

The Legacy of M. R. De Haan and Radio Bible Class

Martin R. De Haan (1891-1965), physician, fundamentalist pastor, radio bible teacher, established the Grand Rapids, MI-based *Radio Bible Class (RBC)* during the late 1930's. His son, Richard De Haan, served as President and teacher from 1965 to 1985, and wrote a number of full-length books and study booklets. *Radio Bible Class* was best known for its ubiquitous devotional booklet, *Our Daily Bread*, which is today translated into nearly 30 languages and distributed worldwide. In 1994, the ministry changed its name to *RBC Ministries* and has grown into a multi-media giant with more than 300 Christian workers at its US headquarters and offices in 20 foreign countries. *RBC Ministries* serves a broad spectrum of theological views. Today, Mart De Haan, "grandson of M. R. De Haan" provides executive oversight to the ministry. He is said to be "known for his kindness," and "concern for doctrinal accuracy." Strangely however, rather than any publicly-available doctrinal statement, the organization operates with a set of administrative "Principles" acceptable to its "diverse staff." One wonders what the late M. R. would have thought about all of this.

The following doctrinal critique, a subsection of an out-of-print '70s polemic paper entitled: *SUBJECTIVISM*, was written by Miles J. Stanford in response to Richard De Haan's teaching that it had to be possible for the Lord Jesus Christ to sin. To deprecate the Person or Deity of God the Son is a very serious matter. Richard De Haan was not the first, nor was he the last to entertain this Arminian-based error. As you shall see, several of De Haan's statements have been repeated by proponents of Open Theism. The critique also explains, in detail, facts regarding the Fall—teaching that is in short supply today. Thus, there is value in republishing the piece. Further, it helps to explain, in part, the apostasy and tragic downward spiral of today's global evangelical church.

Dan R. Smedra
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Richard W. De Haan

COULD JESUS SIN? -- Subjectivity can ensnare the best if objectivity is so much as slighted. As an example we will consider the doctrinal tenet recently declared by Richard De Haan. As the respected teacher of the Radio Bible Class, he directs a very fine worldwide ministry through radio, television, and literature.

Recently Richard De Haan presented a series of four radio messages, now in booklet form, titled Could Jesus Sin? His thesis in answer to this question is that the Lord Jesus was peccable, i.e., although He did not sin, He could have chosen to disobey His Father.

Brother De Haan reasons as follows: In order for the Lord Jesus to truly sympathize with our trials, and to understand our temptations, it was necessary for Him to be able to give in to temptation; otherwise His temptations and trials were meaningless.

This is subjective reasoning; it is not based upon the objective Word of God. It can be clearly stated that the Scriptures give no hint whatsoever of the possibility that our Lord could have sinned.

Richard De Haan also asks, "*Since Christ shared our humanity completely, is it not logical to conclude that He could have sinned?*" Wrong proposition, wrong question, wrong conclusion. Our Lord Jesus did not share our fallen humanity. His humanity was perfect, and there was no possibility of His sinning. He was perfectly impeccable.

Mr. De Haan's problem, and his resultant error, are due to approaching the subject from the wrong end. You cannot back into the Bible and come out the right way. You cannot make a subjective, erroneous statement, and expect to emerge with the objective, correct answer.

It is like all too many today in regard to the tongues error. Instead of getting the objective truth about tongues from the Word, they try to obtain their answers via subjective experience. They have close friends, and know of high-ranking leaders, who speak in tongues, hence it must be right.

The same can be said of many regarding demonism. They believe the stories of foreign missionaries and others concerning the heathen and their demon worship, and ere long their subjective credulity overcomes their objective credence.

OUR LORD'S HUMANITY -- Consider what subjective thinking can do to one's theology. Richard De Haan reasons thus: "*Our first parents Adam and Eve had the power to sin or not to sin. It goes along with humanity. If Jesus had a real human body, a real human soul, and a real human spirit, it's inconceivable to think of Him as not having a choice between obedience and disobedience to the law of God.*"

Now the Word of God makes it perfectly conceivable that the Lord Jesus' birth and growth as Son of Man were not typical of all mankind. He did not come to be made like us, He came to make us like Himself.

In the annunciation of the Lord Jesus' birth, the angel said to Mary, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

The perfect Son of God was born the perfect Son of Man, "holy, harmless, undefiled, separate from sinners." And He is "Jesus Christ, the same yesterday, and today, and forever" (Heb. 7:26; 13:8).

As to our birth, Paul states that we were "dead in trespasses and sins...and were by nature

the children of wrath...having no hope, and without God in the world" (Eph. 2:1,3,12). We must confess with David, "Behold, I was formed in iniquity, and in sin did my mother conceive me" (Ps. 51:5).

By means of His incarnation, via the virgin birth, God the Son partook of perfect, unfallen humanity. He "was made in the likeness of men" (Philippians 2:7). As perfect Man, in the likeness of sinful man, He in no way participated in our fallen humanity.

Our Lord Jesus was "the express image of his (God's) person" (Heb. 1:3). He said to Philip and the others, "He that hath seen me hath seen the Father" (John 14:9). However, in reference to His humanity God sent "his own Son, in the likeness of sinful flesh" (Rom. 8:3). Certainly the Lord Jesus was not the express image of sinful flesh!

PERFECT CHILDHOOD -- Because of His unique birth and perfect humanity, the Lord Jesus' childhood was in no way typical of ours. He grew up in complete purity and sinlessness. "The child grew, and became strong in spirit, filled with wisdom; and the grace of God was upon him." "Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:40,52).

Even at the tender age of twelve, His wisdom and maturity astounded the doctors of the temple. "They found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions. And all that heard him were amazed at his understanding and answers" (Luke 2:46,47).

FREEDOM OF CHOICE -- Another subjective deduction made by Mr. De Haan must be submitted to the objective truth of the Word. His statement is, "*The area of testing and potential for falling was in His humanity. As man, He had the freedom of choice, so He could have chosen to disobey God.*"

This is a false premise. When it comes to the Godhead, there is no such thing as choice; there is no necessity for it. God the Father, God the Son, and God the Holy Spirit are One; and in that Triune oneness there is perfect harmony in every respect. In the Trinity there "is no variableness, neither shadow of turning" (James 1:17).

Neither as God, nor as Man, did the Lord Jesus have freedom of choice. In the eternal plan of the Godhead, God the Son was to become also the Son of Man. There was no choice involved in its perfect execution; it was a part of the Trinity's eternal purpose on behalf of man.

THE LAST ADAM -- Hence when God the Son was about to enter the world in His humanity, He said, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:5-7).

Our Lord Jesus, in His perfect deity and perfect humanity, entered this world, lived, died,

and returned to His place in the Glory--all on the basis of the eternal Triune will. As the God-man, His attitude was, "My food is to do the will of him that sent me" (John 4:34). There was no question of choice; that is the way it always was, and always would be.

As the Last Adam, He took the form of a servant and came to do His Father's will (Phil. 2:7). It was all forever settled both in heaven and on earth. He lived "by every word that proceedeth out of the mouth of God" (Matt. 4:4). He did not have to choose, but simply abode in His eternal mode of perfect obedience.

THE FIRST ADAM -- There was an infinite difference between the Last Adam, and the first Adam. "The first man, Adam, was made a living soul; the last Adam...a life-giving spirit.... The first man is of the earth, earthy; the second man is the Lord from heaven" (1 Cor. 15:45,47).

God created Adam from the earth; he was natural, perfect, unmarred and untested. He did not have the knowledge of good and evil, and in his naive innocence he was placed in protective custody.

For his freedom Adam was placed in a perfect environment. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat." To protect that freedom, Adam was commanded not to make a choice. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16-18).

Being created perfect, Adam had no problem as to obeying his Creator. There was no choice necessary--all he had to do was to depend upon God. Being innocent, and being created, his place was that of reliance upon God. He was given perfect freedom within the will of his Benefactor, and he was protected by the warning against making a choice.

Adam could have repelled temptation, but he chose to submit to it. His resultant fall proved that left to himself he could not stand. It was not that he was evil; his act would have been innocent had he not been warned against it. He became evil as a result of his choice.

Through Adam's transgression, the creature assumed strength independent of God; and therefore, in restoring him, God must teach him that He alone is sovereign, and that all creature strength must fail. And this is the lesson which the Law and the Gospel together teach; for the Law, testing man, shows the vanity of confidence in the flesh; the Gospel, revealing God, shows the safety of trust in Him.

--J. G. Bellett

FALLEN MAN -- Richard De Haan further says of the Lord Jesus, "*He was man as well as God, so He faced temptations as a real human being. If not, His humanity would have been incomplete.*"

But subjective thinking ever reverses objective truth. The Lord Jesus was and is God's

perfect human standard, not we. Our human nature is fallen and ruined--incomplete.

As a result of Adam's choice, fallen man is not only irrevocably against God, but he is morally unable to choose in favor of God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be." "There is none that understandeth, there is none that seeketh after God" (Rom. 8:7; 3:11).

By his very nature man is set against God; there is no choice involved as far as he is concerned. Fallen man, of himself, does not possess free will. He is a slave to his evil nature, and he is blinded by Satan (Rom. 7:23; 2 Cor. 4:4).

It was God, in His love and mercy, who made the choice on behalf of enslaved man! "He hath chosen us in him before the foundation of the world." "But as many as received him, to them gave he power to become the children of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Eph. 1:4; John 1:12,13).

TEMPTATION AND TESTING -- Mr. De Haan goes on to say, *"I'm convinced that the temptation of the Lord was real. It had a genuine appeal to Him. He could have chosen to do wrong. Otherwise, no actual temptation took place. What the Lord Jesus faced would then have had no real significance. "*

To support this supposition, he quotes Hebrews 4:15: "For we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

This verse has reference to our infirmities, and has nothing whatsoever to do with our sins. The Lord Jesus during His life on earth experienced all the trials and sufferings that we are subjected to, and infinitely more than we could ever be called upon to experience.

He understands, He cares, and His sympathy for us in our trials is personal, and it is complete. In all of our difficulties, perplexities, and sorrows, His heart of love is touched with the feeling of our infirmities.

James wrote, "My brethren, count it all joy when ye fall into various trials, knowing this, that the testing of your faith worketh patience." He also said, "Blessed is the man that endureth temptation (trial)" (James 1:2,3). These trials are governed by our Father, and are designed for our spiritual growth.

It is true that there are trials (temptations) that are a solicitation to evil, but they do not come from God. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin" (James 1:13-15).

The motive of God's various testing is benevolent, for our growth; the motive of Satan's temptations is malevolent, for our defeat.

Now we must examine Hebrews 4:15 again. It states that the Lord Jesus "was in all points tempted like as we are, yet without sin." The final phrase, "yet without sin," is a mistranslation, and should be, "apart from sin." (See marginal reading of the *New Scofield Reference Bible*.)

In all points the Lord Jesus experienced our trials, but not our temptations to evil--He was apart from all that is sinful. It was not possible for Him to be tempted to sin, because there was nothing in Him to respond to such.

As to inner temptation, there was none. The perfect Son of Man had no lust with which to conceive and bring forth sin. He knew no sin. He was tested in all things, apart from sin, i.e., none of His trials and testings were related to sin.

Even so, while the Lord Jesus is totally apart from sin, and has nothing in His nature that would or could respond to sin, He fully and experientially understands our sinfulness and temptations, as we shall see. He even tasted death for every man (Heb. 2:9).

Does the believer desire the perfectly sinless Lord Jesus to sympathize with his indwelling sin? Does the growing one have sympathy with his own sinfulness? Indwelling sin is to be judged, and reckoned to be in the place of condemnation, never to be sympathized with.

It must be remembered that long before there ever was a Christian, the Lord Jesus knew, and loved, and cared. He "made himself of no reputation (divested himself of his visible glory), and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:7,8).

INNOCENCE VS. HOLINESS -- Once more Richard De Haan falls short of the facts. He maintains, *"If the Lord Jesus could not have sinned, He would not have been an exact counterpart of the first Adam. This would have disqualified Him from filling the role of the Last Adam."*

It was not necessary for the Lord Jesus to be an exact counterpart of the first Adam; rather, it was necessary for Him to be infinitely more. "And so it is written, The first man, Adam, was made a living soul; the last Adam a life-giving spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven" (1 Cor. 15:45,47). No comparison.

The first Adam, before the fall, was innocent; the Last Adam was eternally holy. No comparison here, either. There is a vast difference between innocence and holiness. Innocence is naive, vulnerable, dependent. In essence it is pure. Until tested, it is indifferent concerning good and evil; it can go either way--choice.

Holiness, on the other hand, knows both good and evil. But it hates the evil, and loves the good--there is no possibility of making a choice between the two.

Created innocent and sinless, all that was required of the first Adam was to obediently rest in that condition, and to abide fully dependent upon God. There was no choice required. A choice could only be for evil.

When Adam chose to disobey, to move out of the realm of obedience and dependence, he thereby became sinful. He acquired the knowledge of good and evil--but he became and loved the evil, while losing and hating the good.

Not so the Last Adam, the Holy One of God. In His incarnation the perfect Son of God was joined to perfect humanity to become the God-man, and that in eternal, hypostatic union. He, in both His natures, loves the good, and hates the evil. There is no indifference, no neutrality.

Obviously God was speaking to the Lord Jesus concerning His humanity when He declared, "Thou hast loved righteousness, and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9).

IMPECCABLE NATURE -- The Lord Jesus was the Lamb of God, "a lamb without blemish and without spot, who verily was foreordained before the foundation of the world." "And ye know that he was manifested to take away our sins, and in him is no sin" (1 Peter 1:19, 20; 1 John 3:5).

As James tells us, there must be a nature capable of sinning in order for one to bring forth sins (James 1:14,15). But there is no sinful element in His nature; and it is a matter of nature, not performance. If the outworking is to be sinless, the nature must be incapable of sinning. "For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches" (Rom. 11:16).

The Lord Jesus did not come to resist temptation. Successfully resisting sin, or even having victory over sin, does not constitute one perfect and holy.

He came as the perfect Lamb of God to be sacrificed in payment for our sins, and to condemn their source, sin itself. He is "Jesus Christ our Lord, who was made 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" (Rom. 1:3,4).

When we were born again, we received a new, divine nature (2 Peter 1:4). It is the very divine-human nature of the Lord Jesus Christ--our life. And what is the characteristic of that new life within us? "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God" (1 John 3:9).

The nature that we have in the Lord Jesus cannot sin; hence He as man could not have

sinned--and certainly as God He could not sin. Therefore it is impossible for our Lord, the God-man, to sin. He is impeccable!

LIMITATIONS? -- Richard De Haan goes so far as to question the Lord Jesus' perfect humanity.

Our Lord's mental limitations were also evidence of His humanity. As a child, He learned through study and observation. Even as a man, He did not possess all knowledge.

This is because when He became a human being, He set aside the outward glory of His deity and the independent exercise of His infinite knowledge and power as God (see Philippians 2:5-11). This is the reason that He didn't even know the day or hour of His return (see Matthew 24:36).

This isolated incident is not a matter of ignorance, but rather of submission and obedience. As the God-man, He came into the world explicitly to do the will of His Father. He was the Servant, and if it was His Father's will not to reveal to Him the hour of His return, that was perfectly acceptable to Him, and it was in no way a reflection upon His mental powers.

As for His setting aside His divine prerogatives, He did so mainly in the realm of carrying out our redemption. Otherwise, in His daily life His divine knowledge and powers were often in evidence.

His mental powers were in no way limited. Even as a perfect man in dependence upon the Holy Spirit. "He knew all men, and needed not that any should testify of man; for he knew what was in man" (John 2:24,25).

Moreover, "Jesus knew from the beginning who they were that believed not, and who should betray him" (John 6:64). He said to His disciples, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified" (Matt. 26:2).

Although the disciples could have been wrong, or prejudiced, the Lord Jesus accepted their testimony when they declared, "Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God" (John 16:30).

Our Lord performed many types of healing miracles. He also stilled the storm, multiplied the loaves and fishes, and walked on the water. He raised the dead, including Jairus' daughter, the widow's Son, and Lazarus.

If brother De Haan insists that He did these things as God, it must be remembered that the Seventy and the Twelve performed many miracles, including the raising of the dead (Matt. 10:8).

WILDERNESS HUNGER -- Mr. De Haan lays great stress on the possibility of the Lord Jesus' sinning during His encounter with Satan in the wilderness. Speaking of His hunger from fasting he states, *"How difficult it must have been for Christ to refrain from giving in to the devil's prompting! Every cell in Jesus' body must have been crying for nourishment. Yes, the physical appeal of Jesus' first temptation was very strong indeed."*

Satan sought to tempt our Lord to do evil, but He cannot be tempted to sin. There is nothing in Him, either as God or as Man, to respond to temptation. Actually, it was the devil who was tested; he was again shown the impeccability, the perfection of the Man, Christ Jesus.

Although the Lord Jesus, even as Son of Man, had infinite advantage over Satan, He did not exercise it. In utter weakness, He met the Enemy. "When he had fasted forty days and forty nights, he was afterward hungry" (Matt. 4:2).

Naturally, Satan attempted to take full advantage of our Lord's physical condition. "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread" (Matt. 4:3).

Even if the Lord Jesus had been literally dying of hunger, He could not have been tempted to eat at Satan's suggestion and taunt. That would have been sin against God's will for Him at that moment. He came into the world to do His Father's will--that had been settled back in eternity. Besides, He knew that the angels were waiting to minister to Him in the Father's time.

THE PINNACLE -- Each of Satan's so-called temptations became more desperate and foolish. Our Lord as Man was ever in the hands of His Father; He was ever filled with and walking in the Spirit, and He had angels ever ready to minister to Him.

To think that the evil one would use the written Word to tempt the Living Word! Trying to tempt the Son of God with His own Word. Now what kind of temptation was that for the Lord Jesus? It was an insult. Young Wormwood could have done better than that!

WILDERNESS MOUNTAIN -- The pride-soaked tempter, unable to see his own failure, tried again and of course went down in even greater defeat. The temporary god of this fallen world offered his purloined and polluted goods to the King--at the price that the Son of Man, the true owner, worshipping him!

Even if He could have been tempted, that tainted offer could never tempt the One who came with the express purpose of defeating the fallen god, redeeming the fallen world, and turning it back to His Father all glorious and eternally free.

It was evident who was in charge all along, when the Lord Jesus finally said, "Be gone, Satan." And of course he slunk away--"Then the devil leaveth him" (Matt. 4:10,11).

WHO TESTED WHOM? -- We can get the true biblical perspective and understanding

of Satan's encounter with the Lord Jesus in the wilderness, if we first look at the enemy's previous attack upon Job.

It was God who instigated and governed the trial and sufferings of Job, not Satan. God challenged him. "And the Lord said unto Satan, Hast thou considered my servant, Job, that there is none like him in the earth, a perfect and an upright man, one who feareth God, and shunneth evil?" (Job. 1:8).

Since God cannot tempt anyone to evil, it is evident that the trial was a process for Job's spiritual development. Satan, who always tempts to evil, was placed under God's permissive will and sovereign control as he sought to get Job to forsake God.

Satan is ever doomed to do his worst, only to bring about God's best. He is but a slave to the sovereign God. In struggling to tear Job away from God, he only succeeded in establishing him closer to the Father. Down through the ages, Satan's defeat and Job's triumph have brought untold comfort and spiritual understanding to the Lord's own.

Let's see again just who was in charge of the wilderness encounter, who was tested, and by whom. According to the testimony of the Word, God again took the initiative, not Satan. "Then was Jesus led up by the Spirit into the wilderness to be tested by the devil" (Matt. 4:1).

Defeat, nothing but defeat for the fallen god of this world. And because of his Calvary rout, even the weakest of Christians can resist him on the basis of that finished work of the Cross--from which the adversary flees in terror and hatred.

Do you visualize the Son of Man driven into the howling desert, starving and fainting under the harassing temptations of the mighty god of this world? Of course not! Just who was in charge there? "The prince of this world cometh, and hath nothing in me" (John 14:30).

As Son of Man, who doubts or questions Him? Himself? His Father? The Holy Spirit? You? No, just the eternal loser. Satan's questions were being answered in no uncertain terms--the terms of the Living and the written Word of God.

As L. S. Chafer once said, "The Lord Jesus was not tested with a view to ascertain whether He would fall, but rather to prove to those of doubtful mind that He could not fall."

THE CROSS -- The Lord Jesus' triumph over Satan culminated at the Cross. By entering into death and rising again, He judicially destroyed Satan and his hierarchy. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

At the same time He wrested the usurper's kingdom from him. "Having spoiled

principalities and powers, he made a show of them openly, triumphing over them in it" (the Cross) (Col. 2:15). "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

By the work of the Cross our Father has not only freed us from the penalty and the power of sin, but He "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13).

Yes, our Lord Jesus has been tested like as we are, apart from sin. "Wherefore, in all things it behooved him to be made like his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted (tested), he is able to help them that are tempted (tested)" (Heb. 2: 17,18).

"MADE TO BE SIN" -- It is now that the issue must be conclusively joined concerning Mr. De Haan's erroneous theories. His contention is that unless it had been possible for the Lord Jesus to sin, His temptations would have been meaningless and He could not understand and be of help to us as tempted ones.

Supposing this proposition to be valid, it is still inadequate. Even if the Lord Jesus had been able to respond to temptation and commit sin, He did not do so. Hence how could He really relate to those of us who, being tempted, often commit sin--to say nothing of sinning apart from temptation?

The dilemma for some is, How can the One who did no sin relate to those of His own who to one degree or another sin daily in thought, word, and deed?

The scriptural explanation is simple. By His incarnation the Lord Jesus "was made in the likeness of men," "in the likeness of sinful flesh" (Phil. 2:7; Rom. 8:3). From His birth to the Cross, He in no way identified Himself with our fallen human nature. In His perfect divine-human nature, He abode alone.

And yet we have just quoted the Scripture which states that "in all things it behooved him to be made like his brethren...to make reconciliation for the sins of the people" (Heb. 2:17).

Now we have to face up to the facts of the Word in this issue. "Verily, verily I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24).

Here we have the key to Mr. De Haan's peccable problem. "If it die, it bringeth forth much fruit." It was upon the Cross of death, and not until then, that the Lord Jesus Christ identified Himself with our sins, our sinful nature, and the principle of sin itself.

First, as to our sins. "Who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2:24). In this way He paid in

full the penalty of our sins, and justified us before God. "Being now justified by his blood" (Rom. 5:9).

While He forgave our sins by paying their penalty, He condemned that which produced those sins: our old man and the principle of sin itself. "Knowing this, that our old man was crucified with him, that the body of sin might be destroyed." "God sending his own Son, in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Rom. 6:6; 8:3).

The Father and the Son carried it out at Calvary for you, and for me. "For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him" (2 Cor. 5:21).

Not only so, but our being identified with that spotless offering, we become one with Him in His resurrection from that death, being made the righteousness of God in Him. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection....Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord" (Rom. 6:5,11).

Does our High Priest understand our infirmities, our trials, and our testings? Perfectly. He "was in all points tested like as we are" (Heb. 4:15).

Does He actually know the depth of our sins? Completely. "His own self bore our sins in his own body on the tree" (1 Peter 2:24).

Does He realize the nature of sin that we have within us? Exactly. On the Cross of Calvary He was made "to be sin for us" (2 Cor. 5:21).

Richard De Haan, faithful and effective servant of the Lord, made the mistake of substituting subjective reasoning for the objective truth of the Word.

But the Lord in His mercy has already used our brother's error for vast good. No sooner had these messages professing the peccability of our Lord gone forth, when pastors across the country stood up and explained to His people, from the objective Word of God, the absolute impeccability of our Lord Jesus Christ.

And, as a result, may our dear brother De Haan ere long do the same!