

The Chameleon, the Blood of Christ, and the Shoes

The text of the funeral service for Daniel Ruga, Sr. by Roy A. Huebner, January 22, 1994

I am a friend of Dan's, a close friend of Dan's, and he and I understood each other. We had great sympathy of mind. And I knew him, and he would not want me to waste one word of eulogy on him this afternoon, I know that for a fact. I remember once I spoke at the wedding of one of his sons who is here this afternoon. and he asked me to give a word to those who knew not the Lord Jesus as their Saviour and he said "Roy, don't hold anything back." And he would have said that to me this afternoon too and I want to say three things . . . I want to read a couple of scriptures from the Word of God, there is a scripture I want to refer to as the first of three points. The ancient people of Israel were commanded under the law not to eat the chameleon. Our brother Dan did not eat the chameleon. You say what does that mean? Well, you know that the chameleon shifts his colors according to the circumstances in which he finds himself. That's what the chameleon does; and we read in 1 Corinthians 10 about a number of things that happened to the ancient people of Israel and the apostle Paul told us that these things happened as types for us — that we are to learn from those things. So we have the authority from God's Word to look at those things and we all understand them more or less; but we all understand that the Israelite was told not to eat the chameleon. The chameleon has a moral counterpart. There is such a thing as morally eating the chameleon. I am not aware that I ever caught our brother Dan eating the chameleon. The chameleon, you know, shifts his colors according to the circumstances in which he finds himself and I hope we all understand what that means. I never saw him do it. Not only that, but he married a woman who does not eat the chameleon. She is a very close friend of mine too and we have great sympathy of mind, and I understand her. I'm sure that Dan never taught his sons or his daughters who are here to eat the chameleon. Now, whether they do or not, I don't know; but if they do, they never were taught to do it by their father. I am sure that their father not only by conduct taught them not to do it, but by precept; and he said to them not to eat the chameleon. I just say a word to those children of his here this afternoon: do you want your children to eat the chameleon? Then you go ahead and eat the chameleon. Now it's possible for a man who does not eat the chameleon to have his child eat the chameleon but not because he taught them to do it. He has grandchildren who are here this afternoon and if you parents don't want your child to be eating the chameleon, then you parents, by example and by precept, ought not to do it. I'm going to be candid with you because I would dishonor this man if I wasn't, because I know his mind and I would say to you who are here, we thank you for coming and showing respect for Dan. But it's possible that there may be a few that came here because they had the chameleon for breakfast. It's entirely possible. Now our brother Dan was trusting in the Lord Jesus and in His work on Calvary's cross for the forgiveness of his sins, and I want to read a few verses from the Word of God from John chapter 19, speaking of the Lord Jesus in his last moments before he died. "When he had therefore received the vinegar he said, it is finished, and he bowed his head and gave up his spirit. The Jews therefore because it was the preparation, that the bodies would not remain on the cross on the sabbath day, for that sabbath day was an high day, besought Pilate that their legs might be broken and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him, and when they came to Jesus and saw that he was dead already, they broke not his legs, but one of the soldiers with a spear pierced his side and forthwith came there out blood and water. And he that saw it bare record and his record is true and he knoweth that he saith true that ye might believe."

I don't believe in the eternity of matter. I don't believe that every 20 billion years the universe winds itself up and then goes down to a heat death (maximum entropy) and then somehow it recycles again, and it's been doing this for all eternity. Every 20 billion years it goes through this cycle; I don't believe it. It's a fairy tale. And I don't think that the counter argument "where did God come from?" is really so clever an argument at bottom after all.

We cannot do without the teaching of scripture regarding the Trinity. That's where love came from. Love has subsisted in the Trinity for ever and ever. That's where love came from. That's where a lot

of things came from. And there was One in the Godhead whose name was the Son and He came down here by virgin conception and virgin birth, and united to His holy being, united to His Godhead glory, humanity, perfect humanity and He walked down here for some 33 years; and every word, and every work, and every way of His was perfection; so He could say, "I always do those things that please the Father." When one of his disciples named Philip came to Him and said, "Show us the Father," He said to Him, "Philip, have you been so long a time with Me and you say show us the Father? He that hath seen Me hath seen the Father." And this blessed One had taken on humanity so that death as an atonement for sin could come in so that He might render a satisfaction for the outrage of sin against the majesty and nature of God — because that is what it is. And even eating the chameleon is a sin. If you had the chameleon today, or yesterday, or the day before that's a sin, S - I - N, sin in God's sight. The Lord Jesus never ate the chameleon. He never shifted His colors to take on the character of his environment or to please everybody; and it is right for a Christian to show that characteristic, as I say our brother Dan did. But this blessed One, was a vessel of perfection and went on to glory. He did a work on Calvary's cross and hung there for three hours. Darkness came over all the land; and in that darkness there suddenly came out a cry from Him. We read in another gospel, that He said, "My God, My God, why hast thou forsaken Me?" Why was it? It was because He was bearing sins, mine and Dan's. And the apostle Peter said, writing to Christians who have put their faith and trust in this blessed One, "He bore our sins in His own body on the tree," (referring to the cross). But, you say, it was only for three hours. Oh, but the glory of His person, God eternal the Son come down in manhood imparting all the blessedness, the glory, and the value of His divine person to that work and for three hours He bore the judgment of God against my sins and Dan's. How about yours? And then He cried, "Finished"; and He bowed His head. His head did not droop in death. He said in Chapter 10 "No man takes My life from Me; I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." He carried out that commandment and bowed His head in death; it was an act of His own will. "He offered Himself up unto God without spot, by the eternal Spirit", writes the apostle Paul. He yielded up His life in sacrifice, and do you know what the value of that death was? The value of that death was the value of those tremendous sufferings in those three hours. And what was the value of those sufferings in those three hours? It contained all the tremendous value of His own person as God eternal the Son come down here in holy manhood. And what value is it? Infinite! An infinite value is imparted to that work during the three hours on Calvary's cross and the value of that life in which He suffered atoningly for sin is imparted to that death. Then when He was dead already, and they were surprised, and wanted to break the legs to suffocate these other two, one on the right, and one on the left, they came and found that He was dead already; and that soldier, the last thing that God allowed men like this to do to Him, that spear, that thing of judgment, pierced His side and out came blood and water. Do you know what the value of that blood and water is? It has all the value of that death in it and that death had all the value of those three hours of awful suffering for my sins and Dan's sins, and of others who are here. It has all the value of His person, His glory, His majesty as God eternal the Son come here in holy manhood. And why came there out blood and water? Because if I tell my boy, "Don't go through that mud puddle," and he goes and does it, there are two things now about him. He's dirty and he's guilty. Isn't that right? Do you want a dirty boy jumping all over your living room furniture? No, you want to clean him up. There are two things you have to deal with — with a child like that. There is the dirt and there is the guilt — morally dirty — we can't stand before God in his holy presence. But blessed be God, He sent His Son down here to do a work of rendering up a satisfaction to God, so that He might be just when He justifies the sinner who comes to Him in repentance to claim for himself the blessed virtues of this person and the work of satisfaction which He has wrought. So God has shown us in a symbolic way as it were, here, a figurative way, by the water and the blood. The water has all the value of that death and of that atonement, and it bespeaks the ability, the efficacy of that work to cleanse us morally from the filth of sin. And the precious blood, which is spoken of more fully in the scriptures than the water, though it is spoken of elsewhere, that is for the removal of the guilt, for the expiation of the guilt of sin. And God can rest satisfied because His sentence against sin is executed on the beloved Son. So we read in the

scriptures, 'the Father sent the Son to be the Saviour'. So this is what God can do for us. That is what he did for me. That is what he did for Dan. And I commend to you Dan's Saviour.

There is one more thing I wish to say yet this afternoon. Referring to some scriptures in I Samuel chapter 18, which takes place just after David had killed Goliath, the champion of the Philistines. And these things in the Old Testament are pictures. David is a picture of David's greater son, the Lord Jesus, the great son of his; he typifies the Lord Jesus and he brought down the Philistine and ran upon him and cut his head off with the Philistine's sword. And through death itself, our blessed Saviour has annulled the power of death over those who have trusted in His precious blood.

Jonathan is the son of Saul, the first king of Israel, and he's the firstborn. He was the heir apparent for the throne of Saul, the eldest. It says here of Jonathan, "It came to pass when he had made an end of speaking, (that is David unto Saul), that the soul of Jonathan was knit to the soul of David and Jonathan loved him as his own soul. Now Jonathan and David made a covenant because he loved him as his own soul and Jonathan stripped himself of the robe that was upon him and gave it to David and his garments even to his sword and to his bow and to his girdle." This is the heir apparent of the throne of Saul and he gives the insignia of his rank, of his position, the robe, the princely robe. He took it off and he gave it to David. And later on he said, 'David you're going to come to the throne and I'll be next to you'. See, he understood it already, that this one who he saw do this thing (to Goliath) was going to be the next king of Israel, and not himself. So he stripped himself. Now that's a good thing to do. That's what we need to do when we come to the Lord Jesus — everything goes. And these things are lovely to see here, all these things, and Jonathan was a lovely character and his soul was knit to the soul of David. Jonathan's father, Saul, was what we call in scripture a man after the flesh. But Jonathan was a man of faith and he perceived in David something wonderful, (though Jonathan did not rise to the understanding and intelligence of Abigail). And he gave to David his garments and these other things . . . his garments . . . his warfare, and things like that; his sword, that which is used up close, his bow, that which is used at a distance, and his girdle, probably his belt that brought everything together at his waist, perhaps speaking very much of service. All was committed to David, and that's very lovely. It draws out our hearts to be more like Jonathan to give David his rightful place and that's what we want to do with the Lord Jesus. But you know, the time came and David had to go . . . David was cast out and Jonathan did not go with him; and yet he loved him and there's no question that he loved him. But there came a time when David was cast out and Jonathan didn't go with him. What was the matter? He didn't give David his shoes! And when David was cast out, in that respect, Jonathan did not walk with him. It isn't that he stopped loving him. When Jonathan died on mount Gilboa, David wept. They loved each other and we love the Lord Jesus, those who know Him as our Saviour. And our brother Dan loved the Lord Jesus. And do you know what? Dan gave the Lord his shoes. We may not all understand this. That's all right, God will give to each one of our hearts and our consciences just what he has for each one of us. No shoes; I want you to remember that. Here is a man with no shoes. When the Lord is cast out, we walk with the Lord; brother Dan did.

There are three things we wanted to say this afternoon about our brother Dan. He didn't eat the chameleon. He trusted in the blood of Christ. He is with Christ right now where he waits the resurrection. The apostle Paul spoke of departing to be with Christ which is far better. And our brother Dan didn't just give the robe and his garment and the sword, and the bow, and the belt. He gave the Lord Jesus his shoes. He followed the Lord Jesus outside the camp to walk with Him.