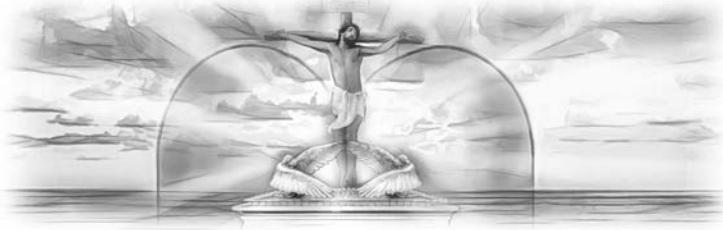


# The Foundation of God's Government



## SABBATH AFTERNOON

**Read for This Week's Study:** *Rev. 14:6–12; Eccles. 12:13, 14; Prov. 28:9; Dan. 7:25.*

**Memory Text:** “And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ” (*Revelation 12:17, NKJV*).

Through intensive Bible study, Adventists came to understand the significance of the law in the Most Holy Place of the heavenly sanctuary. Looking into the heart of God's law, they also discovered the significance of the Sabbath, the fourth commandment. In fact, this commandment more than any other clearly identifies God as our Creator, the foundation of all true worship—a theme that will be especially relevant in the final days of earth's history (*see Rev. 14:6–12*).

Satan's aim from the beginning has been to thwart the worship of God through undermining the law of God. He knows that to offend “in one point” means to be “guilty of all” (*James 2:10*); so, he encourages people to transgress God's law. Satan hates the Sabbath because it reminds people of the Creator and how He is to be worshiped. But it also is enshrined in God's law in the Most Holy Place of the heavenly sanctuary. Because the law is what defines sin, as long as people seek to be faithful to God, then His law must continue to be valid, including the Sabbath commandment.

The aim of this lesson is to show the link between the sanctuary, God's law, the Sabbath, and the coming crisis over the mark of the beast. We also will explore the relevance of the Sabbath to an end-time generation.

\* Study this week's lesson, based on chapters 25–27 of *The Great Controversy*, to prepare for Sabbath, June 1.

## The Sanctuary and the Law

**Read** Revelation 11:19, Exodus 25:16, Exodus 31:18, and Revelation 12:17. What do these verses indicate was in the ark of the covenant in the Most Holy Place of the sanctuary?

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The Day of Atonement was a day of judgment. All of Israel was commanded to take part in this event by repentance, soul searching, and refraining from all work (*see Lev. 23:29–31*). On this day alone the high priest would enter the Most Holy Place to make atonement for sin. There, in the innermost apartment of the sanctuary, was the ark of the covenant. Within the ark was God’s Ten Commandment law, written on tables of stone. The golden cover of the ark was called the mercy seat, where blood was sprinkled to cleanse the sanctuary from sin. God’s presence was manifest in Shekinah glory above the mercy seat. Every sacrifice offered revealed God’s mercy toward sinful human beings, but the Day of Atonement shows that sin is remembered until the day of judgment (*Heb. 10:3*) and that it could really be removed only through faith in the blood of Christ to cleanse from sin (*1 Pet. 1:18, 19*). There, in the presence of God, mercy and justice beautifully combine.

Looking into the heavenly sanctuary, the apostle John saw “the temple of God . . . opened” and the “ark of His covenant” revealed (*Rev. 11:19, NKJV*). *The Great Controversy* adds this comment: “Within the holy of holies, in the sanctuary in heaven, the divine law is sacredly enshrined—the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger on the tables of stone. The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript. Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging character of the divine law.”—Ellen G. White, *The Great Controversy*, p. 434.

As the early Adventist believers studied the Bible’s teaching on the sanctuary, they realized the significance of the law of God and the Sabbath in the heart of God’s law. They reasoned that if the law of God was pictured in the ark of the covenant in the heavenly sanctuary, it certainly could not have been done away with at the cross.

**Think about the Sabbath, which, at 1,000 miles an hour, comes to us every week without exception. What should that tell us about the importance of the doctrine of Creation? What other doctrine has such a powerful, and reoccurring, reminder?**

## The Immutability of God's Law

**Read** Matthew 5:17, 18; Psalm 111:7, 8; Ecclesiastes 12:13, 14; 1 John 5:3; and Proverbs 28:9. What do these Bible passages teach regarding the Christian's relationship to the law?

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Seventh-day Adventists follow in the footsteps of the Protestant Reformers who upheld the sanctity of God's law. Note this powerful affirmation of John Wesley: "The ritual or ceremonial law delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve and utterly abolish. . . . But the moral law, contained in the Ten Commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' . . . Every part of this law must remain in force, upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."—"Upon Our Lord's Sermon on the Mount," Discourse V, John Wesley's *Sermons: An Anthology* (Nashville, TN: Abington Press, 1991), pp. 208, 209.

**Compare** Exodus 34:5–7 with Romans 7:11, 12; Psalm 19:7–11; Psalm 89:14; and Psalm 119:142, 172. What do these verses tell us about the relationship between God's law and God's character?

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Since the law of God is a transcript of His character, the foundation of His throne, and the moral basis for humanity, Satan hates it. "None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary."—Ellen G. White, *The Great Controversy*, p. 435.

**What are the reasons people often give to argue that we no longer are obligated to keep the Ten Commandments? What do you think is really behind it?**

## The Sabbath and the Law

**Read** Revelation 14:6, 7; Revelation 4:11; Genesis 2:1–3; and Exodus 20:8–11. What is the relationship between Creation, the Sabbath, and the law of God?

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Creation speaks of our value in God's sight. We are not alone in the universe—some speck of cosmic dust—nor are we a genetic accident. In other words, the common scientific scenario of life's origins, which has been picked up by the news media and popular culture, presents a view of our origins that is in every way incompatible with the biblical account.

We are here because Jesus created us. And He is worthy of our worship not only because He created us but also because He redeemed us. Creation and Redemption are at the heart of all true worship. Therefore, the Sabbath is vital to understanding the plan of salvation. The Sabbath speaks of a Creator's care and a Redeemer's love.

At the conclusion of Creation week, God rested in the beauty and majesty of the world He had made. He also rested as an example to us. The Sabbath is a weekly pause to praise the One who made us. As we worship on the Sabbath, we open our hearts to receive the special blessing He placed in that day only, and in no other day.

The Sabbath points us to a Creator who loved us too much to abandon us when we drifted from His purpose for us. The Sabbath is an eternal symbol of our rest in Him. It is a special sign of loyalty to the Creator (*Ezek. 20:12, 20*). It is a symbol of rest, not of works; of grace, not of legalism; of assurance, not of condemnation; of depending upon God for salvation, not on ourselves. True Sabbath rest is the rest of grace in the loving arms of the One who created us, the One who redeemed us, and the One who is coming again for us.

The message of Revelation 14, God's end-time message for the world, calls people to rest in His love and care each Sabbath. It calls us to remember the One who created us and give Him glory. Keeping the Sabbath also is a connecting link between the perfection of Eden and the glory of the new heavens and the new earth to come. It reminds us that one day the splendors of Eden will be restored.

**Most Seventh-day Adventists have faced the charge of being legalistic, and that charge is usually connected with our keeping the Sabbath. Discuss the Sabbath as a symbol of Redemption and righteousness by faith. Why would obeying God's command to rest lead people to think we are trying to work our way to heaven?**

## The Mark of the Beast

**Read** Revelation 12:12, 17 and Revelation 13:7. How do these texts reveal Satan’s wrath? Why is the devil so angry with God’s end-time people?

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Revelation 12 outlines the cosmic conflict between Christ and Satan down through the ages. It climaxes with Satan’s final attack on the people of God. Revelation 13 introduces the dragon’s two allies, the beast from the sea and the beast from the land. These two powers join him in making war on God’s people.

**Read** Revelation 13:4, 8, 12, 15 and Revelation 14:7, 9–11. (See also Rev. 15:4, Rev. 16:2, Rev. 19:20, Rev. 20:4, Rev. 22:9.) What one key theme appears in all of these verses?

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Note the contrast. Either people worship the Creator or they worship something else. The Creator is worthy of worship (Rev. 5:9). The controversy between Christ and Satan began in heaven over worship: “I will ascend above the heights of the clouds, I will be like the Most High” (Isa. 14:14, NKJV). Satan wanted the worship belonging only to the Creator. According to Revelation 13, he succeeds through the activity of the land beast (Rev. 13:4).

A comparison with Daniel 7 shows that this land beast is the same as the little horn that “seeks to change times and laws” and exercises authority for 1,260 prophetic “days,” that is, for 1,260 years (Dan. 7:25; compare Rev. 13:5; see lesson 6). The only part of God’s law, the Ten Commandments, dealing with time is the fourth commandment. This church has attempted to change the day of worship from Saturday, the seventh day, to Sunday, the first day of the week.

For an earthly power to seek to change the day of worship, the seventh-day Sabbath, which God Himself gave as a sign of His authority (Exod. 31:13; Ezek. 20:12, 20), is an attempt to usurp divine authority at the most basic level possible. On this point, then, is the focus of the final conflict over true and false worship.

For this reason, Revelation identifies the people who are faithful to God as those “who keep the commandments of God” (Rev. 12:17, Rev. 14:12). This includes the seventh-day Sabbath, not Sunday. Those who refuse the final call of the three angels to worship God on His holy day (Isa. 58:13) and who worship the beast on his counterfeit sabbath, Sunday, will receive the mark of the beast (see lesson 11).

## The Three Angels' Messages

In Revelation 14:7, the first angel cries with a loud voice, “ ‘Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water’ ” (*NKJV*). Heaven’s appeal is for us to give our supreme allegiance and heartfelt worship to the Creator in light of impending judgment.

The second angel declares, “ ‘Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication’ ” (*Rev. 14:8, NKJV*). Babylon represents a fallen apostate religious system that has rejected the message of the first angel in favor of a false system of worship. That’s why Revelation 14:9–11 warns against worshipping “the beast and his image.” Two opposing choices are presented here—worship of the Creator or worship of the beast. Every person on planet Earth will make their final, irrevocable decision over who has their total allegiance—Jesus or Satan.

**Read Revelation 14:12. What are the two identifying characteristics of those who refuse to worship the beast? Why are both vitally important?**

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God will have an end-time people who are loyal to Him in the face of the greatest opposition and fiercest persecution in the history of the world. Through the gift of Christ’s righteousness, they will live grace-filled, obedient lives. Worshiping the Creator stands in direct opposition to worshipping the beast and is expressed in keeping the commandments of God. This final conflict over allegiance to Christ or allegiance to the beast power centers in worship, and at the heart of this great controversy between good and evil is the Sabbath.

These committed followers of the Savior will not only have faith “in” Jesus but will also have the faith “of” Jesus. The faith of Jesus is a faith so deep, so trusting, so committed, that all the demons in hell and all the trials on earth cannot shake it. It is a faith that trusts when it cannot see, believes when it cannot reason why, and hopes when it cannot understand. This “faith of Jesus” is itself a gift we receive by faith. It will carry us through the crisis ahead. When the final crisis breaks and we face an economic boycott, persecution, imprisonment, and death itself, the faith of Jesus will carry us through earth’s final hours until Jesus returns.

**How is God preparing your faith today for what is coming in the future?**

**Further Thought:** “In the absence of Bible testimony in their favor, many with unwearying persistence urged—forgetting how the same reasoning had been employed against Christ and His apostles: ‘Why do not our great men understand this Sabbath question? But few believe as you do. It cannot be that you are right and that all the men of learning in the world are wrong.’

“To refute such arguments it was needful only to cite the teachings of the Scriptures and the history of the Lord’s dealings with His people in all ages.”—Ellen G. White, *The Great Controversy*, p. 455

“Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—‘the mark of the beast.’ And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive ‘the mark of the beast.’ ”—*The Great Controversy*, p. 449.

### Discussion Questions:

- 1 The world is changing so quickly, so dramatically. Why must we always be vigilant so that last-day events don’t catch us unprepared?
- 2 How does an understanding of the judgment and the law of God harmonize with the fact that we are saved by grace alone?
- 3 What are ways you can witness to those who don’t grasp the significance of the true Sabbath and sincerely keep Sunday, the first day of the week?
- 4 What dangers lie in the union of church and state powers? How as Christians are we to relate to the government?

## Running From Church: Part 2

By ANDREW MCCHESENEY

After two young refugees gave their hearts to Jesus in a European city, they began to plead with their mother to consider Jesus.

“Mother, don’t you want to be saved?” asked 20-year-old Rosen.

His mother, Aneliya, erupted like a volcano. “I will never leave my religion!” she yelled, pounding on a table. “I’ll keep my religion until I die!”

Her 22-year-old son, Sergei, spoke about how Jesus was crucified for people’s sins and resurrected on the third day.

“It’s impossible that He was resurrected,” Aneliya said.

“If you believe in Jesus, and die, you also will be resurrected,” Sergei said.

One day, he read John 3:36 to his mother: “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him” (*NKJV*). “We die,” he said to his mother, “but when Jesus returns, we will be raised from the graves.”

“My son, how will we be raised from the graves?” she asked.

“We will live again,” he said.

It was a big question for Aneliya. It was the biggest question on her mind. How was it possible to be resurrected and live forever?

As she listened to her sons, Bible verses that had once confused her began to make sense. She began to understand what Paul, the man who had first invited the family to church, had read to them from the Bible and what she had heard about Jesus during her first church visit. Joy filled her heart. Aneliya later understood that the Holy Spirit had entered her heart. Soon Aneliya acknowledged Jesus as her Savior. When she did that, a desire filled her to spend time with Him and to attend worship services at church.

Then her 15-year-old daughter was baptized. Aneliya had skipped the baptisms of her two sons, but she went to her daughter’s baptism. She congratulated her afterward. “Mother, your turn is next,” her daughter said.

Sergei gave Bible studies to his mother, and she also studied the Bible on her own. A thirst grew in her heart to live for Christ. Then the day came, when she was 47, that she gave her heart to Jesus in baptism. “It was with great joy,” she said in an interview. “I cannot describe my joy. It was the first time in forty-seven years that I had such joy. I believed and accepted Jesus Christ.”

Today, Aneliya is 48 and a missionary to her people. Her husband has accepted the Bible, and even his parents back in their native country are keeping the Sabbath. Aneliya also gives Bible studies to her community.

“Once I had wanted to run away from church, but now a desire has filled me to run to church,” she said. “The Holy Spirit brought me to God.”

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## ***Part I: Overview***

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**Key Text:** *Revelation 12:17*

**Study Focus:** *Eccles. 12:13, 14; Prov. 28:9; Dan. 7:25; Isa. 51:7, 8; Rev. 13:15–17; Rev. 12:17; Rev. 14:6–12.*

**Introduction:** The biblical themes of the great controversy and of the heavenly sanctuary are inseparably interwoven with the theme of God’s law and of His Sabbath, which is included in His law. In fact, the great controversy started with Lucifer’s erroneous accusations against God’s character, His law, and the principles of His government. The rebel angel proposed that we are autonomous beings, fully capable of defining the meaning of life on our own terms and shaping our relationships and society in the way we want. Ultimately, this blasphemous proposition constitutes the clear desire to exclude God from our lives, from our relationships, and even from the universe. For this reason, our insistence upon the validity of the law of God is not a matter of legalism or salvation by works but inasmuch as God’s law is the expression of His character, the law stands at the core of the great controversy itself.

Defending God’s law is defending God’s character and His status as Creator and rightful King of the universe, enthroned in His heavenly sanctuary. Upholding God’s law means that we understand that God is the only source of moral standards and of the meaning of life. Abandoning God and His principles of life will lead to chaos and to eternal death. For this reason, Seventh-day Adventists proclaim the following Bible truths:

- the immutability of God’s law,
- the Sabbath as the sign of God’s Creatorship and Kingship,
- the heavenly sanctuary as the seat of God’s government and of salvation in the universe, and
- the Adventist movement as the remnant church, called to proclaim God’s last invitation to humanity to return to His kingdom.

The centerpiece of the mission of the Seventh-day Adventist Church is the three angels’ messages of Revelation 14. These messages indicate that the great controversy is a choice between two diametrically opposed principles: the devil’s, which leads to perdition; and God’s, which leads to life.

**Lesson Themes:** This week’s study emphasizes four major themes:

1. The law of God, which includes the Sabbath, is eternal and immutable because it represents God’s being, character, status as Creator and King of the universe, and His principles for life and relationships.
2. The heavenly sanctuary is the seat of God’s government and of His salvation.

3. The great controversy started because of Lucifer's impulses to usurp God's status and authority.
4. Toward the end of the great controversy on earth, God called forth, and established, His remnant church. God commissioned this remnant church to proclaim His final call of mercy to members of humanity, inviting them to embrace Him as their Creator, Savior, and Lord, who is the only Source and way of life.

## ***Part II: Commentary***

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### **Christianity and the Law of God**

Many Christians have mixed feelings regarding God's law. On the one hand, they all agree, to various degrees, that God's law is good and necessary. Even Martin Luther, who many Protestants think had a negative view of the law, dedicated a significant portion of his *Large Catechism* to comment on the importance of God's law for the life of the Christian. In the preface to the *Large Catechism*, Luther confessed that, whenever possible, he recited the Ten Commandments, along with the Lord's Prayer, the Creed, and the Psalm.

On the other hand, throughout history, Christians have found reasons and ways not only to diminish the importance of the law of God but also to change it. During the early and medieval times, theologians found it relatively easy to change the Sabbath. Why? As with the case of the sanctuary, the integration of the dualism and worldview of Greek philosophy made possible the dismissal of the Sabbath. If, according to Greek philosophy, the heavenly sphere is spaceless, the existence of a literal sanctuary that occupied space in heaven was meaningless. Jesus' ascension into heaven in a literal, space-filling, material human body was also unacceptable to Greek philosophy.

Likewise, if the heavenly sphere is timeless, a literal Sabbath, as holy time, was irrelevant to God and to religion. However, the Sabbath is too obvious a theme in the Bible to be simply brushed aside. For this reason, many early and medieval Christians applied to the Bible the allegorical-interpretative method, the only method that allowed them to reconcile the Greek and the biblical worldviews. According to this method, the most important meaning of a biblical teaching was not the literal but a spiritual, transcendent, timeless meaning. They concluded, therefore, that Christians did not need to celebrate a literal Sabbath. Instead, they could replace it with a spiritual meaning, such as an abstract, eternal rest in God. Little wonder, then, that Christians did not give special attention to the law of God in medieval times.

The Protestant Reformers would change this trend by returning to a grammatical, or literal, reading of the Bible. For this reason, the Reformers gave the Ten Commandments a prominent role in the Christian life and even a place in the catechisms. However, even in these documents, the law of God was perceived as partially authoritative. For instance, just several paragraphs after highlighting the importance of the Ten Commandments for the life of the Christian, Luther makes a comment regarding the Sabbath commandment. Luther's *Large Catechism* concludes that the Sabbath is an Old Testament ordinance and does not concern the Christians, who were freed from it by Christ. Despite the reformation in theology he was proposing, Luther could not break entirely free from the gravitational pull of Greek philosophical presuppositions and the traditional Christian way of thinking.

In contemporary times, dispensationalism has found yet another excuse for, or way of, diminishing the importance of God's law for Christians. The foundational teaching of dispensationalism is that the history of salvation is divided into several dispensations or periods of time. However, this segmentation is not a simple periodization or division of the history of salvation. Rather, in each of these dispensations, God establishes a distinct covenant with a particular group of people, giving them a unique revelation and a different responsibility from the ones who covenanted with God before. One of the dispensations, the law, covering the period from Sinai to the death of Jesus, is characterized by the covenant and the law revealed at Sinai. Dispensationalists think that the law was revealed or "added" only to Israel and not to other people before Sinai or after Christ. For this reason, the law of God and the Sabbath are not relevant to Christians.

All these ways of diminishing or dismissing the law of God will eventually lead to the establishment of the mark of the beast, a replacement of God's law with human or demonic laws, even within the framework of Christianity. Thus, the Sabbath will be replaced with a counterfeit Sabbath. The mark of the beast precisely represents the initial intention and objective of Satan in the great controversy: to reject God's authority and His law, and to replace them with the devil's own authority and law. Seventh-day Adventists believe that they are tasked by God to proclaim the three angels' messages, which call people to return to God's kingdom; to accept and uphold His law; to reject the mark of Satan and the authority of his beast powers; and to join God's end-time remnant people, who await Christ's soon return (*Rev. 14:6-12*). For this reason, Seventh-day Adventists have included an entire fundamental belief on the law of God:

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They

express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, and its fruit is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is evidence of our love for the Lord and our concern for our fellow human beings. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness.—Fundamental Belief 19, “The Law of God,” <https://www.adventist.org/the-law-of-god>.

This fundamental belief highlights at least two essential aspects of God's law. First, the law of God is the reflection of God's character and of the principles of His kingdom (*see Ps. 89:14*). As such, the law is located at the very heart of the heavenly sanctuary, in the ark of the covenant in the Most Holy Place (*Rev. 11:19*). For this reason, the law of God is eternal and applicable to all people at all times. Because God, His nature, and His character do not change, His law has never changed; Jesus Christ Himself declared that He did not come to change the law but to fulfill it (*Matt. 5:17–19*); and He never gave any authority to anyone among His people, in any period of history, to diminish or change His law, in whole or in part!

Second, the law of God is the reflection of God's nature of love and righteousness, which are reflected in the principles of His kingdom. According to Paul, “love is the fulfillment of the law” (*Rom. 13:10, NKJV*). For this reason, the law cannot be placed in opposition to the gospel or to salvation. The law is not, was not, nor ever will be the enemy. Our enemies are sin and the devil. The law of God is “holy, and the commandment is holy and righteous and good” (*Rom. 7:12, NASB*). Salvation is by God's grace and is accepted by, and appropriated through, faith. However, salvation is the work of the Holy Spirit, who aims to restore us to our original status as the children of God, who perfectly reflect His love and righteousness.

### ***Part III: Life Application***

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- 1. If you are in a non-Christian country, how does your local religion understand the concept of law, in general, and of divine law, in particular? How could you explain the law of God to your friends in the context of your local culture? If you live in a Christian country,**

**how do the Christians in your country relate to God's law? How can you share with them the Adventist message of God's law?**

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- 2. In most Christian countries today, we could debate about Sunday versus Saturday as God's current holy day. But what if you live in a non-Christian country? How could you explain to your friends the truth about the Sabbath and the great controversy? How also might you explain about the mark of the beast in your non-Christian context?**

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- 3. Compare the ceremonial with the moral law. What is similar, and what is different about them? What does each of these laws reveal about God? How do each of these laws relate to Jesus Christ?**

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