

Two Gospels

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Introduction

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

When Adam ate of the forbidden fruit the record states:

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

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

Adam and Eve's first objective evidence of the sin problem was evidently the fact that "they knew that they were naked". At this point they should have turned to God in repentance

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

Two Garments – Two Principles

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

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

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

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

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

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

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

Two Offerings - Two Principles

We see these principles presented again in the story of the first two siblings born on earth, Cain and Abel. Cain was a “tiller of the ground”. Abel was a “keeper of sheep”.³ Both of them had been instructed regarding the sacrificial system.⁴ No doubt they were at some point told what the offering represented. The gospel was presented to them via the sacrificial system, just as it would be presented to Israel in later history.⁵ But a day came when Cain rejected the true gospel and proposed a new gospel, which was not new. His parents had already tried these counterfeit principles in the Garden of Eden. Nevertheless, the sad story is recorded:

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

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

³ Genesis 4:2

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

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

Cain's paradigm was based in righteousness by works, which is synonymous with the concept of salvation by human merit. By presenting the fruit of the ground as his sacrifice he was presenting his own works as the means of his salvation. Contrary to Cain's assumption Abel's offering did not represent the fruit of his own labor. It represented his dependence upon the means which God provided, righteousness by faith. This is why Hebrews records

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

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

David and Goliath

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

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

Jesus' words are emphatic. The Old Testament is about Him! Therefore, as we consider the history recorded in the Old Testament, our task is to find Jesus in the story and understand the gospel principles that are represented.

We all know the story well. David, the little shepherd boy, takes on the fight with the giant warrior, which none of the warriors in Israel are willing to fight. Even King Saul, who

stands head and shoulders taller than anyone in Israel,⁶ a giant in his own right, wanted nothing to do with fighting Goliath. Saul must have stood about seven feet tall. But Goliath is some twelve feet tall!⁷ Saul realizes that he is no giant when compared with Goliath. And to make matters worse, he was scared half to death.⁸

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

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

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

Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. "This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel. "Then all this assembly shall know that the LORD does not save with sword and spear; for the battle *is* the LORD's, and He will give you into our hands." (1 Samuel 17:45-47).

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

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

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

⁸ 1 Samuel 17:11, 24

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

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

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

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

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

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

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

"I am the true Vine," He says. Instead of choosing the graceful palm, the lofty cedar, or the strong oak, Jesus takes the vine with its clinging tendrils to represent Himself. The palm tree, the cedar, and the oak stand alone. They require no support. But the vine entwines about the trellis, and thus climbs heavenward. So Christ in His humanity was dependent upon divine power. "I can of Mine own self do nothing," He declared. John 5:30.¹⁰

Christ became “the Vine”. He became “dependent upon divine power”. This means He was dependant upon His Father’s divine power. By taking humanity, He became as powerless

⁹ When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing." John 5:30. He trusted in the Father's might. It was in faith--faith in God's love and care--that Jesus rested, and the power of that word which stilled the storm was the power of God. (E. G. White, *Desire of Ages*, pg. 336).

He emptied himself of his high prerogatives, left his mansions of glory, his throne and high command, and became poor, that we through his poverty might be made rich. (E. G. White, *Signs of the Times*, 4/22/97)

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

as we are in that same humanity. And thus the stage was set for the great battle between “David” and “Goliath”. Only this time the type will meet Anti-type. Instead of the fate of two nations resting on the outcome of the battle between the two representatives, the fate of the whole world hangs in the balance. Jesus, like David, is physically very small when compared with the adversary. Like David, he is very weak when compared with the adversary. Like David, He has no sword, except the sword of the Spirit. Like David, He has no helmet, except the helmet of salvation. Like David, He has no breastplate, except the breastplate of righteousness. Like David, He has no shield, except the shield of faith. His loins are not covered by a coat of mail. But they are girt about with the truth and His feet are shod with gospel of peace. Thus He goes forth to meet His terrible foe.

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

Thus we see Goliath depending on his might, his skill, and his weapons, representing righteousness by works. And we see David depending on the Lord to win the battle, represents righteousness by faith. But Goliath also represents Satan. And David also represents Christ. Therefore, we understand that Jesus was righteous by faith, and not by the strength inherent in the flesh. Since He was “made in the likeness of sinful flesh”, His flesh was our flesh.

Therefore, when it came to the battle with temptation, the Spirit of Prophecy says “He had to walk by faith, as we walk by faith.”¹¹ And “it was only by trusting in His Father that He could resist . . . temptation.”¹²

Daniel in the Lion’s Den

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

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

So the governors and satraps sought to find *some* charge against Daniel concerning the kingdom; but they could find no charge or fault, because he *was faithful*; nor was there any error or fault found in him.¹⁵

The enemies of Jesus were forced to consider a similar conclusion. After they had delivered Jesus to Pilate, he examined Him and concluded by saying “I find no fault in Him”¹⁶ Could it be

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

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

¹³ Daniel 6:3

¹⁴ Matthew 27:18

¹⁵ Daniel 6:4 (emphasis supplied)

that Pilate reached that conclusion regarding Jesus “because He was faithful”? The story of Daniel continues:

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

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

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

The story continues in Daniel six verses six and seven:

So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever! "All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions."¹⁹

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

¹⁶ John 19:4; Luke 23:14

¹⁷ Daniel 6:5

¹⁸ John 19:7

¹⁹ Daniel 6:6-7

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

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

Note that it was “when Daniel knew that the writing was signed”, that he went home and prayed. He did not pray in ignorance. Nor did he pray in secret. He prayed with his “windows open”. When he knew that to pray meant certain death in the lions den, he prayed three times “as was his custom”. What was Daniel doing? Did he not care for his life? Did he not understand that to pray meant to risk death? Perhaps even Daniel did not understand the full significance of what he did, but what he did was a type of what Christ would do. Daniel was saying, if we allow him to borrow the language of Jesus “No one takes [my life] from Me, but I lay it down of Myself.”²³ Just as Jesus would voluntarily lay down His life some six hundred years later, Daniel was voluntarily laying his life down. He “knew that the writing was signed”.

Daniel prayed three times that day and then he was arrested. Jesus also prayed the night that He was arrested. Matthew tells us that He prayed three times and then He was arrested.²⁴ The parallels between the story of Daniel and the story of Jesus are close and surprisingly

²⁰ John 19:12

²¹ John 19:14-15

²² Daniel 6:10

²³ John 10:18

²⁴ Matthew 26:44

precise. No wonder Jesus said of the Old Testament scriptures “these are they which testify of me”²⁵.

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

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

One cannot imagine how the governors could have wished for a better response from the king.

He did not merely affirm that the thing was true. He affirmed that it was true *and* that the law could not be changed. Then the conspirators sprung their trap.

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

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

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

And the record is that Darius labored “till the going down of the sun” to deliver Daniel. The same is true of Pilate. He spoke to the Jews. Then he examined Jesus. He received the note from his wife. He then sent Jesus to Herod. Herod examined him and sent him back. He

²⁵ John 5:39

²⁶ Daniel 6:12

²⁷ Daniel 6:13

²⁸ Daniel 6:14

²⁹ John 19:13

tried offering the Jews Barabbas and when all had failed he washed his hands. But before reaching that point, Pilate, just like Darius before him, had labored nearly “till the going down of the sun” to deliver Jesus.

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

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

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

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

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

³⁰ Daniel 6:15-16

³¹ Matthew 5:17-18

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

³³ Romans 8:32

Pilate, he was the one who gave the order, “You see to it”.³⁴ And they took Jesus and crucified Him.

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

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

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

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

³⁴ Matthew 27:24

³⁵ Daniel 6:16-17

³⁶ Matthew 27:66

³⁷ Mark 16:2

³⁸ Daniel 6:20

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

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

Next Daniel explained to Darius what had happened. He said

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

God had sent His angel so that Daniel could live. And God also sent His angel on that resurrection Sunday⁴¹, so that Jesus could live.⁴²

Daniel was Righteous by Faith

By now it should be clear that the historical record concerning Daniel’s experience in the lions’ den contains no coincidental parallels to the life of Christ. It is not merely the story of

³⁹ John 20:11

⁴⁰ Daniel 6:22

⁴¹ Matthew 28:2

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

Daniel. Daniel is a type of Christ. And this story testifies of Him. Therefore, we should pay particular attention to the *secret* of Daniel's victory, for it is the secret of Christ's victory too.

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

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

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

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

And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who

⁴³ Daniel 6:22-23

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

⁴⁵ Hebrews 2:11

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

through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions. . .⁴⁷

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

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

Jesus the Reality of Righteous by Faith

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

Therefore, when Jesus came on the scene of action, He who had been revealed in the types, the shadows and symbols of the Old Testament, revealed Himself as the great Anti-type, the authentic prototype, the very source of righteousness and he achieved that status by faith, the “faith of Jesus”. Like Adam and Able and David and Daniel, Jesus took his stand in the long

⁴⁷ Hebrews 11:32-33

⁴⁸ John 5:39

standing controversy between the two opposing principles on the side of righteousness by faith. Thus He validated the faith of all believers and became the source of righteousness by faith. He was the greatest example of righteousness by faith that the world has ever seen. More than this, it was Christ that gave substance to the symbol. He is the concrete reality behind the abstract principle. This view of Christ's secret of victory, His method of becoming the Anti-type which the type had pointed to, is clearly articulated in the New Testament scriptures.

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

Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.⁵⁰

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

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

⁴⁹ Romans 4:13

⁵⁰ Galatians 3:16

⁵¹ Romans 8:17

⁵² Romans 4:11

⁵³ Romans 4:1-3

Abraham had his “ups and downs” but he did *not* ultimately subscribe to the principle of righteousness by works. He was finally victorious. He was counted righteous by faith. Nevertheless, his faith would be of no avail unless the Seed should come and become the reality of the righteousness, the authentic substance of the righteousness of which Abraham’s was only a symbol or a type. Thank God, the Seed did come! And He became righteous through faith, not merely counted righteous through faith. Thus, His righteousness validated the faith and provided the righteousness that was needed for all who believe on Him.

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

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

The thought is repeated just a few verses later.

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

Note that it was “through faith” that He was “to demonstrate His righteousness”. Jesus came to vindicate the Father by revealing the Father’s righteousness and having taken the fallen nature of mankind, He could do that only through faith.⁵⁶ He Himself emphatically declared “the Father who dwells in Me does the works”.⁵⁷ In these words Jesus revealed that the secret of

⁵⁴ Romans 3:21-22

⁵⁵ Romans 3:25 (Emphasis supplied)

⁵⁶ “He had to walk by faith, as we walk by faith;” (E. G. White, *Youth Instructor*, 12/28/99).

⁵⁷ John 14:10

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

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

When Jesus said concerning is righteous works, “the Father who dwells in Me does the works”, He revealed that He also lived by the principle of “justification by faith”. God did for Him “that which it [was] not in His power to do for Himself.” Over and over the Spirit of Prophecy assures us that Jesus came down to our level. It assures us that He live “as a man among men”⁶². It proclaims that His weaknesses and necessities were those that are common to all men⁶³. This leads to no other conclusion than that He had to be righteous by faith. But there is a difference between Him and all other men before Him. He is the source, the fountainhead of righteousness, for all others. They were *counted* righteous because of His perfect righteousness.

⁵⁸ Jeremiah 23:6

⁵⁹ Romans 3:10

⁶⁰ Habakuk 2:4

⁶¹ E. G. White, *Testimonies to Ministers*, p. 456

⁶² There are sixty-nine references for this expression. Among them: RH 1-7-04 “Living on this earth as a man among men, Christ answered in the affirmative the question, “Can man keep the law of God?” He was tempted in all points as man is tempted, “yet without sin.” He was tempted that he might know how to succor those that should afterward be tempted.”

⁶³ When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial (Letter 32, 1899). 5BC1130

He *was* righteous because He is the only One that exemplified the principle of righteousness by faith perfectly, completely and continually.

Conclusion

Therefore, we conclude that in coming to earth, Jesus truly came down to our level. He became “the Seed of the woman”, “the Seed of David”, “the Seed of Abraham”. That means He became the genetic offspring of Abraham and David. And He inherited all of the liabilities that Abraham and David inherited. Yet, “through faith”⁶⁴ He lived the perfect life that is required of us, on our behalf. He perfectly overcame on all points. And He overcame via the methods and principles that we are required to use, the principles of righteousness by faith. Because of this He can say “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.”⁶⁵ Those who overcome are to overcome “as [He] also overcame”. That is to say, they overcome by the same methods and the same principles. Yet, they do not “equal the pattern”.⁶⁶ They remain dependent upon Christ, the Source of righteousness, as their only hope of salvation. But they would have no hope were it not for Jesus, Who overcame “by faith”, and was righteous by faith, and not by human nature.

Two Gospels

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

⁶⁴ The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ. . . . He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. 7BC929

⁶⁵ Revelation 3:21

⁶⁶ “He is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it” (2T549).

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

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

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

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

Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God . . . concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, *and* declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.⁶⁹

The “gospel of God” concerns “His Son Jesus Christ”. The relationship between Christ and the Father is part of the gospel. It concerns His being “born of the seed of David according to the flesh”. The genetic inheritance which Christ received from David is a part of the gospel. In other words, the nature of Christ is an essential element of the gospel. It concerns His being “declared to be the Son of God”. That is to say, the divinity of Christ is a part of the gospel. The “power according to the Spirit of holiness” that was revealed in His life is a part of the gospel. His life principles and the means of that living, righteousness by faith versus righteousness by works, is part of the gospel. And it concerns “the resurrection from the dead”. The fact that Jesus died for our sins and rose again is part of the gospel.

Therefore, if we change the story of Jesus, if we change the features of His incarnation, or His relationship to the Father, or His identity as the divine Son of God, or His life and/or His

⁶⁷ Galatians 1:6-7

⁶⁸ Galatians 1:8-9

⁶⁹ Romans 1:1-4

death, we change the gospel. If we change the principles by which He overcame all sin (i.e. deny RBF), and thereby became “the Lord our righteousness”, we change one of the essential features of the gospel. And that is exactly what had happened at Galatia. That is what provoked Paul’s urgent letter. Hear his protest:

O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?⁷⁰

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

⁷⁰ Galatians 3:1-2

⁷¹ “The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin” (E. G. White, *The Desire of Ages*, p. 35).

We need not be confused by these two gospels. One of the most often repeated phrases in all the Bible says, “The just shall live by faith”.⁷² And this principle most certainly applies to Jesus Christ, “they Author and Finisher of faith”, “the Lord our righteousness”, the only One Who can truly be called “the Just”,⁷³ in the fullest sense of the term. The “faith of Jesus”, which is the central element of the operative principle of righteousness by faith, which is also the fundamental principle of the gospel (i.e. the good news of our salvation), is the secret of victory. And the “faith of Jesus” is the essence of the authentic gospel.⁷⁴ If Jesus was not righteous by faith, then we could not be counted righteous through the faith of Jesus. And we would be further forced to conclude that there is no gospel. It’s no wonder the great controversy will finally conclude with the triumphant announcement, “Here is the patience of the saints; here *are* those who keep the commandments of God and the faith of Jesus”.⁷⁵

⁷² Romans 1:17, Galatians 3:11, Hebrews 10:38, All three verse are evidently a paraphrase of Habakkuk 2:4.

⁷³ “But you denied the Holy One and the Just, and asked for a murderer to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses” (Acts 3:14-15).

⁷⁴ Note that in the following quotation the “commandments of God” correspond to the “law”. And “the faith of Jesus” corresponds with “the gospel”.

“The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand” (E. G. White, 3 *Selected Messages*, vol. 3, p.172).

⁷⁵ Revelation 14:12

Appendix

Spirit of Prophecy References

The Man Christ Jesus

by
Ellen G. White

There is one God, and one mediator between God and men, the man Christ Jesus; 1 Timothy 2:5

The humanity of the Son of God is everything to us. It is the golden linked chain which binds our souls to Christ and through Christ to God. This is to be our study. Christ was a real man, and He gave proof of His humility in becoming a man. 7BC904

When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial (Letter 32, 1899). 5BC1130

We do not half appreciate the grandeur of the plan of salvation. He who was one with the Father stepped down from the glorious throne in heaven, laid aside his royal robe and crown, and clothed his divinity with humanity, thus bringing himself to the level of man's feeble faculties. "For your sakes he became poor, that ye through his poverty might be rich." RH 12/11/88

As the world's Redeemer, the Son of God took upon him our human nature. He humiliated himself, veiling his divinity with humanity, that he might in his life upon earth share in the experiences of the poor, the oppressed, and suffering of the human race. He was subject to the frailties of humanity, and as he journeyed from Judea to Galilee, he was weary with labor and travel. Hungry and thirsty, he tarried to rest at Jacob's well, near the city of Sychar, while his disciples went to buy food in the city. He who had subjected himself to humanity was the Majesty of heaven, the Creator of every good and perfect gift. In giving himself to redeem our world, Christ gave himself a living sacrifice. He emptied himself of his high prerogatives, left his mansions of glory, his throne and high command, and became poor, that we through his poverty might be made rich. ST 4/22/97

There is no one who can explain the mystery of the incarnation of Christ. Yet we know that He came to this earth and lived as a man among men. The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one. 5BC1129

When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing." John 5:30. He trusted in the Father's might. DA336

The language of Christ on many occasions shows that he was placed in the same position that we are. He had to walk by faith, as we walk by faith; and when temptations came to him with overwhelming power, he used the language that every child of earth must use. "The Son can do nothing of himself," Christ declared, "but what he seeth the Father do: for what things soever

he doeth, these also doeth the Son likewise." "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." YI 12/28/99

It was only by trusting in his Father that he could resist these temptations. He walked by faith as we must walk by faith. RH 3/9/86

The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ. . . . He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. 7BC929

Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. 7BC929

As Christ was dependent upon his Father, so man is dependent upon Christ. "I can of mine own self do nothing," he declared. The work which I do is all of my Father. RH 2/15/98

Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged his dependence upon God, and sought fresh supplies from the Source of strength and wisdom. RH 11/8/87

The Saviour came to the world in lowliness, and lived as a man among men. RH 1/7/04

Christ came to this world, even though it was all seared and marred with the curse, and here lived a man among men. . . . GCB 4/25/01

He lived a man among men. DA512

The Son of God took human nature upon Him, and came to this earth to stand at the head of the fallen race. He lived here as a man among men. ST12/9/03

In order to save the fallen race, Christ, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth as our Redeemer. Here he lived as a man among men, meeting the temptations that we must meet, and overcoming through strength from above. By his sinless life he demonstrated that through the power of God it is possible for man to withstand Satan's temptations. RH 8/27/03

"I am the true Vine," He says. Instead of choosing the graceful palm, the lofty cedar, or the strong oak, Jesus takes the vine with its clinging tendrils to represent Himself. The palm tree,

the cedar, and the oak stand alone. They require no support. But the vine entwines about the trellis, and thus climbs heavenward. So Christ in His humanity was dependent upon divine power. "I can of Mine own self do nothing," He declared. John 5:30. DA674

In all His Godlike deeds, the world's Redeemer declares, "I can of mine own self do nothing." FLB114