

Knowing the Truth



Message by: Leroy Surface

*A "Behold the Lamb" publication
of Calvary Outreach Ministries*

Somebody Told Me 'bout Calvary

A song of rejoicing by Keith Surface

Chorus:

Somebody told me 'bout Calvary
And what Christ did to rescue me
Now his blood has made me free
Thank God they told me 'bout Calvary

Somebody told me why Jesus died
So my Old Man would be crucified
Now I live in victory
Thank God they told me 'bout Calvary

Verses 1

I was empty and so blind
Satan troubled my heart and mind
There was no hope I could see
Who could help a wretch like me?
Then... *(return to chorus)*

Verse 2

So many people struggle today
And feel like it's the only way
But Christ who lives gives us this plea
"Why don't you tell them 'bout Calvary?"
Yes... *(return to chorus)*

Songs in the Night

**Where is God my maker, who giveth songs in the night?
Job 35:10**

The song that I have placed on the cover this month is one of many new songs that God has given to the music ministers at Calvary Outreach. It is a congregational song of rejoicing in Jesus for what He did for us at Calvary. It is a joyful song that I offer to you because of its message. A God given song can impress its message upon the hearts of the congregation oftentimes better than the sermon that is preached. We offer this song for the edification of all who will hear it. If you would like to receive an audio of "*Somebody Told Me 'bout Calvary*," I will send it to you upon your request. My address is on the outside back cover.

If you have not yet received your copy of these Bible commentaries by Leroy Surface, they are available now, and the commentary of your choice will be sent to you upon your request. (choose one please)

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Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.

John 8:31-32

Donald Rumsfeld, a former secretary of defense under two different presidents, recently shared his insight into “*the known*” and “*the unknown*.” He first gave this insight to a committee made up of five army generals and five PHDs which had convened to discuss the needs of America’s anti-missile defense system. Rumsfeld was the chairman of the committee, and presented this analogy to them; “*There are **KNOWN KNOWN**s; things that we know that we know, and we know that we know them. There are **KNOWN UNKNOWN**s, things that that we now know that we don’t know, the known unknowns. But there are also **UNKNOWN UNKNOWN**s; things that we do not yet know that we do not know.*” He emphasized the last category as being the one of great concern; “*...things we don’t know, and we don’t know that we don’t know them.*” The apostle Paul would add another measure to Rumsfeld’s thinking; “**things that we think that we know.**” Paul told the Corinthians, “*If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know*” (I Corinthians 8:1-2). In other words, “**there are things we think we know that we do not know.**”

Jesus said, “*Ye shall know the truth, and the truth shall make you free*” (John 8:32). Those who “*know the truth*” also “*know that they know.*” There are those who “*think*” they know the truth, but in reality they “*know nothing as they ought to know.*” The person who becomes aware of a truth they do not know will be a seeker of that truth. That person is blessed, because they will find the truth if they seek it where it may be found, in those scriptures that “*testify of Jesus*” (John 3:39-40). The person who neither knows

nor cares about the truth is complacent. They think they know, but they are most often a “*slave*” to a “*lie*” which they believe to be the truth. The modern church desperately needs to wake up to the fact that, as Rumsfeld says, “*There are things we do not know, and we do not know that we don’t know them.*” Those are the things of Christ that Jesus said will “*make us free,*” and we will be “*free indeed*” (John 6:32) when we know them.

About twenty four years ago I became aware that there was a “*truth*” that I did not know. There were many things that I did know, and I knew that I knew them, but I became aware that something was missing in my experience with the Lord. It wasn’t because I had not tried hard enough. There were years in my past that I had fasted from food more days in a year than I ate, seeking sanctification, crucifixion, more power, etc. There were great “*highs*” in my experience, and there were great “*lows,*” which I had come to accept, because, after all, we were “*making the devil mad*” with all the things we were “*doing*” for God. I was determined, by sheer grit and determination, to “*be*” the man of God that Jesus had called me to be. There was no question about my calling. God had called me into the ministry through a vision in the night which He gave to me in the year 1962 (fifty one years ago). In the vision, I was one of the chosen disciples that Jesus used to feed the multitude. After the multitude had been fed and the fragments gathered, Jesus turned to me in the vision, pointed His finger at me, and said, “*You give them to eat.*” I argued that I had nothing to give, but He told me to bring what I had to Him; He would “*break it*” and “*bless it*” as He had the loaves and fishes, and He told me “*Whatsoever I have broken and blessed is sufficient to meet every need.*” I “*knew*” that He had called me, and I “*knew that I knew.*” I was greatly blessed by God in the early years of my ministry until I came in contact with an older “*prophet,*” who, through his teaching, corrupted my understanding of the gospel. I had been fasting three days a week from the beginning, out of a great desire to see the Spirit of God move in the services, and He really did, giving us gifts of healing and miracles, and many souls saved. The “*prophet*” taught that much fasting was necessary for the salvation of our own soul. He did not understand the words of Jesus in Matthew 5:20, which say,

“...except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” From this scripture, he taught that we had to *“fast more days, pray longer prayers, and give more money”* than the Pharisees if we were to be saved. It did not take this man long to gather an army of followers who actually became greater *“hypocrites”* and more *“self righteous”* than the scribes and Pharisees of Jesus’ day. It was into this hypocrisy that I took the plunge, fasting more days than I ate, giving over fifty percent of my income, and trying to pray three hours a day. Amazingly, it was the last that I found impossible for me to do. Please believe me, that I was *“very sincere”* about all these things, because you cannot do such things without being sincere, but you can do them and be wrong.

After about three and a half years under the influence of that *“prophet,”* God brought me out, again through a *“vision in the night,”* in which I saw myself trying to cross the Jordan River into the promises of God over manmade bridges. After climbing a succession of these extremely high bridges, I finally realized that none of them reached into the promise of God on the other side. Near the end of the vision, as I sat in total despair and darkness, Jesus came to show me the way, and I did not know who He was until the last words He spoke to me. He showed me a very simple *“way”* to cross the river, and said, *“Whosoever will’ may cross over. You must only have a will to come, and you can cross over.”* That is the moment that I first saw that salvation is received by *“faith”* and *“not by works.”* And, though I saw in the scriptures that salvation is *“by grace, through faith”* (Ephesians 2:8-9), I still did not understand. The *“pendulum of religion”* swings from one extreme to another. At the opposite end of *“legalism”* is *“lasciviousness,”* and that is where I *“swung”* to. It wasn’t long (several years) before I was in a backslidden condition, and I went to the depths of the pit. During that time I repented continually, begging for God’s forgiveness. I knew that I was lost. I knew that if I died in that condition, I would *“go to hell,”* but I was a *“slave to sin”* and could not deliver myself. I probably prayed more during that time of backsliding, because I didn’t want to be damned eternally. I slept on a pillow that was soaked with tears

for a year and a half before the night God restored me on March 2, 1980. I was alone in the altar on a Sunday night after everyone else had gone home. I had been crying and repenting as I had for a full year and a half, when I heard the words “*Open your bible.*” I picked up my bible and it fell open to the seventh chapter of Micah. The first words I saw were in the ninth verse; “*I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness*” (Micah 7:9). After I read these words, I heard the voice of God say to me, “*The indignation is past. I will restore your life and I will restore your ministry.*”

Another six years passed, during which I preached against sin harder than I had ever preached, because I now knew the damnable nature of it. In March of 1986 God anointed me as a “*watchman*” and began giving me visions of things to come as He had also done in the early days of my ministry. He told me about the scandals that were coming to the largest ministries in the world, as He would expose their secret sins to the entire world. I was not the most likely candidate for the work God had given me, because I had been a “*scandal*” myself almost ten years previously. Only in the words of Paul can I understand why God would choose someone like me for that task at that time; “*God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, TO BRING TO NOUGHT THINGS THAT ARE: That no flesh should glory in his presence*” (I Corinthians 1:27-29). If we think that we are something great, we are nothing God can use. If we accept that we are the “*foolish,*” the “*weak,*” the “*base,*” and the “*despised,*” and that we are “*nothing,*” we are “*something God can use*” to change the world. It is in our personal “*greatness*” that we are defeated. We should understand the words of Jesus to the apostle Paul in a time that he felt very weak and cried for deliverance from the persecutions he suffered; “*My grace is sufficient for thee: for my strength is made perfect in weakness*” (II Corinthians 12:9).

After three years of crying aloud as a watchman on my daily radio broadcast, which was heard on several stations across the southern states, I could not continue further. Every time another scandal would break in the evening news, I would weep like a baby, because it would open up the wounds of failure in my past. Even while I was crying against the hidden sins of the largest ministries, I was still troubled at nights by horrible dreams from my past. It was during this time that I began to realize that there was something I did not know about the truth of the gospel, because Jesus said, *“Ye shall know the truth, and the truth shall **make you free.**”* I knew that I was forgiven and I knew that I was restored, but like multitudes of those around me, my *“conscience”* was defiled with past sins. I understood that Jesus meant what He said in His *“Sermon on the Mount,”* that *“except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”* Jesus explained the *“exceeding righteousness”* of the children of God in several analogies which He gave in the next verses. The simplest of them to understand is found in Matthew 5:27-28; *“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”* Jesus made it clear that as long as sinful desires remain in our hearts, we are not *“free indeed,”* and do not *“know the truth”* which He said will *“make us free.”* I knew that my past was forgiven; I knew that God had restored my calling; but I also knew my own heart, and it was that knowledge that made me to know that I was not *“free indeed”* as Jesus had said I would be. I knew there was something I did not know, and that was the *“missing link”* in my experience. I prayed to God, *“If you can give me dreams and visions of things to come before they happen, surely you can show me the answer to the sin problem that is in the heart of man.”* There were certain things that I understood about the *“truth”* I was seeking even though I did not know what that truth was. I told the Lord in my prayer, *“It must be an answer that will work for everyone who believes it....”* I knew there had to be a truth about Christ that would make everyone who believed it to be free from sin, and they would be *“free indeed.”* It was a *“truth”*

that in all my fasting, praying, giving, repenting, working, etc, I had never discovered.

Believing the Truth

It is the apostle Paul who received the clear revelation of Jesus Christ (Galatians 1:12). He called it “*The Gospel of Christ*,” and said, “*I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth*” (Romans 1:16). The apostle John gives the same record in John 1:12, “...as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” Let’s take a “tour” of a few verses in the book of John which tell about “*whosoever believeth in Him*:”

John 1:12: “...as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

John 3:16: “...whosoever believeth in him should not perish, but have everlasting life.”

John 6:35: “...he that believeth on me shall never thirst.”

John 7:38: “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”

John 12:46: “I am come a light into the world, that whosoever believeth on me should not abide in darkness.”

It seemed that everywhere I looked in the scriptures, the words “*whosoever believeth*” would leap out at me. Seeing the biblical description of those who “*believe in Him*,” I knew there was something I did not know about Christ, because the thing I had always “*believed*,” that I thought I knew, had not made me free from sin. “*If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know*” (I Corinthians 8:2). I understood for the first time that my “*experience*” was contrary to what Jesus said would be the case for “*he that believeth*.” It was these “*contrary things*” that had been the key to my backsliding. In my mind, I was still “*believing in Jesus*” at the same time that I was “*perishing*” in backsliding. Jesus promised, if we would “*drink*” from His fountain, we would “*never thirst again*.” It was my

“*thirst*” for the things of this present world that had drawn me away from Christ.

Before I received the knowledge of the truth, I would often say “*I know by experience...*,” as though “*my experience*” would be the proof of what I was saying at the time. I remember the day that God rebuked me in my heart right in the middle of my message; “*You know nothing by experience; you only know by my Word.*” My “*experience*” had been one of failure, darkness, and oppression; my experience had been a lie, but Jesus still says, “*Ye shall know the truth, and the truth shall make you free.*” I soon came to understand that none of these things I experienced could be so in those who “*know and believe the truth*” and “*trust in Him.*” It does make a difference what you believe about Him.

Concerning the “*truth*” that Jesus said will “*make you free,*” it is a truth we must “*hear*” before we can “*believe it.*” Paul speaks to the Gentile believers at Ephesus concerning their faith in Christ; “*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise...*” (Ephesians 1:13). Notice that they “*heard the word of truth*” before they “*trusted in Christ,*” and they “*believed the truth*” before they received the Holy Ghost.

“**Grace**” or “**Lasciviousness**”

Jude 1:4: “*For there are certain men crept in unawares (into the churches), who were before of old ordained to this condemnation (foretold by the prophets and apostles of Christ), ungodly men (false teachers), turning the grace of our God into lasciviousness.*” When I began my search for the truth, I came face to face with a question that arose in my heart; “*If the covenant of grace was corrupted in the minds of men by false teachers before the end of the first century A.D., who, in the last nineteen hundred years, has ‘turned it back?’*” That is to say, who has discovered once again “*the faith that was once delivered unto the saints?*” (Jude 1:3). Does the twenty first century church understand the “*grace of God*” and what it does for the believer? Who among the reformers of five hundred years ago understood

the truth of the grace of God? John Calvin gave us the doctrine of “*penal substitution*,” telling us that Jesus “*took the penalty for our sins*,” and that “*every sin we will ever commit in our lifetime has already been forgiven*.” That cannot be the “*grace of God*” that was given to man. Martin Luther gave us the doctrine of “*justification by faith*,” telling us that absolutely nothing changes in the one who is justified, but our only righteousness is “*in the eyes of God*.” Our mistake is that we look to man instead of God for our theology. We all know of those religions that are labeled “*cults*,” because they follow the teachings of a man. The reality is that almost everyone, whether denominational or independent, is segregated according to the particular man or group of men they follow. Those who claim to be “*orthodox*” and condemn those who believe differently are also followers of men. They look to men like Martin Luther and John Calvin for their doctrines. The apostle John says, “***If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son***” (I John 5:9-10).

The “*truth*” of the grace of God must be restored. We should understand, however, that it cannot be restored through the study of the doctrines of any man or movement that has arisen in the past nineteen hundred years. Some have been great men of God, but they, as the apostle Paul also tells us, could only see “*through a glass, darkly*” (I Corinthians 13:12). No one has ever, nor will they ever, have a clearer understanding of the gospel of Christ than that which was written by the apostles Paul and John. Any person who will read the epistles of these apostles and believe that they mean exactly what they say, is on their way to understanding “*the truth*” that Jesus said will make us free.

A Light in a Dark Place

Truth is light, but when “*truth is fallen in the streets* (Isaiah 59:14)” the people “*walk in darkness*” (Isaiah 59:9). The “*truth*” does not “*stand alone*;” it must be held forth by man, but when it

is “*fallen in the streets,*” the people do not know where to find it or what it is that they seek. Jesus, however, tells us where to look. He told the Jews, “*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me*” (John 5:39). Search those scriptures of those Old Testament prophets that testify of Jesus. Don’t search the Law of Moses. Paul, who knew the law better than most, tells us the same thing. Speaking of those who trust in the law, he says, “*...even unto this day, when Moses is read, the veil is upon their heart*” (II Corinthians 3:15). They walk in darkness.

II Peter 1:16-21: “*For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*”

Peter’s two epistles were not addressed to any one person, church or city, but “*to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia*” (I Peter 1:1). Specifically, he was writing to those Gentiles who had heard the gospel and believed in Jesus. They had probably never heard of Jesus until several years after His death and resurrection, and had no firsthand knowledge of Him as did those disciples in Jerusalem who had known Him in the flesh. As is the case with most “*casual believers*” these Gentiles had to be continually exhorted to faithfulness through the promise of “*heaven*” at the end. He told them, “*...brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the*

everlasting kingdom of our Lord and Saviour Jesus Christ” (I Peter 1:10-11). Peter found it necessary to remind them continually of the things that were so very precious to Him, because he had been an “*eyewitness of His majesty.*” Paul said much the same to the Corinthians; “*I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, IF YE KEEP IN MEMORY what I preached unto you, unless ye have believed in vain*” (I Corinthians 15:1-2).

The apostle John tells us something we should understand about the true believer. “*He that believeth on the Son of God hath the witness in himself*” (I John 5:10). The “*witness*” spoken of in this verse is not a “*warm fuzzy feeling*” inside. It is not the “*chill bumps*” that a person may sometimes feel. The Greek word that is translated as “*witness*” means “*evidence given.*” The “*proof*” that a person believes on the Son of God is “*in*” that person. The one who says “*I believe*” and continues in sin does not have the evidence of faith. On the other hand, the one who says “*I believe*” and successfully “*stops sinning*” through great determination and will power, has no more evidence of faith than the one who continues in sin. The evidence of “*faith in Christ*” is the “*eternal life*” that *is* their life. They can say with Paul, “*I live, yet not I, but Christ liveth in me*” (Galatians 2:20). Christ is our eternal life.

The prevailing problem among many of the Gentiles to whom Peter writes his second epistle is that while they professed to believe, they did not have the evidence of faith in them. Peter made a personal promise to them; “*I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance*” (I Peter 1:12-15).

The things Peter told them about Jesus must have been beyond the belief of some, because Peter reassures them, “*We have not followed cunningly devised fables...but were eyewitnesses of His*

majesty.” The apostle John wrote much the same in his gospel letter; “*We beheld His glory, the glory as of the only begotten of the Father*” (John 1:14). The eyewitness testimony of these great apostles alone could not, however, establish the Gentiles, who had never “*seen*” or “*heard*” Jesus for themselves. Great men often become legends, and most often the “*legend*” is greater than the man. This certainly was not the case with the stories Peter and John told about Jesus, but how to convince these Gentiles who had never seen Him. Peter and John had been convinced by the things they saw and heard first hand. Peter told of how the Holy Ghost came on Jesus at the River Jordan, and of the voice that spoke from heaven, saying, “*This is my beloved Son, in whom I am well pleased*” (II Peter 1:17). He told of seeing Moses and Elijah with Jesus on the Mount of Transfiguration where he also heard the voice from heaven, saying, “*This is my beloved Son, in whom I am well pleased; hear ye him*” (Matthew 17:5). Such things are hard to believe even when they come from eyewitnesses. Consider the problem in the next generation when there are no “*eyewitnesses*” and the testimony then is no more than “*hearsay*.” If we believe that Jesus is the Son of God only because it is the story we have heard all our lives, that is called “*hearsay evidence*.” Peter was an eyewitness to the things he spoke of, but he could not impart that absolute knowledge to the Gentiles; they had to experience for themselves the majesty and glory of Christ. He could point them in the direction they should look, and if they would continue to “*look*” they would “*see*” a great light, shining in darkness. He pointed them to the “*more sure word of prophecy*” (II Peter 1:19), which is “*steadfast*” and “*sure*” because they point to Jesus of Nazareth, and were fulfilled in His death on the cross and His resurrection the third day. It is the “*witness*” that God gave of His Son through the Old Testament prophets. They are a witness that cannot be denied by any reasonable person. In them we find the evidence that will answer every question and remove all doubt concerning who Christ is and why He came into the world. That is why Peter called it “*a more sure word of prophecy*.”

II Peter 1:19: “*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that*

shineth in a dark place, until the day dawn, and the day star arise in your hearts.”

I John 5:10: *“...he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.”*

Peter could only bear witness to Jesus after the fact, telling the things he had *“seen and heard.”* God’s witness of His Son began thousands of years before Jesus was born to Mary. It is the *“record that God gave of His Son”* that Peter calls the *“more sure word of prophecy.”* If you really want to know who Jesus is, do not look to what has been written about Him since the death of His eyewitness apostles. Go back to the beginning as the apostle John does in the introduction to his gospel; *“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men”* (John 1:1-4). This is John’s witness of Jesus when he says in the fourteenth verse, *“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth”* (John 1:14). It is John who also tells us, *“If we receive the witness of men, the witness of God is greater”* (I John 5:9).

The Seed of the Woman

The record that God gives of His Son actually begins the same day sin entered into the world through Eve’s deception and Adam’s transgression. In the same day the serpent succeeded in bringing sin into the world through his seduction of Eve and the disobedience of Adam, God said to the serpent, *“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel”* (Genesis 3:15). It was a promise of *“the seed of the woman”* that would *“bruise the head of the serpent.”* He would do so even as the serpent would *“bruise His heel.”* This is the first promise of redemption and reconciliation that would be made through the death of the Son of God on the cross at Calvary. Who is this *“seed of the woman?”* Almost thirty five hundred years later, Isaiah

prophesied, “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” The “seed of the woman” would be “Immanuel,” which means “God with us.” The seed of the woman would also be the Son of God. Paul speaks of Jesus in Hebrews 2:14-15, saying, “...that **through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.**” John tells us in I John 3:8, “For this purpose the **Son of God** was manifested, that he might destroy the works of the devil.” That thing which “the seed of the woman” was promised to do, Jesus did through His death on the cross. The apostle Paul tells us that God “sent forth His Son, made of a woman...” (Galatians 4:4). It was necessary that the “Son of God” would also be the son of a woman. Jesus is “the seed of the woman” and He did “bruise the head of the serpent.”

Seventy Weeks

There are dozens of places in the Old Testament scriptures where God speaks through His prophets about the redeemer who was to come. There is one prophecy, however, that is above all others in the proof it gives that Jesus of Nazareth is “the Christ.” This prophecy is of such importance that God did not give it to His prophet through a dream or vision; instead, He sent the angel Gabriel to personally deliver this message to Daniel. Given in only four verses, it tells everything we need to know in order to “know that we know” that Jesus is “The Christ” from eternity. I have kept the four verses of this prophecy separated because of the tremendous importance of each verse. This is the message that Gabriel delivered to Daniel direct from the throne of God.

Daniel 9:24: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”

Due to the fact that the ancient Hebrew calendar had “weeks of years” as well as “weeks of days,” everyone who heard this message knew that the timeline given was four hundred and ninety

years. The children of Israel were nearing the end of the seventy years captivity which God had determined against them for their transgressions and sins. Their city and temple had long since been destroyed, but Daniel, knowing the seventy years would soon expire, prayed and made intercession to God for understanding of things to come. The first part of the message Gabriel brought was not what Daniel had hoped for. Moses said in the Law that if the people did not return to God when they were punished, they would be punished seven times more (Leviticus 26:17-18). This was the judgment of God against His people when they did not return to Him with their whole hearts. The “*four hundred and ninety years*” that Gabriel said was “*determined upon thy people*” was an extension of the time Israel would be dominated by heathen nations. It was seven times longer than the seventy years they were completing. There was, however, a wonderful promise included in the prophecy. Before the seventy weeks were concluded, there were six things that would be accomplished for God’s people. **1.** “*To finish the transgression;*” **2.** “*to make an end of sins;*” **3.** “*to make reconciliation for iniquity;*” **4.** “*to bring in everlasting righteousness;*” **5.** “*to seal up the vision and the prophecy;*” **6.** “*to anoint the most holy.*” God promised that all these things would be completed to perfection before the end of four hundred and ninety years.

Daniel 9:25: “*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*”

Verse twenty five tells of the coming of one called “*the Messiah,*” which is the Hebrew word for “*the Christ*” in the Greek text of the New Testament. Both words mean “*The Anointed One.*” God tells the exact year that Christ will appear. He gives a point in time that the prophecy would begin, and exactly sixty nine weeks later (483 years) “*The Christ*” will appear in ministry. The starting point for the prophecy was “*the going forth of the commandment to restore and to build Jerusalem,*” which was given by King Artaxerxes of Persia in 457 B.C. Exactly four hundred and eighty

three years later, God said “*The Christ*” would come. He would come “*to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness*” (verse twenty four). He would “*seal up the vision and prophecy,*” which means that every prophecy of redemption and reconciliation would be fulfilled in and by Him. He would be the one whom God would anoint “*the most Holy,*” which He did when the Holy Ghost came upon Jesus of Nazareth (Matthew 3:16-17).

It was several years later that the decree to “*restore and rebuild Jerusalem*” was given by King Artaxerxes of Persia. Certainly the scribes of Israel took note of the date, and began the “*countdown*” to the coming of “*The Messiah,*” even though they knew He would not come in their lifetime. Exactly four hundred and eighty three years later, however, the entire nation of Israel was excited about the “*seventy weeks prophecy.*” According to the prophecy, the time had fulfilled, and this was the year the Messiah (the Christ) would appear. Luke recorded the excitement and expectation in his gospel, “*And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not*” (Luke 3:15). It was the year the Christ would appear, and everyone had their candidate as to who He would be. Most of the people believed in their hearts that John the Baptist must be “*the Christ.*” No one suspected that their Messiah might be a “*meeke and lowly carpenter* (Matthew 11:29)” from Nazareth. It was right on schedule, however, that Jesus came to John’s baptism, probably at the end of the fifth month of the year on the Hebrew calendar. The sign that God had given to John the Baptist was that the Holy Ghost would come upon and remain on the one who was “*the Christ.*” John saw the Holy Ghost come upon Jesus, and gave this testimony to the people; “*I saw, and bear record, that this is the Son of God*” (John I: 33-34). God was the first, however, to introduce His Son to the people when He said from heaven, “*This is my beloved Son, in whom I am well pleased.*” Jesus was right on time, even to the very month of Artaxerxes’ decree (Ezra 7:6-26).

Daniel 9:26: “*And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that*

shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

The words in verse twenty six that say Messiah (The Christ) will be “*cut off, but not for Himself,*” speak of the sufferings and death of Jesus on the cross at Calvary. The Hebrew word that is translated “*but not for himself*” is “*’ayin,*” which actually means “*to come to nothing,*” which is what Jesus did when He died on the cross. It is because of His “*obedience to the cross*” where He “*came to nothing*” that God has “*highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow...*” (Philippians 2:8-10).

It is the opinion of this writer that the words “*the people of the prince that shall come*” actually speak of the Jews that Christ came to; “*He came unto His own, and His own received Him not*” (John 1:12). The words “*the prince that shall come*” is an obvious reference to “*the Messiah, the Prince*” who was promised to come in the previous verse. The reason for the misunderstanding most teachers have in this verse is found in the Hebrew word “*shachath,*” which was translated “*destroy.*” The “*Strong’s Hebrew Dictionary*” defines “*shachath*” as follows: “*a primitive root; to decay, i.e. (causatively) ruin (literally or figuratively).*” This Hebrew word was properly translated as “*corrupt*” twenty five times in the Old Testament, and should have been translated as “*corrupted*” in this verse. In Hosea 13:9, God says, “*O Israel, thou hast destroyed thyself; but in me is thine help.*” In the sense of “*corruption*” the Jews certainly “*destroyed themselves*” when they rejected their Messiah and brought the righteous judgment of God against themselves when Titus and his armies came in “*like a flood*” to lay Jerusalem waste in 70 A.D.

Daniel 9:27: “*And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”*

Daniel 9:27 stands alone as the most important prophetic verse in the entire bible. Untold millions of people have been misled by their teachers to believe that this verse speaks about one they call "*The Antichrist*." The popular end time eschatology is erroneously built on this single verse. Again, in the opinion of this writer, it is Satan himself that has blinded the minds of the people to the correct understanding of Daniel 9:27. To do so is to blind them to the wonderful truth of the gospel, and to take the "*glory*" that is due to Christ and give it to antichrist. Let me make myself clear. If you are expecting a man called "*the antichrist*" to arise to world power and make a seven year treaty with the Jews in Israel, you have believed the erroneous interpretation of this verse of scripture. The idea that "*the antichrist*" will arise to power, make a seven year treaty with the Jews, allow them to rebuild the temple and reinstitute animal sacrifices; only to break the treaty after three and a half years and establish his office in the temple in Jerusalem, where he will declare himself to be God, and kill everyone who refuses to worship him; that entire scenario is based upon a wrong interpretation of Daniel 9:27. Many preachers have dedicated their lives to preaching the antichrist rather than "*the Christ*." Some have become fabulously rich through the books they have written, and movies, like the "*Left Behind*" series of a few years ago. None of these believe that Christ succeeded in doing what He came into the world to do. The proof of this is the fact that these teachers will also tell you that the children of God are also "*sinner*," and that Jesus did not "*take away our sin*" (John 1:29) in order to "*make an end of sins*" (Daniel 9:24). If their teaching is true, then when "*Christ died for us*" (Romans 5:8), He died in vain.

"...He shall confirm the covenant with many for one week..."
The only subject of this prophecy, from verse twenty four through verse twenty seven, is "*The Messiah (Christ)*." The scripture does not say he will "*make a covenant*," but he will "*confirm the covenant*," which speaks of the "*covenant of blessing*" that God gave to Abraham in Genesis 22:16-18. Paul speaks of this in Galatians 3:17 when he says, "*...the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise*

of none effect.” Notice that Paul says it was “*confirmed...in Christ.*” The covenant of blessing was given to Abraham after he offered his son Isaac on the altar to God. It would not be in effect for us, however, until God offered His Son on the cross for us. It was a covenant of promise to Abraham and “*his seed.*” In Galatians 3:16, Paul reveals that Christ is “*the seed of Abraham.*” The blessing of the covenant was offered to the children of Israel at Horeb when God said, “*Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation*” (Exodus 19:5-6). The people refused to hear God’s voice when He spoke to them from Mount Horeb, and they cried for Moses to speak to them; they promised to obey his voice (Deuteronomy 5:24-27). It was these words out of their own mouths that caused the Law of Moses to be “*added*” upon them, as the apostle Paul says, “*it was added because of transgressions, till the seed should come to whom the promise was made*” (Galatians 3:19).

Christ came to “*confirm the covenant with many for one week.*” That “*one week*” is the “*seventieth week*” of the prophecy. It began immediately when the sixty ninth week ended. It would be a period of seven years during which the covenant of blessing that God gave to Abraham and his seed would be “*confirmed.*” How did Christ “*confirm the covenant?*” It was not by anything He did, but it was by what He was as He walked among men. There had never been, since the fall of Adam, a man like Jesus. He was God’s “*peculiar treasure,*” His “*kingdom of priests,*” and His “*holy nation.*” He was all of this even when He came into the world, long before He died on the cross. Unclean spirits cried against Him at Capernaum, saying, “*Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God*” (Luke 4:34). Soldiers refused to arrest Him, saying, “*Never man spake like this man*” (John 7:45-46). He rebuked the stormy winds and sea, and those with Him marveled, saying, “*What manner of man is this, that even the winds and the sea obey him!*” (Matthew 8:27). Many things such as these let those who came in contact with Him know

that He was indeed, a “*peculiar treasure*” to God. He was the Christ, “*the anointed one*” of God.

“...and in the midst of the week he shall cause the sacrifice and the oblation to cease...” This amazing promise not only tells the exact year of Christ’s appearing in ministry, but it also tells the exact year of His crucifixion. Jesus’ ministry on earth lasted for three and a half years, and was cut short of the seven years by the wrath of the religious hierarchy against Him. It was through His death on the cross, where He was led “*as a lamb to the slaughter*” (Isaiah 53:7), that He “*caused the sacrifice and oblation to cease.*” He was our great high priest, and His death on the cross was His offering for us, a “*sinless sacrifice,*” sufficient to “*take away the sin of the world.*” The offering of the body and blood of the Son of God fulfilled every sacrifice required by the Law of Moses. On the cross, Christ became our “*Passover lamb,*” whose blood is sufficient to “*sanctify the people*” (Hebrews 13:12). Paul tells us, “*...we are sanctified through the offering of the body of Jesus Christ, once for all*” (Hebrews 10:10). Never again would God accept sacrifices of lambs, goats, or bullocks. Never again will His beloved Son be offered. His body and blood was offered once, for all...forever.

“...and for the overspreading of abominations he shall make it desolate...” Some have translated this to say “*in a wing of the temple shall be abominations.*” One ancient manuscript says “*and abominations shall be in the temple.*” I have viewed the “*overspreading of abominations*” to speak of the abominations that were committed throughout the land of Israel in the days of Jesus. The Hebrew word that was translated “*overspreading*” is descriptive of a bird with its wings outstretched, like a soaring eagle. Certainly the abominations were in the temple at Jerusalem, but they were also “*spread*” across the entire land of Israel. Jesus “*purged*” the temple two times; once at the beginning of His ministry, and the second time in the last week before He died on the cross. In the eighth chapter of Ezekiel, God shows the prophet Ezekiel the “*abominations*” that were committed in the temple before Jerusalem was destroyed the first time. God revealed these things to Ezekiel and said, “*Son of man, seest thou what they do?*”

even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary?” (Ezekiel 8:6). The presence of God had departed from the temple, leaving it “*desolate,*” long before it was destroyed by King Nebuchadnezzar.

When Jesus came into Jerusalem for the last Passover week before going to the cross, He stood on the Mount of Olives, overlooking the city, and wept over it. He said that an enemy that would come to destroy the city and lay it even with the ground, because they “*knew not the hour of their visitation*” (Luke 19:41-44). During His last week, while preaching the devastating message to the scribes and Pharisees which is recorded in the twenty third chapter of Matthew, He paused, and once more, you can hear the weeping in His voice as He says, “*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord*” (Matthew 23:37-39). This was the very hour, in the middle of last seven years of the prophecy (the seventieth week of Daniel), that Jesus “*made the city desolate.*” When the presence of God has departed, that is true desolation. Abominations bring desolation, and because of the “*overspreading of abominations,*” God’s “*chosen people,*” the Jews, were left desolate when they rejected Jesus of Nazareth, because they did not believe that He was their Messiah.

“...even until the consummation, and that determined shall be poured upon the desolate.” Verse twenty seven tells how long the desolation will last; “*even until the consummation.*” The “*consummation*” speaks of a final destruction that had already been decreed by God because of the backsliding of His people. Jesus explained both the desolation and the duration of it; “*Ye shall not see me henceforth* (desolation), *till ye shall say, Blessed is he that cometh in the name of the Lord* (end of desolation)” (Matthew 23:39). Well over a hundred years before Gabriel brought His message to Daniel, God spoke to the prophet Isaiah concerning the “*consummation and that determined.*” The same

Hebrew word that was translated as “*consummation*” in Daniel 9:27 is translated as “*consumption*” in Isaiah 10:22-23; “*For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the **consumption decreed** shall overflow with righteousness. For the Lord GOD of hosts shall **make a consumption, even determined, in the midst of all the land.***” This prophecy, confirmed by Gabriel in Daniel 9:27, speaks of the last war that will be fought in Israel just before the second return of Christ to earth. The nation of Israel and the Jew has remained spiritually desolate for almost two thousand years. They will continue in desolation until they shall say, “*Blessed is he that cometh in the name of the Lord,*” which they will do in the latter end of the war that is coming soon in Israel. Zechariah the prophet gives the most complete record of that last terrible war.

Zechariah 14:2: “*I will gather all nations against Jerusalem to battle; and **the city shall be taken**, and the houses rifled, and the women ravished; and **half of the city shall go forth into captivity**, and the residue of the people shall not be cut off from the city.*”

Zechariah 13:8-9: “*And it shall come to pass, that in all the land, saith the LORD, **two parts therein shall be cut off and die**; but **the third shall be left therein**. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: **they shall call on my name**, and I will hear them: I will say, **It is my people**: and they shall say, **The LORD is my God.***”

After two thirds of the inhabitants of Israel have been slain in battle, something will take place that will totally reverse the tide against the enemy. Zechariah tells us about this wonderful event in Zechariah 12:10: “*And I (God) will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced**, and **they shall mourn for him, as one mourneth for his only son**, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*” This wonderful event takes place shortly before the second coming of Christ. We have been told by many teachers of prophecy that the Jews will see that Jesus is their messiah when He “*raptures the church,*” and the entire nation will

be saved at the moment they see Him. That scenario, though commonly taught in the churches, is not what the scriptures say. Jesus told them, “*You will not see me **until** you shall say ‘Blessed is He that comes in the name of the Lord.’*” They, the Jew, must call upon His name **before** He returns if they are to be saved. The “*Spirit of Christ,*” speaking through Zechariah the prophet (I Peter 1:11), said, “*they shall look upon me whom they have pierced.*” The Hebrew word that was translated “upon” in this verse is “*’el,*” which, according to Strong’s Hebrew Dictionary, “*properly denotes **motion towards.***” The proper translation would say, “*They shall look **towards** me whom they have pierced.*” The Jews have been going daily to the “*wailing wall*” for a full generation to pray for their messiah to come. After two thirds of their inhabitants have died in the war that is soon to come, it will appear that their end is near, and genocide of their race is sure. After all hope that their “*messiah*” will come to rescue them is lost, they will remember Jesus, whom their fathers had rejected so long ago. “*They shall look **towards me** whom they pierced.*” Realizing their Messiah did come, and they refused Him, they will “*mourn for Him*” as one would mourn over the death of their only son. Their “*mourning for Him*” is in grief that He came to them, and they killed Him. They will mourn over His death, not yet knowing that He is alive. A “*vail*” has been over the heart and mind of the Jews for almost two thousand years concerning their messiah. The Law of Moses has blinded their hearts, but, as the apostle Paul says in II Corinthians 3:15-16, “*...even unto this day, when Moses is read, the vail is upon their heart. Nevertheless **when it shall turn to the Lord, the vail shall be taken away.***” The eyes of their understanding will be opened, and revival will come to Israel, as God pours upon the inhabitants of Jerusalem the “*spirit of grace and supplications*” (Zechariah 12:10).

Zechariah 13:1: “*In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*”

Zechariah 14:3-4: “*Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And*

his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east....”

The time of the Jews desolation is nearing an end. It has been nineteen hundred and eighty two years at this time since Jesus “*left them desolate.*” Their desolation will end, according to the words of Jesus, before this present generation, in which we live, passes. It will not end, however, before the three and a half year “*time of trouble*” that Gabriel told Daniel about. “*...there shall be a **time of trouble**, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*” (Daniel 12:1-2). This is the second coming of our Lord and Savior, Jesus Christ.

The “Day Dawn”

Isaiah 55:3: “*Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*”

The Hebrew word that is translated “*incline*” in this verse means “*to stretch or spread out.*” The image is like a dog raises his ears in order to hear better. God says, “*Listen closely to what I say, and come unto me: hear, and your soul shall live.*” There is a difference between “*listening*” and “*hearing,*” but it all begins with listening. The children of Israel did not “*hear*” what God said at Horeb because they refused to “*listen*” (Exodus 20-19). Jesus asked the Jews, “*Why do ye not understand my speech? even because ye cannot hear my word*” (John 8:43). They refused to stop talking long enough to listen, and they would “*die in their sins* (John 8:24)” because they never “*heard Him*” (John 5:24-25). Simply “*listen*” to the truth, and you will “*hear.*”

II Peter 1:19: “*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.*”

Peter gives the same principle about “*seeing*.” If it is truly your desire to “*see*” Jesus Christ “*as He is*” you must “*look*” in the right places. That is what Peter calls “*the more sure word of prophecy*.” He says, “*take heed to the prophecies*” as a “*light that shineth in a dark place*.” The prophecies that gave the promise of redemption hundreds of years before Jesus was born to Mary reveal beyond any question why God sent His Son to the cross for us. Keep looking until you “*see*” that He “*bruised the head of the serpent*” (Genesis 3:15) on the cross; that He “*made an end of sins*” and “*brought in everlasting righteousness*” (Daniel 9:24-27) through His death and resurrection. If you can “*see*” the “*light of truth*” that shines from the Old Testament prophecies of “*Christ to come*,” you will “*know*,” along with the apostle John, “*that He was manifested to take away our sins*” (I John 3:5).

Peter tells us to “*Look to the light*.” John 3:20-21 tells us to “*Come to the Light*.” Peter assures us that the “*light (the day star)*” will “*arise in our hearts*” (II Peter 1:19), and we will be “*filled with light*” (Luke 11:36).

Isaiah 60:1-3: “*Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*”

Malachi 4:1-2: “*For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.*”

Malachi’s prophecy speaks of the “*great and terrible day of the Lord*.” That “*day*” will be one thing to the wicked and another thing altogether to the righteous. To the wicked, it will “*burn as an oven*,” and that “*day that cometh shall burn them up*.” These verses do not speak of “*hellfire*” or “*the lake of fire*.” Instead they are an analogy of what the last three and a half years before the

return of Jesus Christ will be like to the ungodly and the unbelieving. That same day, however, will be totally different for the righteous; *“But unto you that fear my name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall.”* It is the “dawning” of a new day for the glorious church of Jesus Christ. It will bring the greatest harvest of souls the world has ever seen, even in the midst of the *“great and terrible day of the LORD.”* Notice the words of Joel’s prophecy; *“The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call”* (Joel 2:31-32).

One Last Question

Romans 5:19: *“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”*

“Where is your faith? Who do you trust in most, Adam or Christ?” The question seems ridiculous, but not necessarily so. Almost every “believer” believes that sin entered into the world through the disobedience of the first man, Adam. We were all “made sinners” by the act of Adam’s disobedience. It did not take our works, because Adam did it all when he ate of the forbidden fruit in the garden, and we were all “born sinners.” Very few, however believe the second part of this verse; *“so by the obedience of one shall many be made righteous.”* It is easy to believe that Adam’s disobedience had the power to make us to be sinners, but so hard to accept that Jesus Christ’s “obedience to the cross” had the power to “make many righteous (as many as will believe).” The truth of the gospel is that *“He was manifested to take away our sins.”* The “more sure word of prophecy” said He would come to “make an end of sins” (Daniel 9:24-27). Jesus told the skeptical Jews in His day, *“...if ye believe not that I am he, ye shall die in your sins”* (John 8:24). They did not believe that He was “The Christ” who came to “make an end of sins.” Millions

of people who profess to know Jesus are also “*dying in sin*” because of the doctrine they believe. Their “*doctrine*” tells them that Jesus only took the “*penalty*” for their sin. That doctrine leaves them in sin, and as long as they continue in that doctrine, they will continue in sin. They “*think*” that they “*believe in Jesus Christ,*” but they do not understand that Jesus is “*The Christ*” who came into the world to “*take away our sin*” (John 1:29), and “*make an end of sins*” (Daniel 9:24). The apostle Paul, however, says they “*know nothing as they ought to know*” (I Corinthians 8:2).

Looking back to Donald Rumsfeld’s analogy, “**There are things that we know, and we know that we know them.**” These are the things of Christ that are alive and working in us. The “*sun of righteousness*” has arisen in our hearts. The wells of living water are springing up, and the rivers of living waters are flowing out. These are the things that we know that we know. No one can take them from us.

“**There are things that we don’t know, and we know that we don’t know them.**” If you are one that is hungry, but have never found the “*bread of life;*” if you are thirsty, but you have never discovered the waters of life; if you know there is something about Jesus Christ that you don’t know; that is what you hunger and thirst for. You are blessed, because if you search those scriptures of the prophets that testify of Jesus, you will find what you hunger for.

“**There are things we don’t know, and we don’t know that we don’t know them.**” A lady who had been hearing the message of “*freedom from sin*” for only a few months was questioning my son Keith. She had serious reservations about the message we preach. She told him, “*All my friends tell me that God doesn’t do that.*” Keith answered, “*Look around you and see the difference between those who ‘believe that God does’ and your friends who ‘believe that He doesn’t.’*” He said the result was immediate. You could literally see when the “*light*” turned on in her heart. Those who believe they will always be sinners will always be sinners. Those who “*know who Christ is;*” who “*know what He came into the world to do;*” and “*know that He did it through His death on the cross,*” are the ones who walk free from sin to serve God in righteousness and true holiness, while they “*rest*” in Christ who did it.

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