carmel, when Elijah confronts the 450 priests of Baal and challenges the people:

If the LORD is God, worship him; but if Baal is God, worship him! (1 Kings 18:21 GNT).

The apostle Paul picks up this theme and states it explicitly in Roman 3:4:

Let God be true but every man a liar. As it is written: “That You may be justified in Your words, and may overcome when **You are judged**” (NKJV).

I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, “Fear God and give him glory, because **the hour of his judgment** has come. Worship him who made the heavens, the earth, the sea and the springs of water” (Revelation 14:6, 7).

The first judgment is our judgment of God.

The Second Judgment: God’s judgments of what is therapeutically required to bring about the plan of salvation. It is twofold—1) therapeutically intervening in history to keep open the avenue for Messiah; 2) therapeutically intervening in individual hearts and minds to apply what Messiah achieved.

Old Testament judgments were to keep open the avenue for the Messiah

- The Bible tells us that at the time of the global flood, there was only *one* righteous man left on the earth. Think about it: An entire planet of people and only one person was still loyal to God. The avenue through which the Messiah would come was almost closed. So God made a “judgment.” It was not a judicial judgment. It was a judgment of what was needed to save His



precious creation. God decided—judged—that He must protect the family of the one man left loyal to Him so that the Messiah could come, lest every single human be lost. Thus, God sent the flood not as a legal punishment for sin, but as a therapeutic intervention for all humanity, for those who died before the flood (they still needed Jesus to come) and those who have lived since. And also for those who died in the flood. Giving those who drowned one last chance to repent and experience eternal life—similar to the thief on the cross. His temporal life was ending because of his sinful choices, but he found eternal life. The flood was judged to be not only necessary to keep open avenue for Messiah so humanity could be saved, but also was an opportunity for those who drowned in the flood to recognize Noah had told the truth and repent.

- We find God’s “judgments” throughout history to fall into this category. God’s “judgments” on Egypt were His therapeutic interventions to expose the Egyptian gods as false and to turn the hearts of the people—both Hebrew *and* Egyptian—to Him for salvation. We find God’s “judgments” in the life of Jonah: When God sent him to Nineveh, and he ran away to avoid it, God sent the great fish; then after the warning was delivered and the Ninevites repented, God “judged” that destruction wasn’t necessary. In other words, God’s “judgment” was that the most therapeutic action was to send a message of warning, which worked. Further, God knew that Jonah suffered with certain prejudices and that this would be therapeutic for Jonah as well.

There is another aspect of God’s healing, therapeutic judgment: His work in the hearts and minds of people. David understood this and prayed:

Examine me, O God, and know my mind; test me, and discover my thoughts. Find out if there is any evil in me and guide me in the everlasting way (Psalm 139:23, 24 GNT).

Malachi describes this judgment: “Suddenly the Lord you are seeking will **come to his temple**; the messenger of the covenant, whom you desire, will come,” says the Lord Almighty. But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner’s fire or a launderer’s soap. He will sit as a refiner and purifier of silver; **he will purify the Levites** and refine them like gold and silver. Then the Lord will have men who will bring offerings in righteousness, and the offerings of Judah and Jerusalem will be acceptable to the Lord, as in days gone by, as in former years. **“So I will come near to you for judgment”** (Malachi 3:1–5 NIV84).

This is the “judgment” of the Great Heavenly Physician, our Creator: examining us, diagnosing what is wrong in us, and determining what is the best therapeutic intervention to bring to bear to heal and restore us. This is the judgment of our High Priest going on in heaven as He examines the people and prepares them for His return, to complete His healing of them so that when He does come, we will be like Him—for “we know that when he appears, we shall be like him, for we shall see him as he is” (1 John 3:2 NIV84). This healing, this transformation, this final work of preparation is what Malachi describes above—the cleansing of our temples, the purifying of the Levites (His people today), is all taught metaphorically in the Day of Atonement rituals. (You can read more about this incredible truth in our [Heavenly Sanctuary](#)



[and Investigative Judgment for the Modern World](#) pamphlet.)

The Third Judgment: the judgment that the righteous render during the thousand years after they are taken to heaven and all the evidence of history is before them.

I saw thrones on which were seated those who had been given authority to **judge**. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years (Revelation 20:4–6 NIV84).

This is also not a judicial process; it is an answering of all the questions people have about the great controversy. **The righteous are not determining guilt or innocence, who is saved or who is lost.** The righteous are assessing, discerning, and settling their minds into the truth of what transpired and why it transpired regarding how God's laws govern all reality. It is the confirmation of what sin does and how salvation occurs—and why some are saved and others are not when God loves all equally, wants all to be saved, and is all powerful.

“Do you not know that we will **judge** angels?” (1 Corinthians 6:3 NIV84).

The third judgment is not a judicial process but a review of reality, of actual history, of applying our understanding of the design laws of God and making the judgment that all who are lost are lost because that is what they prefer and that there was nothing more God could have done for them.

The Fourth Judgment: the judgment that occurs at the end of the thousand years. It is often called the Great White Throne Judgment.

I saw a great white throne and him who was seated on it. ... And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were **judged** according to what they had done as recorded in the books (Revelation 20:11, 12 NIV84).

What is recorded in the books of life? The names of people (Philippians 4:3, Revelation 3:5, 13:8, 17:8, 20:15, 21:27). But in Scripture, names are symbolic of one's character. So, what is recorded is our actual characters, which we have developed through our judgment of God—our judgment to trust Him, to open our hearts to Him, to embrace His design laws and methods of truth, love, and liberty or not. Our judgments of God result in whether we open the heart and are reborn—or harden our hearts in selfishness. Our characters develop along whichever line our judgment decides about God, whether we trust Him and His methods or reject them. Thus, we are judged, diagnosed, based on what is the actual condition of our character.

Here's another way to say it: The books record the accurate picture of who we are in heart—they are like medical records. The records don't determine the condition; they merely record the condition.



THURSDAY

Read first paragraph, “The forgiveness of our sins...” Again the authors obstruct the gospel because of their persistence in presenting these incredible truths through the imposed law lens.

- Sins are described here as a commodity, acts, deeds, something that can be transferred from one person to the next, rather than a condition of being out of harmony with God and God’s design law for life. Jesus took our sin—our sinfulness—upon Himself, not our acts or deeds.
- Again forgiveness is described as something that God requires a blood sacrifice in order to do.
 - Did Jesus not have the right to forgive without dying? God—Father, Son and Holy Spirit always had the right to forgive. Jesus’ death did not provide God with some right. What Jesus sinless life and selfless death did do, was provide God with an effective remedy to cure the human sin condition. Forgiveness from God was never the problem, the problem was the actual terminal sin-condition of humankind that needed remedy and only Jesus could provide that Remedy. That was a twofold solution—1) truth about God to destroy lies and win to trust, and 2) a new sinless, mature, perfected human character/nature. Jesus accomplished the revelation of truth, the destruction of the infection of fear/selfishness (carnal nature) and the development of sinless, perfect righteous human character/nature.

The lesson focuses on the second phase of the ministry of Jesus which is the pre-Advent judgment. The lesson states, “In this judgment, the records of their lives will be open for the universe to see.”

Has the records of our lives, the reality of our hearts and minds, been hidden from the onlooking universe?

Doesn’t the Bible say that our lives are a theater a spectacle to angels and men (1Cor 4:9)?

Do the angels in heaven say, when King David’s name comes up in the pre-Advent judgment, “Oh my, David committed adultery and murdered Uriah. I had no idea! But wait, look, he also repented, wow, that was a close one, glad we found that out.”

Can angels read our thoughts? And if they can, do they need an investigative judgment to investigate the thoughts that they have been reading all long?

The historic SDA view is that Satan and his evil angels cannot read our thoughts, but God has permitted the angels in heaven to read our thoughts all along—they have been “investigating” the sin problem and God’s solution for it from before Adam sinned.

Satan has his evil angels around us; and though they cannot read men's thoughts, they closely watch their words and actions. Satan takes advantage of the weakness and defects of character that are thus revealed, and presses his temptations where there is least power of resistance. He makes evil suggestions, and inspires worldly thoughts, knowing that he can thus bring the soul into condemnation and bondage... {GW92 417.3}



The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power... {RH, March 22, 1887 par. 5}

Did you forget that angels of God were in attendance, and that their pure eyes were reading your thoughts, the intents and purposes of the heart, and taking cognizance of every act, and delineating your true, frivolous character? {2T 180.2}

This author takes the position that angels are either permitted or not permitted by God to read thoughts. God forbids Satan and his angels to read our thoughts, but He grants permission for His loyal angels to read our thoughts.

If this is so, if the angels in heaven can already read our thoughts, then the purpose of the investigative judgment is *not* to reveal things to them about us they don't already know.

You may have heard this same idea put another way, that the angels in heaven are worried who will be safe neighbors in heaven and need to investigate to ensure those brought there will be safe to live next door to.

I have heard some speculate that this is the purpose of the investigative judgment, to give angels an opportunity to review the records of their future neighbors in order to take away their anxieties and concerns about having us there.

What are your thoughts about this? Why is this not necessary, and in fact, would appeal to the legal view of things?

God is the God of reality, and what is it that destroys the wicked? Sin, and when are the wicked destroyed by sin? When they are exposed to God's life-giving glory, the infinite fires of truth and love. What do the wicked experience when they are exposed to God's life-giving glory? Horrible pain and anguish—and from where does the pain and anguish they experience originate? Is the suffering being inflicted by God? Is it something coming out from God? Who else is standing in the very same fires—the righteous and do those fires cause any suffering on the righteous? No—the fires are not harmful, they are truth and love. But what does truth and love do to the wicked? It causes them to no longer be able to avoid their own sinful condition, they experience themselves in contrast to God's sinless perfection and they suffer from unremedied sin.

And what do they do then? They beg for the mountains to fall on them and hide them, they flee, they surrender their lives and no longer want to live. They self-terminate just like Judas did.

Thus, it becomes self-evident who would have been poor neighbors in heaven but it is also self-limiting, i.e. no poor neighbors will be able to enter or live in heaven, not because God wants or keeps



them out, but they don't want to be there and keep themselves out. So there is no need for a pre-advent record review on part of the angels in order for them to feel comfortable with those of us brought there.

So what is the purpose of the pre-Advent judgment? We have a magazine on the Heavenly Sanctuary and Investigative Judgment for the Modern World—if you haven't read it, we encourage you to do so. We will ship them free to any US postal address, or you can read it online at: <https://comeandreason.com/heavenly-sanctuary/>

The bottom line is that this is Christ's work to remove all traces and defects from the characters of people so that they we be enabled to stand in His life giving glory.

The Cross was where Christ saved the species human in His own humanity and procured the Remedy. The sanctuary is an illustration of how Jesus administers or applies that Remedy to individuals to save and heal them from sin, ultimately eliminating sin and purifying His universe.

What about the quote in the last paragraph from EGW which states:

Man cannot meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause and vanquishes their accuser by the mighty arguments of Calvary. His perfect obedience to God's law, even unto the death of the cross, has given Him all power in heaven and in earth, and He claims of His Father mercy and reconciliation for guilty man... But while we should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption. We cannot answer the charges of Satan against us. Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on His own.

Have you ever heard this before? And if so, how was it taught to you in the past? What does this current quotation lead you to think?

Now this is quite concerning—concerning because the editors of the lesson made a conscious choice on what they quoted and what they left out. A partial quotation can make it appear the original author appear to say something she is not saying.

Let's read it in a fuller setting from the original author and see if this changes the emphasis:

As Satan accused Joshua and his people, **so in all ages he accuses** those who are seeking the mercy and favor of God. In the Revelation he is declared to be the “accuser of our brethren,” “which accused them before our God day and night.” **The controversy is repeated over every soul that is rescued from the power of evil** and whose name is registered in the Lamb's book of life. Never is one received from the family of Satan into the family of God without exciting the determined resistance of the wicked one. **Satan's accusations against those who seek the**



Lord are not prompted by displeasure at their sins. He exults in their defective characters. Only through their transgression of God's law can he obtain power over them. **His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the human family and rescuing souls from his power.** All the hatred and malignity of the archrebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning **he works to wrest from Him the remnant of the children of men who have accepted His salvation.** 5T 470.1 [where is such a battle taking place? Where is the work of Jesus occurring that will rescue a sinner from Satan's power? Where does Satan's powers of lies and selfishness occur? Who listens to Satan's lies, who believes Satan's accusations? Who would Christ need to plead with to persuade them that His sacrifice is sufficient to free the sinner from sin? Would God need to be persuaded that the sacrifice of Christ is sufficient? Would the sinner?]

He leads men into skepticism, causing them to lose confidence in God and to separate from His love; [who is listening to Satan's accusations? With whom will Christ need to plead in order to overcome the accusations?] he tempts them to break His law, and then he claims them as his captives and contests the right of Christ to take them from him. **He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins before them to discourage them.** [Notice the dynamic here. She doesn't say that Satan knows if he can find a sin the person committed that they forgot to confess and ask forgiveness for that it remains on the legal registry in heaven and God will be forced to pronounce them guilty and Satan wins his legal case. NO! Satan knows that all who trust God will, as Isaiah 55 says, receive FREE pardon from God and grace that heals and restores them, gives them a new heart and empowers them to overcome the accusations and temptations of Satan. Again, where is Christ plea directed?] He is constantly seeking occasion against those who are trying to obey God. **Even their best and most acceptable services he seeks to make appear corrupt.** [To whom? To themselves to discourage and dishearten so THEY GIVE UP.] **By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation.** [By whom? Whose is that condemns? Christ Jesus He is at the Father's right hand and is also interceding for us—also, in addition to who, the Father and who is the Father interceding with? With the accusations of the devil that try and discourage us!] **Man cannot meet these charges himself.** In his sin-stained garments, confessing his guilt, he stands before God. [Exactly, we don't stand before God and say, "I don't need Jesus. I can cure my own sin condition. In fact, I really haven't sin, I am righteous in my own strength. NO! We stand before God and say, "Father I acknowledge I was born in sin and conceived in iniquity. I was born with a terminal sin condition I didn't choose and I have had many symptoms along the way. I have been fearful and selfish and acted out against your law. I have no ability to change my heart, to heal my condition. I confess I am dead in trespass and sin." Note what happens next.] **But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause and vanquishes their accuser by the mighty arguments of Calvary.** [For all who acknowledge their condition Jesus pleads effectively TO THEM, "My grace is sufficient for you." I have engraved YOU on the palm of my hand. My victory is your victory. Trust me and I will make you whole! The accusations of Satan of being too sinful to save are vanquished by the effectual



plea of Jesus to you!] His perfect obedience to God's law, even unto the death of the cross, has given Him all power in heaven and in earth, and **He claims of His Father mercy and reconciliation for guilty man.** [Whose mercy? God's mercy, God so loved the world that He sent Jesus to procure the Remedy and then empowers Jesus with all the power of heaven to distribute it to us to heal and save us.] **To the accuser of His people He declares: "The Lord rebuke thee, O Satan."** These are the purchase of My blood, brands plucked from the burning." [Jesus doesn't plead His blood to the Father, Jesus rebukes Satan and refutes his accusations. And listen to what Jesus says to us.] Those who rely upon Him in faith receive the comforting assurance: **"Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."** [He removes the fear, the guilt, the shame, the selfishness, the sin-condition and gives us a new heart and right spirit, writes His law of love into our inmost beings so that it is no longer I that live but Christ lives in me.] All that have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. Not one soul that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. His word is pledged: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." The promise given to Joshua is made to all: "If thou wilt keep My charge, ... I will give thee places to walk among these that stand by." Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God. 5T 470.2

The fact that the acknowledged people of God are represented as standing before the Lord in filthy garments **should lead to humility and deep searching of heart on the part of all who profess His name. Those who are indeed purifying their souls by obeying the truth will have a most humble opinion of themselves.** [This is the investigative judgment. The investigation of our own hearts/minds/characters and experiencing the healing power of Christ purging and cleansing us from sin to prepare us to meet Him face to face.] The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to His image, and the less will they see of purity or holiness in themselves. But while we should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption. **We cannot answer the charges of Satan against us. Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on His own.** 5T 471.1

Jesus pleads before the Father, carrying out the Father's purpose to save sinners, the Holy Spirit listens to Christ and works in you and me communicating the love, grace and pleas of Christ to you and me to win us back to trust, so we will open the door to our hearts and let Him save us from fear and selfishness!

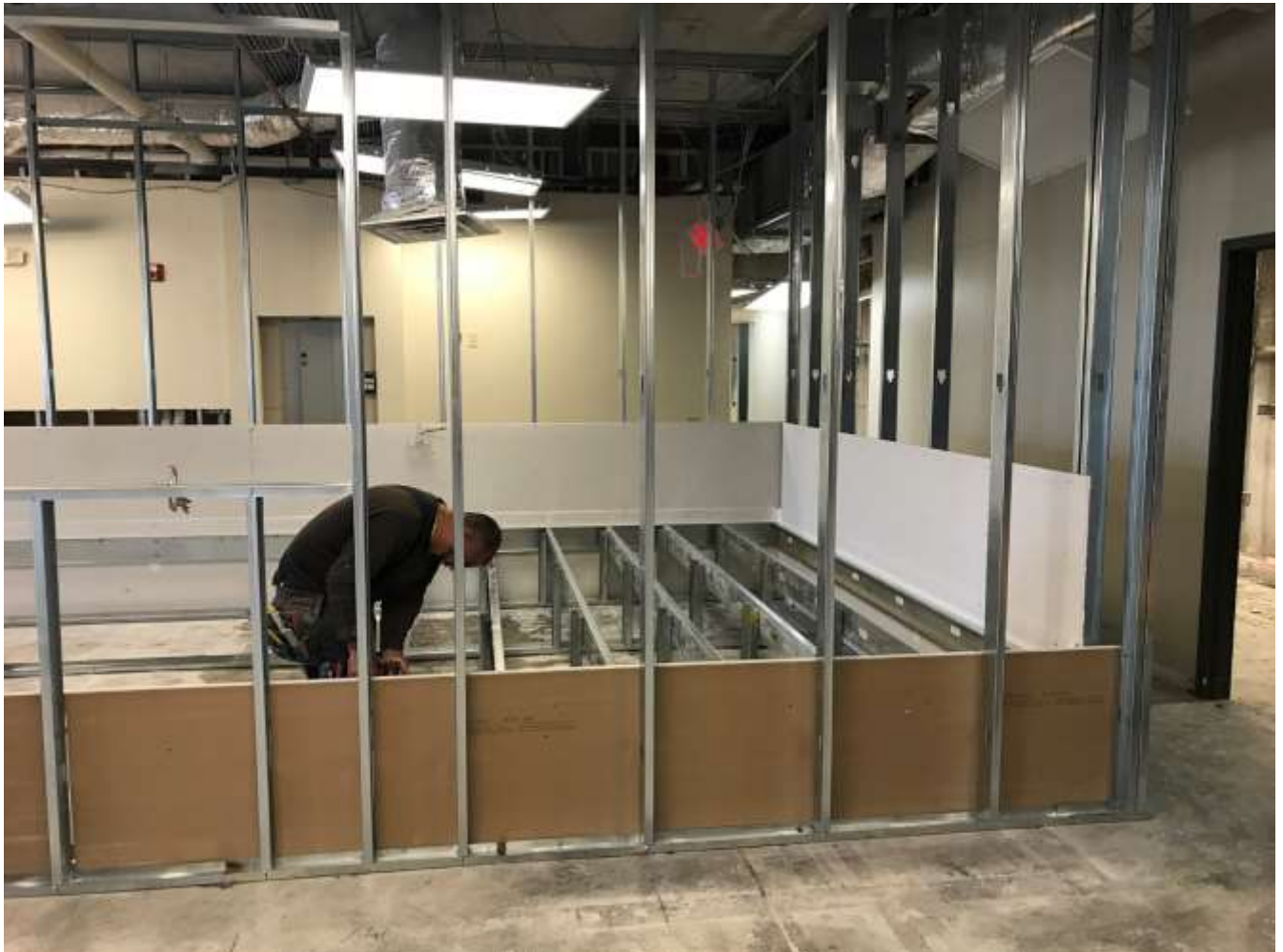


ANNOUNCEMENTS:

Sabbath February 19 We will meet at the normal time at Bake Crafters and after class we will have a potluck and then discuss an article in the January 2022 edition of *Southern Tidings* entitled: **The Changing Landscape of Religious Liberty** <https://www.southerntidings.com/suc/the-changing-landscape-of-religious-liberty/>

Building Update:

- Concrete cutting done
- Rough in of control room, lobby, and kitchen wall studs complete
- Construction of the control room platform in progress
- Realignment of main sewer clean out complete
- Realignment of water supply lines to kitchen in progress









Materials in Australia: Simon and Maani Harrison have a Facebook group in Australia and have the following Come and Reason resources available in Australia:

- The Remedy New Testament
- The Remedy Psalms
- *Could It Be This Simple?*
- The Heavenly Sanctuary and Investigative Judgment for the Modern World
- First set of tracts

You can email Simon at australia@comeandreason.com

Materials in South Africa: Jacques van den Heever has materials available in South Africa you can email him at comeandreason.sa@gmail.com

New Release: The Final Message of Mercy to the World—The Three Angels, magazine.

You can read a digital version online at our website. Here is a link to the flip version <https://comeandreason.com/files/flipbooks/3Angels/>

New Member's Section is now open: This is FREE but will require a sign in and will contain member's only content:

- Live Q&A section
- A Discussion Forum is now available to members.
- *The Remedy* Audio
- *Could It Be This Simple?* Audio are both available in the members section to stream or download and listen.
- **New Music** Brad & Donna Horne, online members in Australia, created an album that they have graciously donated to our ministry to share with those who love this message.
- Member locator for those who choose to post their information to other members
- If you have ideas to add to the member's section let us know