

THE FALSE VERSUS THE TRUE ADVENTISM

By

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CONTENTS

CONTENTS	I
NOTE TO THE READER.....	II
ABBREVIATIONS	II
THE IMPORTANCE OF RIGHTEOUSNESS BY FAITH.....	1
IT IS THE CENTRAL MESSAGE OF THE SEVENTH-DAY ADVENTIST CHURCH.....	1
SEVENTH-DAY ADVENTISTS ARE HEIRS OF THE REFORMATION.....	1
THE COUNCIL OF TRENT.....	1
REFORMATION VIEW OF JUSTIFICATION	2
JOHN WESLEY	2
<i>Methodist Sanctification a Whitewashed Garb.....</i>	3
THE WORK OF A LIFE TIME	3
SOME REASONS FOR CONFUSION	4
<i>A wrong view of sin.....</i>	4
<i>A wrong view of moral depravity.....</i>	4
<i>A wrong view of the human nature of Christ.....</i>	4
<i>A wrong view of salvation.....</i>	4
<i>A wrong view of the standard of perfection.....</i>	4
PERFECTIONISM NEVER BEEN A LANDMARK.....	5
1. DO WE LOSE PROPENSITIES TO SIN AT CONVERSION?	6
2. CAN WE HAVE A SINLESS MIND IN A SINFUL BODY?	7
3. DO WE HAVE TO ATTAIN A STATE OF SINLESS PERFECTION BEFORE PROBATION CLOSURES?	8
3. DO WE HAVE TO ATTAIN A STATE OF SINLESS PERFECTION BEFORE PROBATION CLOSURES? (CONT'D).....	9
5. CAN THE STANDARD OF PERFECTION (THE 10 COMMANDMENTS) BE LOWERED TO MEET MAN'S FALLEN CONDITION?	11
6 IS TOTAL OBEDIENCE POSSIBLE?	12
7. IS SIN ONLY WILFUL DEVIATIONS FROM THE KNOWN WILL OF GOD?	13
8. IS CHRIST'S LIFE NEVER A SUBSTITUTE FOR OURS OR IS CHRIST'S LIFE IMPUTED?.....	14
9. IS IMPARTED (SANCTIFICATION) OR IMPUTED (JUSTIFICATION) THE CRUCIAL FACTOR IN SALVATION?.....	15
10. DOES JUSTIFICATION MEAN 'TO MAKE' OR 'TO DECLARE' RIGHTEOUS?	16
11. DOES JUSTIFICATION DEPEND ON OR INCLUDE SANCTIFICATION?	17
12. DOES JUSTIFICATION FOLLOW OR PRECEDE THE NEW BIRTH?.....	18
13 IS SANCTIFICATION THE ROOT OR THE FRUIT OF SALVATION?.....	19
14. DID CHRIST ASSUME A SINGLE HUMAN NATURE?.....	20
15. CHRIST LIVED A SINLESS LIFE, CAN WE?	21
CONCLUSION	22

BIBLIOGRAPHY	23
SUPPLEMENT TO: "FALSE VERSUS TRUE ADVENTISM".....	25
<u>FALSE</u>	<u>TRUE</u>
LEGALISM - RIGHTEOUSNESS BY FAITH & WORKS	GOSPEL - SALVATION BY FAITH ALONE.....
25	25
Salvation By Works	Good Works, Even By The Indwelling Spirit, Are Not The Basis Of Our Acceptance With God.
MERITORIOUS GOOD WORKS THROUGH IMPARTED RIGHTEOUSNESS	ONLY THE IMPUTED RIGHTEOUSNESS OF CHRIST ACCEPTED BY FAITH ALONE, IS MERITORIOUS.
26	26
CHRIST LIVED A SINLESS LIFE IN SINFUL FLESH, SO CAN WE	SINLESS HUMANITY OF CHRIST, WE CAN NEVER EQUAL THE PATTERN
27	27
Jesus Inherited Sinful Flesh	Christ is the Second Adam
Jesus lived a sinless life in sinful flesh	Nothing in Him responded to sin
Our sinful nature is retained	Sin in us responds to temptation
Will be sinless, but will not Boast of it	Will not be Sinless and will be Honest about it
WRONG VIEW OF NATURE OF CHRIST, SALVATION, & STANDARD OF PERFECTION.....	TRUE VIEW OF NATURE OF CHRIST, SALVATION & STANDARD OF PERFECTION.....
29	29
Wrong View of Nature of Christ	True view of nature of Christ
Wrong View of Salvation	True View of Salvation
Wrong View of the Standard of Perfection	True View of the Standard of Perfection
CHART: DISTINCTION BETWEEN CHRIST AND MAN.....	31
CHART: FALSE VS TRUE VIEW OF SIN AND PERFECTION.....	32

Note to the Reader

In order to understand the issues raised by this paper it is essential to first read carefully the introduction commencing on page 2. This will give an overall view of the two views of the Gospel and show the contrast between them.

The main body of this paper, commencing on Page 9, consists of statements from four different sources arranged in parallel columns. The three columns to the left present one view of the gospel, while the column on the right, with statements from Scripture, Spirit of Prophecy, and SDA sources, presents the other view.

Two things should be noted; 1. The striking similarity between the quotations from the three groups on the left, and 2. The stark contrast between the view on the right with those three This format allows for a ready comparison between the two views and they should be read in conjunction with each other.

It is our earnest prayer that not only will error be clearly discerned but also the glorious light of the Everlasting Gospel which is the very essence of our message to be given to the world.

DA.....	<i>Desire of Ages</i>
Ed.....	<i>Education</i>
FW.....	<i>Faith & Works</i>
GC.....	<i>The Great Controversy</i>
GW.....	<i>Gospel Workers</i>
MH.....	<i>The Ministry of Healing</i>
MS36.....	<i>Manuscript 36</i>
MYP.....	<i>Messages to Young People</i>
OHC.....	<i>Our High Calling</i>
PP.....	<i>Patriarchs and Prophets</i>
RH.....	<i>Review & Herald</i>
SC.....	<i>Steps to Christ</i>
SD.....	<i>Sons and Daughters of God</i>
SL.....	<i>The Sanctified Life</i>
ST.....	<i>Signs of the Times</i>
TM.....	<i>Testimonies to Ministers</i>
TMKH.....	<i>That I May Know Him</i>
YI.....	<i>Youths Instructor</i>

ABBREVIATIONS

Concerned Brethren

ACD.....	<i>Is the Adventist Church in Danger?</i>
AV.....	<i>Adventism Vindicated</i>
CC.....	<i>Conflicting Concepts of Righteousness by Faith</i>

Awakening Message (Robert Brinsmead)

GEP.....	<i>God's Eternal Purpose</i>
HIPP.....	<i>How is Perfection Possible?</i>
IPP.....	<i>Is Perfection Possible Versus How is Perfection Possible</i>
LUHB.....	<i>Like Unto His Brethren</i>
TSI.....	<i>The Sanctuary Illustrated. (Flip Chart)</i>
TSR.....	<i>The Sanctuary Restored</i>
SET.....	<i>Is there a Special Experience for the Translated?</i>
TCS.....	<i>The Cleansing of the Sanctuary</i>
SIS.....	<i>Sanctuary Institute Syllabus (Volumes II & III)</i>

Roman Catholic

NCE.....	<i>New Catholic Encyclopedia</i>
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Seventh-day Adventist

CHP.....	<i>Christ and Human Perfection. Supplement to Ministry</i>
PS.....	<i>The Perfecting of the Saints</i>
SDAEncyc.....	<i>Seventh-day Adventist Encyclopedia</i>
SDABD.....	<i>Seventh-day Adventist Bible Dictionary,</i>

Ellen G White

ISM.....	<i>Selected Messages Vol 1 & II</i>
IT.....	<i>Testimonies to the Church Nine Volumes</i>
5BC.....	<i>Seventh-day Adventist Bible Commentary. (Volumes 1-7)</i>
AA.....	<i>The Acts of the Apostles</i>
CT.....	<i>Counsels to Parents, Teachers and Students</i>

THE FALSE VERSUS THE TRUE ADVENTISM

INTRODUCTION

In recent years there has been much agitation in the Seventh-day Adventist Church over the subject of Righteousness by Faith. The purpose of this paper is to examine some of the main issues on this subject as raised by a group who have taken an extreme position in answer to what they call "new theology".

In the preface of the book *Conflicting Concepts of Righteousness by Faith* it is stated that, "the aim of this paper is to defend the true Seventh-day Adventist position on Righteousness by Faith" (1976, p. xii). Further, in the introduction of the book *Adventism Vindicated* it is stated that "it is in the matter of righteousness by faith, the very essence of salvation, that the most intense division of conviction has occurred in the Seventh-day Adventist Church in the 1970's." (1980, p. xi)

These two books are considered as authoritative by this extreme group and have been quoted extensively throughout this paper. In the journal *Landmarks* (March 1982), it was reported a "marked increase in interest in the latter book, to the extent that demand has outstripped supply", following meetings (Jan 23, 1982) by one of its authors.

THE IMPORTANCE OF RIGHTEOUSNESS BY FAITH

That righteousness by faith is indeed the "very essence of salvation" is born out by Scripture and the many statements on the subject by Ellen G. White. The following are a few representative statements:

The point which has been urged upon my mind for years is the imputed righteousness of Christ. I have wondered that this matter was not made the subject of discourse in our churches throughout the land, when the matter has been kept constantly urged upon my mind and I have made it the subject of nearly every discourse and talk that I have given to the people... The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do." (*Faith and Works*, p. 18)

There is not one in a hundred who understands for himself the Bible truth on this subject justification by faith that is so necessary to our present and eternal welfare. (*Review & Herald*, March 4, 1890)

Our churches are dying for the want [lack] of teaching on the subject of righteousness by faith in Christ and on kindred truths. (*Review & Herald*, April 4, 1895)

The sweetest melodies that come from human lips --justification by faith, and the righteousness of Christ. (*Review & Herald*, April 4, 1895)

The enemy of man and Christ is not willing that this truth (justification by faith) should be clearly presented, for he knows that if the people receive it fully, his power will be broken. (*Review & Herald*, September 3, 1890)

IT IS THE CENTRAL MESSAGE OF THE SEVENTH-DAY ADVENTIST CHURCH

Several have written to me inquiring if the message of justification by faith is the Third Angel's Message, and I have answered, 'It is the Third Angel's Message in verity.' (*Review & Herald*, April 1, 1890)

The Lord in His great mercy sent a most precious message to His people (Minneapolis 1888)... It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ which is made manifest in obedience to all the commandments of God... This is the message that God commanded to be given to the world. It is the third angel's message which is to

be proclaimed with a loud voice and attended with the outpouring of His Spirit in a large measure. (*Testimonies to Ministers*, pp. 91, 92)

SEVENTH-DAY ADVENTISTS ARE HEIRS OF THE REFORMATION

The reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for 'the word of God, and for the Testimony of Jesus Christ'. Revelation 19. (*The Great Controversy*, p. 78)

Both Protestants and Catholics agree that the central issue in the Reformation was righteousness by faith or justification by faith.

... the doctrine of Justification by Grace through Faith... has heretofore been unanimously recognized as the distinctive principle of the Reformation. (J. Buchanan. *The Doctrine of Justification* (1867), pp. 9-10)

Few things in the history of the Church are more remarkable than the entire unanimity of the Reformers on the subject of a sinner's justification before God. (J. Buchanan. *The Doctrine of Justification*, 1867, p. 151) (Protestant)

The Protestant theology of justification at its start was closely connected with the experience of justification; it was the capital doctrine of the Reformers ... In the schools of the early Protestant orthodoxy [17th century] this situation changed ... Justification lost its central place. (*New Catholic Encyclopaedia*. 1967, p. 89)

Luther in opposition to the Catholic Church stated emphatically that righteousness by faith the gospel - was justification by faith alone in Christ. Ellen G. White states that: "The great doctrine of Justification by Faith, [was] so clearly taught by Luther. (*The Great Controversy*, 253)

THE COUNCIL OF TRENT

Catholics, at the Council of Trent, on the other hand made sanctification and obedience part of the gospel rather than the fruit and evidence of the gospel. They made a person's justification and acceptance before God dependent on an inner change in the believer rather than on the finished work of Christ on the cross. For them the term 'justification' means 'to make righteous' rather than 'to declare righteous Notice the *New Catholic Encyclopaedia* on the Council of Trent;

Justification itself 'is not only remission of sins but also sanctification and the renovation of the interior man'. (Vol. VIII, p.84)

Justification according to the first statement of Trent implies true remission of sins or *removal of the state of sin* God cannot consider one as just or non-sinner without *making* him just. (Vol. VIII, p. 85) (Emphasis supplied)

By its doctrine of merit, the council repudiated the Protestant view of justification by faith alone. (Vol VIII, p.85)

Catholics contended that meritorious good works do not constitute legalism because these works are wrought by Grace working within man through the Holy Spirit. This point is vital to understand.

In the Catholic view, the whole of man's co-operation with grace is itself a gift of God's grace; without the help of grace it is neither effective nor possible . Both Catholics and Protestants stress

that the whole of justification is the work of God's grace. Catholics say that man's cooperation is no human merit since it is God's gift." (*New Catholic Encyclopaedia* Vol- VII, p.90)

What Catholics have done is to substitute the work of the Holy Spirit and our co-operation with Him (grace within, sanctification) for the finished work of Christ (grace for us, justification). This is a very subtle and plausible form of legalism as pointed out by Buchanan. (See Supplement, p. 28)

The reason why Catholics can consider that man can do meritorious works in co-operation with the Holy Spirit is because of an inadequate view of the fall, and thus, of sinful human nature and of sin. The father of Catholic theology, Thomas Aquinas, taught that the fall did not corrupt the intellect of man. He denied total depravity, (that every area of man's being was affected by sin, just as a glass of water is totally contaminated when a spoonful of cyanide is added). For the Catholics, part of man, his intellect, was not affected. Thus their view of sin is inadequate. The lusts, which Paul calls sin are denied as sin in the born again by Trent. "This concupiscence [inclination to sin] which the Apostle [Paul] sometimes calls sin, the holy council declares the Catholic Church has never understood to be called sin in the sense that it is truly and properly sin in those born again. (*Canons and Decrees of the Council of Trent*. Translation by H J Schroeder, p. 23)

Here according to Catholics, is the parting of the ways between them and Protestants. "The Protestant view of justification logically presupposes the idea of the moral deterioration of man that is due to the fall and is incurable in this world." (*New Catholic Encyclopedia* Vol. VIII, p. 88). In other words, Catholics do believe that this moral deterioration is curable in this world, that sinless perfection is possible in this life.

The different views on the nature of man after the fall lies at the very heart of the distinction between Catholicism and Protestantism. Catholics believe that because the intellect was not affected by the fall, that man's good works, with divine help (not by himself), can merit salvation, "The meritorious good works being rooted in grace and so a gift of God's grace." (*Ibid*. p. 91).

The gulf which separates between God and man can only be abridged by God. "But Catholics say that after the divine initiative has worked the miracle man is able with the help of God's grace to cross the bridge" (*ibid*. p. 91). The Reformation view is that human reason and will are powerless. All that the believer can possibly do is to trust wholly in the merits of Christ alone for salvation.

REFORMATION VIEW OF JUSTIFICATION

Adventists as heirs of the Reformation hold the Reformation view of justification as clearly presented in the *Seventh-day Adventist Encyclopaedia* and Spirit of Prophecy:

Justification is the divine act of acquittal, of declaring the repentant sinner released from the guilt of sin and restored to divine favour....

SDA's believe in justification by faith alone, but also that a person who has been justified will aspire to make the perfection of Christ as reflected in the moral law his own pattern of life and conduct - not as a means to justification but as a result of it - out of dedicated appreciation for His infinite gift of love. ("Justification", *SDA Encyclopaedia*, 1966, pp. 640, 642.)

There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in minds of all than the impossibility of fallen man meriting anything by his own best works. Salvation is through faith in Jesus Christ alone. (*Faith and Works*, p. 19)

Our acceptance with God is sure only through His beloved Son, and good works are but the result of the working of His sin pardoning love. They are no credit to us, and we have nothing accorded to us for our good works by which we may claim the salvation of our soul. He [the believer] cannot present his good works as a plea for the salvation of his soul. (*Selected Messages*, Vol 3, p. 199)

That there is an inner change wrought in the believer when he accepts Christ is wholeheartedly agreed with. This is the evidence that he has accepted the gift of Christ's substitutionary life and death on his behalf. This inner change is the work of the Holy Spirit and if this work does not take place then it is sure evidence that justification has not been accepted. But while the work of the Holy Spirit is vital He is not our Saviour - Jesus is.

Atonement, mediation, and intercession are the special work of Jesus, while sanctification is the special work of the Holy Spirit. The work of both is inseparable just as justification and sanctification are inseparable. But they are distinct. The work of Jesus in justification has to do with our standing before God and is a work of God done for us - righteousness imputed to us; while the work of the Spirit in sanctification has to do with our state in this present life and is a work of God done in us - righteousness imparted to us.

The work of Jesus in Atonement was to provide a perfect sacrifice for our sins; as Mediator He stands for us as our Representative before the throne of God, as Perfect Man; as Intercessor, He applies the merits of His perfect life and death on behalf of the repentant sinner.

Our standing before God is complete, 100% righteousness, absolute sinlessness, the perfect obedience of Christ, imputed or accredited to us the moment we accept Jesus as our Saviour. And we must have this applied to us at every moment of every day until glorification, when we become righteous by nature. Until then we only are righteous by faith in our Saviour who stands for us before God in the heavenly sanctuary, presenting His merits on our behalf.

At the very moment we accept Christ as our Saviour the new birth takes place through the Holy Spirit working in us changing the heart and life and imparting righteousness. But this is only the beginning, the birth of a new life of sanctification that is to continue as long as life lasts.

While there is obedience and growth in sanctification, our state is never complete and absolutely perfect and sinless until glorification, because we retain imperfection until then. God has the power to make us absolutely perfect and sinless before the second Advent, but He has chosen to have glorification take place then and not before.

This is why our state, even though the Holy Spirit is working in us, can never be the basis of, or even part of the basis of our acceptance with God, as the Catholics make it.

It is the work of Christ for us, accepted by faith alone, which is the basis of our acceptance with God and not the inherent character change that takes place as the Holy Spirit works in us. There will be progress and growth in grace. There will be character change. But this is because of (evidence or fruit of) our right standing and acceptance with God - not the basis of it.

Both Christ and the Father are said to dwell in the heart of the believer, but it is in the Person of the Holy Spirit that they do this. (John 14:15-26) Christ, as our risen Representative and High Priest, is specially at the right Hand of God interceding for us until He comes the second time. Christ carries on His work in the hearts of His people by the special work of His Spirit, whom He promised to send when He left the world (John 15:26). "Hereby we know that He abided in us by the Spirit which He had given us." (John 3:24).

JOHN WESLEY

By the time of John Wesley "the great doctrine of justification by faith, so clearly taught by Luther, had been almost wholly lost sight of., and the Romish principle of trusting to good works for salvation, had taken its place." Wesley and his associates sought in vain "to free themselves from the condemnation of sin" and to break its power. (*The Great Controversy*, pp. 253, 254)

Wesley, under the instruction of a Moravian preacher, arrived at a clearer understanding of Bible faith. He was convinced that he must renounce all dependence upon his own works for salvation and must trust wholly to the Lamb of God, who takes away the sin of the world. It was through Luther's writings that Wesley was converted and came to understand that he "did trust in ... Christ alone for salvation." (*The Great Controversy*, pp. 255,256)

E. G. White goes on to say of Wesley:

He continued his strict and self-denying life, not now as the ground, but the results of faith; not the root, but the fruit it of holiness. The grace of God in Christ is the foundation of the Christian's hope and that grace will be manifested in obedience." (*The Great Controversy*, p. 256)

The Waldenses, John Wycliffe, Huss and Jerome, Martin Luther and Zwingli, Cranmer, Latimer, and Knox, the Huguenots, John and Charles Wesley, and a host of others brought to the foundation material that will endure throughout eternity. (*The Acts of the Apostles*, p. 598)

Methodist Sanctification a Whitewashed Garb

E. G. White's endorsement of these men does not mean that they were infallible. They were not. But they all upheld the Gospel. Wesley taught justification in essence, as did Luther and the Reformers. Only in his later doctrine of perfectionism did he err. Wesley's one great mistake was his teaching of an instantaneous sanctification, which verged on perfectionism. The Concerned Brethren have now rejected Wesley's truth and accepted his one great error. Note Ellen White's strong condemn of false theories growing out of "Methodist sanctification". She calls this a "whitewashed garb of professed sanctification.... to hide the deformity of the soul". Notice her comments:

Brother J received from Elder K a false theory of sanctification, which is outside of the third angel's message, and when received destroys the love for the message.... He has brought along with him a theory of Methodist sanctification, and presents that in front, making it of the highest importance....

This view of sanctification is a very pretty-looking theory. It whitewashes over poor souls who are in darkness, error and pride. It gives them an appearance of being good Christians, and of possessing holiness, when their hearts are corrupt. It is a peace-and safety theory, which does not bring to light evil and reprove and rebuke wrong. It heals the hurt of the daughter of God's people slightly crying: Peace, peace, when there is no peace. Men and women of corrupt hearts throw around them the garb of sanctification, and are looked upon as examples to the flock when they are Satan's agents, used by him to allure and deceive honest souls into bypath, that they may not feel the force and importance of the solemn truths proclaimed by the third angel.

Elder K has been looked up to as an example, while he has been an injury to the cause of God... His corrupt nature is not subdued; and yet he dwells much upon sanctification, and thereby deceives many.... He presents a theory of sanctification as a matter of the utmost importance.... Men may cry, Holiness! Holiness! and yet know no more by experience of what they talk than the sinner with his corrupt propensities. God will soon tear off this whitewashed garb of professed sanctification which some who are carnally minded have thrown around them to hide the deformity of the soul. (*Testimonies to the Church*, Vol 1, 335,336)

While the Reformers were no more infallible than Wesley (the latter correctly oppose their doctrine of predestination) in the light of what Ellen White says against Methodist sanctification it will be helpful to understand the contrast between the Reformer's view and the Wesleyan view of sanctification. The following is a summary of the two views:

Luther and Reformed traditions reject any view of earthly absolute perfection. The verdict of the Heidelberg Catechism that our best works are imperfect and sin-stained is typical. The Reformers

defined sanctification as a life-long struggle in which the Spirit graciously seeks to mortify sinful tendencies and bring to maturity holy dispositions implanted in the believer through regeneration. This process is perfected only when the believer is translated into God's presence.

In contrast, John Wesley and his spiritual heirs maintained the possibility of perfect sanctification through generally resisting the idea of sinlessness. The crux of these two views is the definition of sin: Wesley distinguished wilful breach of God's known law from mistakes; the Reformers position brands any transgression of God's law as sin, whether intentional or not.

For Wesley, perfection was attained instantaneously, subsequent to Justification, although the believer might not perceive the exact moment. It is not infallibility but salvation from sin, and is best manifested in purity of intention and perfect love for God and man. Reformed theologians reply that Wesleyan perfect love is fiction: the most ardent Christian love cannot escape sin's taint... The Wesleyan viewpoint still persists within the so-called 'holiness' movements and among some Methodist theologians. (*Barker's Dictionary of Theology*, p. 402)

One of Wesley's successors in more recent times has said:

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state, of entire devotement to God and the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service. (H. Orton Wiley, *Christian Theology*, Beacon Hill Press, 1960, 11, 466)

THE WORK OF A LIFE TIME

According to Ellen White there is no such thing as instantaneous sanctification, sinless perfection before glorification, or freedom from depravity. Sin is not just wilful disobedience of the known will of God, but any deviation from the law of God whether intentional or not. All statements of hers which speak about death to self and the carnal nature, at conversion, refers to the demotion of both so that they no longer reign in the life of the believer. That they remain is made clear by her many comments to the effect that self must be crucified daily and that we need to be born again daily. Notice her refutation of false view of sanctification that was prevalent in her day:

There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. (*The Sanctified Life* 10)

We cannot say, I am sinless, till this vile body is changed and fashioned like unto His glorious body. (*Signs of the Times*, March 23, 1888)

Constant war against the carnal mind must be maintained. (*Testimonies*, Vol. 2, 479)

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advancing step heavenward it is to be renewed. (*The Ministry of Healing* 455)

The struggle for conquest over self, for holiness and heaven, is a lifelong struggle... The life of the apostle Paul was a constant conflict with self... The Christian life is a battle and a march. In this warfare there is no release. (*The Ministry of Healing*, 452,453)

As long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last there will be no stopping place, no point where we can reach and say, I have attained. Sanctification is the result of lifelong obedience. (*The Acts of the Apostles*, pp. 560,561)

Repentance is a daily continuous exercise, and must be so until mortality is swallowed up in immortality. Repentance and humiliation, and sorrow of soul must be our daily meat and drink, till we cease to carry with us so many imperfections and failures. (*Review & Herald*, August 19, 1971)

Of those who hold this false view of sanctification she says:

We feel sad to see professed Christians led astray by the false and bewitching theory that they are perfect, because it is so difficult to undeceive them and lead them into the right path. (*The Sanctified Life*, p. 12)

As with the Reformers E. G. White saw the true depths of sin and depravity:

... sin is a tremendous evil. Through sin the whole human organism is deranged, the mind is perverted, the imaginations corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart, and the feet turn imperceptibly toward evil. (*The Ministry of Healing*, p. 45 1)

Even the very best that we do in this life is always tainted by sin:

The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. (*Selected Messages Vol 1*, 344)

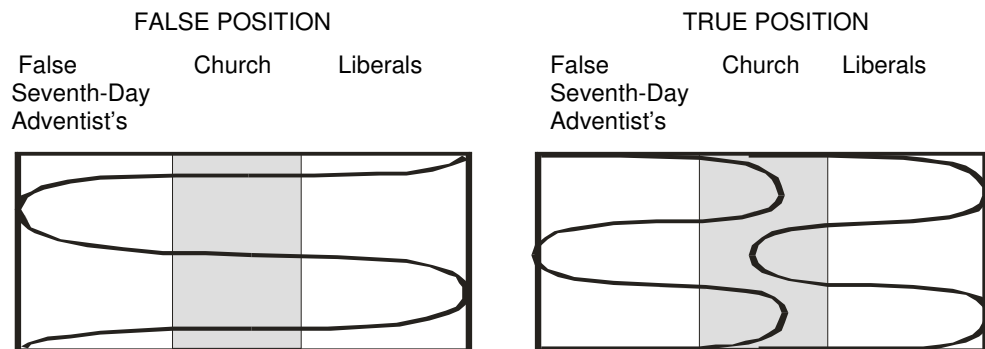
SOME REASONS FOR CONFUSION

Many people are confused and concerned by the fact that there is a liberal element creeping into the Church today which virtually denies the inspiration of Ellen G. White, the importance of the Sabbath, and pushes righteousness by faith to the extreme of 'only believe and do as you please'. The Concerned Brethren impute or attribute these extreme liberal views to anyone who differs from them in any respect.

Straw men are also erected by those teaching this 'false Adventism' as 'once saved always saved' and 'predestination'. These are attributed to those who believe in the Biblical and Spirit of Prophecy views of justification by faith in Christ alone. Because of this some are 'taken in' by the false Adventism's claim to be upholding the pillars of the faith, without realising the subtlety of their teachings on perfection.

As someone has said concerning these two extremes: I would like to see a lot more righteousness in the justificationists and a lot more holiness in the sanctificationists."

CHART: THE CHURCH'S POSITION IN RELATION TO LIBERAL & FALSE ADVENTISM



While the Church takes the middle of the road between these extreme it may appear to some that it wavers from one side to the other, as in the following diagram on the left. But in reality, it is as in the

diagram on the right, with those on the extremes wavering between truth and error; having some truth mixed with error.

This is not to say that the Church is infallible, or that it has no more truth to learn.

The central message of false Adventism, as with Brinsmead's Awakening message is: Christ had a sinful human nature. He did not sin because of the indwelling Spirit; when we are filled with the Holy Spirit we will cease to sin. If He could do it then so can we. (*Conflicting Concepts*, p. 18; *Adventism Vindicated*, p., 65, 55)

They can make such an astounding claim because of several basic errors in their theology.

A wrong view of sin.

Sin is seen as residing only in acts instead of disposition, and then only wilful acts against the known will of God. (*Conflicting Concepts*, p. 140), rather than any deviation - whether intentional or not, known or unknown - from the absolute will of God. (See *SDA Bible Commentary*, Vol. 6, p. 532)

A wrong view of moral depravity.

They consider moral depravity as curable in this life. That at the new birth we lose our sinful propensities, and that we can become sinless before Christ comes rather than at glorification. Ellen White says, "Repentance is a daily continuous exercise and must be so until mortality is swallowed up in immortality." (*Review & Herald*, August 19, 1971). Repentance would be a lie for sinless beings. "As long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point where we can reach and say, I have fully attained." (*The Acts of the Apostles*, 560,561). "We can not say, I am sinless, till this vile body is changed and fashioned like unto His glorious body." (*Signs of the Times*, Mar. 23, 1888).

A wrong view of the human nature of Christ.

They see Christ as inheriting sinful flesh with its propensities to sin. (*Conflicting Concepts*, p. 127; *Adventism Vindicated*, p. 69,70). This would make Christ in need of a Saviour, which is an abhorrent thought.

Instead the Bible and the Spirit of Prophecy present Christ as "that Holy thing" (Luke 1:35) and the second Adam (1 Corinthians 15:22, Romans 5, *5BC* 1081, etc.) "No trace of sin marred the image of God within Him." (*The Desire of ages*, p. 7 1) "Not one stain of sin was found upon Him... He... was in the strength of perfect manhood." "We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ." (*SDA Bible Commentary*, Vol. 5, p. 1134)

In accepting the law of heredity (*The Desire of ages*, p. 49), Jesus accepted a lessened capacity, physically, mentally, and morally than the first Adam (*The Desire of ages*, p. 117), but nonetheless without a trace of sin, just as the first Adam had a lessened capacity physically, mentally and morally than the angels, but was nonetheless sinless before the fall.

A wrong view of salvation.

They substitute the work of the Holy Spirit *in us* (Christ within, sanctification) for the finished work of Christ for us (justification) as the basis of our acceptance with God. They make sanctification the root rather than the fruit of salvation, and justification a making righteous rather than a declaring righteous.

A wrong view of the standard of perfection.

They actually deny that absolute sinless perfection is reachable and lower the standard to relative Christian perfection - "no *known* deviation from the known will of God - to meet our imperfect

performance, instead of retaining the absolute standard of God's law. (*Conflicting Concepts*, p. 139,140)

Ellen White says that the standard is just the same today as it was for Adam before the fall (*Steps to Christ*, p. 62; *Signs of the Times*, May 30, 1895)

Thus, by lowering the standard of perfection, denying the Scriptural teaching of man's permanent moral depravity - as far as this life is concerned - along with a narrow view of sin and the claim that Christ had a sinful nature just like us, yet was sinless by the power of the indwelling Spirit, they make sinless perfection (according to their definition) seem plausible and possible, when man is filled with the Holy Spirit. If Christ could do it they say then so can we. According to our prophet, this is blasphemy. (*The Desire of Ages*, p. 467,468; *Review & Herald*, March 15, 1887)

Ellen White is crystal clear that the nearer we come to Christ the more we discern the matchless beauty and spotless perfection of His character in contrast to our own sinfulness, and the more we discern the exceeding sinfulness of sin. (*Steps to Christ*, p. 64; *The Acts of the Apostles*, p. 561; *The Sanctified Life*, p. 7) The testimony of every Bible writer, when presented with a view of the holiness of God, is to confess the sinfulness of his own nature in comparison. That anyone can think that we can become sinless this side of glorification is a great delusion. It is sure evidence of a failure to appreciate the beauty of God's character and the malignancy of sin.

Even a casual examination of the false Adventist position on righteousness by faith in comparison with the old Brinsmead Awakening Message and with Catholicism (as the following pages show) reveals that rather than defending the true Adventist position, they are upholding the position of the Awakening Message and the Catholic Church.

PERFECTIONISM NEVER BEEN A LANDMARK

Perfection as taught by the False Adventists (and as it used to be taught by R. D. Brinsmead) has never been a landmark of the Adventist Church. Notice the following representative statement of the Church's position in refutation of the Brinsmead position of the sixties:

"It is stated that perfectionism from 'a theological viewpoint is the doctrine that a state of freedom from sin is or has been attained, in the earthly life... We should remember that only when Jesus comes can we be made perfect. (Taylor C. Bunch. *Ministry*. December, 1965)

"We will never reach sinless perfection in this life..." (R. S. Watts. *Review & Herald*, May 19, 1966)

"At the second advent the saints will perfectly reflect the image of their Lord in mind, soul and body, for the first time. This is done, you will note, when the last lingering traces of the curse of sin are removed. This great change takes place, we are told, not in the setting of the investigative judgment, but rather at the second advent. 'At the voice of God we read 'they were glorified' (*The Great Controversy*, p. 645) Here at last we will reach a state of sinless perfection." (L. C. Naden. *Perfecting of the Saints*, 1968, p. 6)

So long as we live in these bodies we will need to starve the carnal nature and feed the spiritual nature that we might grow in grace. When Jesus returns we will be glorified and made eternally sinless. We reach a state of perfection and sinlessness only at the second advent. (L. C. Naden. *Perfecting of the Saints*, 1968, p. 26)

Others through the years have taught false theories on perfectionism and holiness, and have brought reproach on the cause of truth. These theories almost invariably require a select coterie (the 144,000 for example) who, within the church, have advanced to a degree of holiness superior to that of their fellows. (H. W. Lowe. *Review & Herald*, April 9, 1964)

The teaching, proclaimed by certain offshoot leaders, that during the ministry of Jesus in the Most Holy Place of the heavenly sanctuary, it is possible for men to obtain a more complete cleansing from sin and a higher state of perfection than was possible through the power of the gospel in former times is an example of the bringing in of a 'strange gospel. (V. J. John. *Review & Herald*, June 25, 1964)

There are many erroneous ideas being disseminated about the perfecting of the people of God... Those who live in the last days supposedly reach entire spiritual perfection on this earth in their mortal state. (V. J. Johns. *Review & Herald*, July 25, 1964)

Though the brand of perfectionism of the False Adventists is in many respects identical with the old Brinsmead perfectionism, it is a more insidious heresy. Brinsmead broke away from the Church and worked against it from without while the concerned brethren work from within under the umbrella of claiming to uphold the old landmarks.

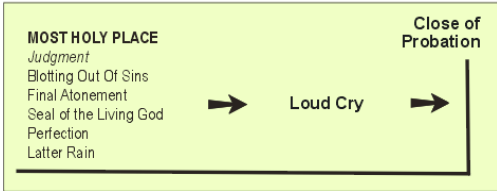
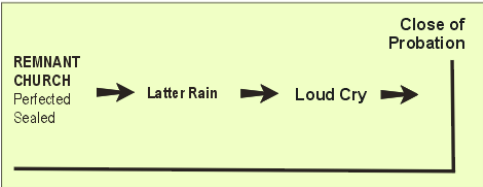
1. DO WE LOSE PROPENSITIES TO SIN AT CONVERSION?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>...concupiscence or an inclination to sin ... which the Apostle sometimes calls sin,[23] the holy council declares the Catholic Church has never understood to be called sin in the sense that it is truly and properly sin in those born again ... (Trent Session 5, Chapter 5)</p> <p>The manner of understanding one's faith in the Fall largely determines one's understanding of Redemption and justification. Here, according to the common Catholic view, brings the parting of the ways. The Protestants view of justification logically presupposes the idea of a moral deterioration of man that is due to the fall and is incurable in this world. (NCE VIII, p. 88)</p>	<p>Through the new birth... the flesh is not changed (it remains the same weak, fallen, sinful flesh that Christ possessed), but the heart and mind and affections are changed. In heart and mind we become Christ like, not retaining in our hearts sinful passions, propensities, and inclinations. <i>SIS III 19</i></p> <p>In Jesus we see a Man Born by, and filled with the Holy Spirit. He had no evil propensities or inclinations... Through the complete infilling of the Spirit he (man) will be without sinful propensities <i>SIS III 32</i></p> <p>He (Paul) preached that the old man was to be slain, not maimed. He did not tell believers that Christ would share the house of the heart with the corrupt "old man". <i>HIPP 4.</i></p> <p>What does this perfection involve?.. It requires that this sinful nature of man's heart and mind be eradicated and changed... The old sinful dispositions, the bias and tendency to evil must be destroyed out of him, not . just counteracted. <i>HIPP 3.</i></p>	<p>It is mandatory that we fully appreciate the power and significance of the new birth if we are to properly perceive the glorious truth that we lose our propensities to sin, just as Christ had none... Neither Christ nor the regenerated Christian could possibly possess sinful propensities. <i>AV 68,69</i></p> <p>While we retain this nature (carnal nature) we remain unconverted. <i>CC 133</i></p> <p>But when we are transformed at the new birth, our carnal mind is replaced by the divine mind. <i>AV 62</i></p> <p>The new birth brings a total transformation of the mind. <i>AV 59</i></p> <p>Paul, a converted Christian is completely dead to self. <i>CC 23</i></p> <p>A "Sanctification" which is not preceded by a complete death to self is no sanctification at all - and God does not recognize such as His... A thorough conversion which slays self is complete and utter sudden slaying of self at the time of conversion. <i>CC 75</i></p>	<p>But I keep under my body and bring it into subjection: lest by any means, when I have preached to others I myself should be a castaway. 1 Corinthians 9:27</p> <p>Paul was ever on the watch lest <i>evil propensities</i> should get the better of him. He guarded well his appetite and passions and <i>evil propensities</i>. <i>6BC 1089</i> (emphasis supplied)</p> <p>The life of the apostle Paul was a constant conflict with self. He said, "I die daily". His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his nature. <i>MH 453</i></p> <p>There are hereditary and cultivated tendencies to evil that must be overcome. Appetite and passion must be brought under the control of the Holy Spirit. There is no end to the warfare this side of eternity. <i>CT 20</i></p> <p>In every soul two powers are struggling earnestly for the victory. Unbelief marshals its forces led by Satan, to cut us off from the Source of our strength. Faith marshals its forces led by Christ, the author and finisher of our faith. From the conflict there is, no release. <i>SD 328</i></p> <p>The closer you come to Jesus the more faulty you will appear in your own eyes; for your vision will be clearer and your imperfections will be seen in broad and distinct contrasts to His perfect nature... No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. If we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. <i>SC 64, 65</i></p>

2. CAN WE HAVE A SINLESS MIND IN A SINFUL BODY?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>The manner of understanding one's faith in the fall largely determine one's understanding of redemption and justification. Here according to the common Catholic view, begins the parting of the ways. The Protestants view of justification logically presupposes the idea of a moral deterioration of men that is due to the fall and is incurable in this world. <i>NCE VIII</i></p> <p>Aquinas (Catholic theologian, 1225-1274) had an incomplete view of the fall... In his view the will was fallen or corrupted but the intellect was not affected. F A Schaeffer <i>How Should We Then Live</i>, p. 52,</p> <p>Semi-Pelagianism... denied the total depravity of man, the guilt of original sin, and the loss of the freedom of the will. This became the prevalent view during the middle ages. (Roman Catholic view) Berkhof, <i>Systematic Theology</i>, p. 245</p> <p>Plato also posed a psychological problem that has persisted down through the ages to contemporary psychology. This is the problem of the nature of mind and body and their relation to each other. Plato took a dualistic position, separating the two and asserting that they were different entities. <i>Systems and Theories of Psychology</i>, p. 20.</p>	<p>Through the new birth of the Holy Spirit... the flesh is not changed (it remains the same weak, fallen, sinful flesh that Christ possessed), but the heart and mind and affections are changed. In heart and mind we become Christ like, not retaining in our hearts sinful passions propensities, and inclinations. <i>SIS III 19</i></p> <p align="center">Diagrammatic Representation</p> <p align="center">CHRIST ON EARTH</p> <div data-bbox="629 762 1106 970" style="border: 1px solid black; padding: 10px; margin: 10px auto; width: fit-content;"> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px;">Perfect Mind</div> <div style="text-align: center;">Degenerate "Body"</div> </div> </div> <p align="center">SEALED BELIEVER</p> <div data-bbox="629 1038 1106 1246" style="border: 1px solid black; padding: 10px; margin: 10px auto; width: fit-content;"> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px;">Perfect Mind</div> <div style="text-align: center;">Degenerate "Body"</div> </div> </div> <p align="center"><i>Scenario Illustrated</i>, p. 11</p>	<p>When we are transformed at the new birth, our carnal mind is replaced by the divine mind <i>AV</i>, p. 62</p> <p>The new birth brings a total transformation of the mind. <i>AV</i>, p. 55</p> <p>... sinful flesh (changed at the second coming)... nature (changed at conversion). <i>CC 118</i></p> <p>The vital difference between the regenerate and the unregenerate is not in the physical strength, mental prowess, or moral worth but in the mind. <i>AV 55</i></p> <p>Christ had a sinless mind. <i>CC 128</i>.</p> <p align="center">Diagrammatic Representation</p> <p align="center">CHRIST ON EARTH</p> <div data-bbox="1160 719 1637 927" style="border: 1px solid black; padding: 10px; margin: 10px auto; width: fit-content;"> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px;">Sinless Divine Mind</div> <div style="text-align: center;">Sinful "Body"</div> </div> </div> <p align="center">BORN A GAIN BELIEVER</p> <div data-bbox="1160 995 1637 1203" style="border: 1px solid black; padding: 10px; margin: 10px auto; width: fit-content;"> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px;">Sinless Divine Mind</div> <div style="text-align: center;">Sinful "Body"</div> </div> </div>	<p>Sin is a tremendous evil, through sin, the whole human organism is deranged, the mind is perverted, the imagination corrupted. Sin has degraded the faculties of the soul. Temptation from within finds an answering chord within the heart, and the feet turn imperceptibly toward evil. <i>MH 451</i></p> <p>Thou shalt love the Lord thy God with all they heart, and with all they soul and with all thy strength and with all thy mind. Luke 10:27.</p> <p>And the very God of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5:23</p> <p>To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power It means that in the whole being - body, the mind, as well as the soul - the image of God is to be restored. <i>Ed</i>, p. 16</p> <p>In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ... will change our vile bodies and fashion them like unto His glorious body. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in 'the beauty of the Lord our God', in mind and soul and body reflecting the perfect image of their Lord. <i>GC 645</i></p> <p>At the second advent the saints will perfectly reflect the image of their Lord in mind, soul and body, for the first time. L. C. Naden, <i>The Perfection of the Saints</i>, p. 5</p>

3. DO WE HAVE TO ATTAIN A STATE OF SINLESS PERFECTION BEFORE PROBATION CLOSES?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>According to their [Catholic] favourite principle. That justification is the same with sanctification, or, at least necessarily dependent upon it, it is manifest that there is no one point at which a sinner can believe himself to be actually justified, unless he has already attained to a state of Christian perfection. (J. Buchanan. <i>Doctrine of Justification</i>, p. 123.)</p>	<p>Daniel 8:14 means that sin - all sin - must be dealt with and eradicated from the saints before the second coming of Christ. <i>TSR 56,1968</i></p> <p>... that the sanctuary will be cleansed before the second advent and that the final generation will be morally perfected, sealed and able to live without an Intercessor in the great day of God. <i>TSR. 35</i></p> <p>In the time of trouble the saints will be as completely sinless as Christ was sinless. <i>SIS III, 117</i></p> <p>It is the power of the Holy Spirit that seals the saints, stamping the indelible mark of God's character upon them for eternity. Such a people must be sealed with that special seal that the 144,000 receive. They must be a sinless people. Their natures must be holy. Only such a people could live without a Mediator in the sanctuary during the time of trouble. <i>TCS 11, 1964</i></p> <p>This message of the third angel makes it evident that we face the close of human probation and the time of trouble wherein the saints must live absolutely without sin, without a Mediator in the sanctuary in the sight of a Holy God. <i>HIPP 6 1964</i></p> <p align="center">TIME CHART BY R. D. BRINSMEAD (<i>The Sanctuary Illustrated</i>, p. 12)</p> 	<p>We can and must reach perfection in this life. If Christ could live a sinless life in our flesh, then so can we. We get to the stage where we will no longer sin... We do not see this as false. <i>CC 118</i></p> <p>The work of Character perfection and sin cleansing will be completed before the close of probation. <i>AV, p. 111</i></p> <p>Here was a man (Job) whom God declared to be perfect on the basis that he did not sin... So here is a man who had ceased to sin. <i>AV, p. 16.</i></p> <p>No man has perfect physical, intellectual powers but all may, through the power of the indwelling Christ, attain to moral perfection. The conclusion that no man has ceased from sin has been drawn by lost men seeking to excuse their own sinfulness. <i>AV, p. 18</i></p> <p>The Lord can eradicate sinning from the life prior to the second coming. <i>CC 94</i></p> <p>The work of Character perfection and sin cleansing will be completed BEFORE the close of probation. <i>AV 111</i></p> <p align="center">TIME CHART BY DR LEWIS (<i>Prophetic Charts</i>, p. 6)</p> 	<p>1 Corinthians 15:53 For this corruptible must put on incorruption and this mortal must put on immortality.</p> <p>We cannot say, I am sinless, till this vile body is changed and fashioned like unto His glorious body. <i>KH 361</i></p> <p>Repentance is a daily continuous exercise and must be so until mortality is swallowed up in immortality. Repentance and humiliation and sorrow of soul must be our daily meat and drink, till we cease to carry with us so many imperfections and failures <i>RH August 19, 1871</i></p> <p>So long as Satan reigns, we shall have self to subdue, besetting sins to overcome, so long as life shall last there will be no stopping place no point where we can reach and say, I have fully attained. <i>AA 560,561</i></p> <p>Others through the years have taught false theories on perfectionism and holiness, and have brought reproach on the cause of truth. These theories almost invariably require a select coterie (the 144,000 for example) who within the church, have advanced to a degree of holiness superior to that of their fellows... H. W. Low, <i>RH April 9 1964</i></p> <p>We will never reach sinless perfection in this life R. S. Watts, <i>RH May 19 1966</i></p> <p>Until the second advent we may have only a standing of perfection in Christ. L. C. Naden. <i>Perfection of the Saints p. 6</i></p> <p>The perfection we enjoy in Christ now is a standing of perfection; it is relative. We are accounted righteous in Christ. This is the only sense in which a believer is perfect at the present time. L. C. Naden. <i>Perfection of Saints. p. 26</i></p>

3. DO WE HAVE TO ATTAIN A STATE OF SINLESS PERFECTION BEFORE PROBATION CLOSES? (CONT'D)

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
	<p>God forbid that we deny the possibility of sinless perfection, like the Protestants who have rejected the third angel's message which shows the way unto the most holy place! ... May God save His people from being swept into the typical Protestant camp of righteousness by faith - which is simply "sin and repent until Jesus comes" <i>HIPP 7</i></p>	<p>The increasing emphasis given to Reformation theology by professors who themselves had often been trained in Reformation Seminaries led to a blunting of our distinctive doctrines... It was claimed that sanctification was neither part of the gospel nor righteousness by faith and that God's people would go on sinning until Jesus comes - a complete denial of the final ministration of Christ's blood in the Most Holy of Holy Place. (To prepare a people who will reflect fully the character of Christ.) <i>A brief History of the Doctrine Issues Current in the SDA Church</i> pp. 4, 5</p> <p>Do not listen to the 'new theology' that says you can't keep God's commandments. Now, while it may be true that we might only partially keep God's commandments now, as we grow in grace we will come to the place where we will literally keep them, by the close of probation. Remember - if we sin after the close of probation - we receive the plagues, for there is no mediator after the close of probation. <i>Is the Adventist Church in Danger</i> p. 11</p> <p>Thus to declare that complete obedience is impossible, is to deny the restoration work of Christ that is characteristic of the sealed at the close of human probation. <i>AV 65</i></p>	<p>It is the righteousness of Christ that makes the penitent sinner acceptable to God and works his justification. However sinful has been his life, if he believes in Jesus as his personal Saviour, he stands before God in the spotless robes of Christ's imputed righteousness. <i>ST</i> July 4, 1892</p> <p>All that I can possibly do toward my own justification is to accept. A justified person stands in the presence of a sinless sin-hating God as though he had never sinned. Neil C. Wilson, G. C. can't keep God's commandments. Now, while it President, <i>Australasian. Record</i>, Sept. 29, 1979</p>

4. DOES SALVATION DEPEND ON OUR WORKS OR ON FAITH ALONE IN CHRIST'S FINISHED WORKS?'

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>Justice or grace is capable of increasing and is meant to increase. It actually grows by good and meritorious works which the just do in keeping the commandments... By its doctrine on merit, the Council repudiated the Protestant view of justification by faith alone. <i>NCE VIII</i>, p. 85</p> <p>If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema. <i>CT Session 6, Canon 9 (Waterworth)</i></p> <p>Wherefore, no one ought to flatter himself up with faith alone, fancying that by faith alone he is made an heir, and will obtain the inheritance, even though he suffer not with Christ, that so he may be also glorified with him. <i>CT Session 6, Chapter 11 (Waterworth)</i></p> <p>If any one saith, that the just ought not, for their good works done in God, to expect and hope for an eternal recompense from God, through His mercy and the merit of Jesus Christ, if so be that they persevere to the end in well doing and in keeping the divine commandments; let him be anathema. <i>CT Session 6, Canon 26 (Waterworth)</i></p> <p>If any one saith, that the good works of one that is justified are in such manner the gifts of God, as that they are not also the good merits of him that is justified; or, that the said justified, by the good works which he performs through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit increase of grace, eternal life, and the attainment of that eternal life,- if so be, however, that he depart in grace,- and also an increase of glory; let him be anathema. <i>CT Session 6 Canon 32. (Waterworth)</i></p>	<p>The prerequisite of justification is that the sinner die to all known selfishness and sin. <i>HIPP 5</i></p> <p>It is unfortunate that so many Christians hesitate to have faith to live above sin. It is true that we cannot live a sinless life, but Christ can. He has lived a sinless life, and He desires to manifest that same life in every believer. <i>God's Eternal Purpose</i> p. 130.</p>	<p>Salvation by justification alone is the harlot child of predestination. <i>CC 49</i></p> <p>If our acceptance does not depend upon our sanctification then surely we have no real need to keep the Sabbath, or pay tithe, et cetera. <i>CC 109</i></p> <p>If Righteousness by Faith is merely Justification and Justification is entirely without works, then... the authors see no reason to continue to keep the Sabbath, pay tithe, or avoid the Mark of the Beast. <i>CC 34,35</i></p> <p>And is it wrong to do things for a reward? God doesn't think so. The man who sacrifices, who spends his time and energy with a view that one day God will reward him, my friends, there's nothing wrong with that. <i>Adventist Church in Danger, p. 12</i></p>	<p>Some depend upon... the performance of certain duties for acceptance with Him. There are no victories in this kind of faith. <i>ISM 353</i></p> <p>And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. <i>Phil. 19.</i></p> <p>They (sinners) are justified alone through the imputed righteousness of Christ. <i>OHC 52</i></p> <p>It is the righteousness of Christ that makes the penitent sinner acceptable to God and works his justification. However sinful has been his life, if he believes in Jesus as his personal Saviour, he stands before God in the spotless robe of Christ's imputed righteousness. <i>ST July 4, 1892</i></p> <p>This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend upon their works. God always demands good works, the law demands it, but because man places himself in sin where his good works are valueless... Jesus' righteousness alone can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us. <i>6BC 1071</i></p> <p>We must not trust at all to ourselves nor to our good works: but when as erring, sinful beings we come to Christ, we may find rest in His love. God will accept every one that comes to Him trusting wholly in the merits of a crucified Saviour <i>ISM354</i></p> <p>There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all than the impossibility of fallen man meriting anything in his own best good works. Salvation is through faith in Jesus Christ alone <i>FW 19</i></p> <p>Our acceptance with God is sure only through His beloved Son, and good works are but the result of the working of His sin-pardoning love. They are no credit to us, and we have nothing accorded to us for our good works by which we may claim a part in the salvation of our souls... He (the believer) cannot present his good works as a plea for the salvation of his soul <i>SM Vol 3, p. 199</i></p>

5. CAN THE STANDARD OF PERFECTION (THE 10 COMMANDMENTS) BE LOWERED TO MEET MAN'S FALLEN CONDITION?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
		<p>Christian perfection - also known as perfection of Christian character or relative perfection - is the perfection of the saints. It is the opposite of sin; 'No known deviation from the known will of God'. <i>CC</i> 140</p> <p>The standard that is set up (by the 'new theology') is... an utterly impossible standard... [Instead] we are to be perfect 'in our sphere' as humans 'as God is in His'... Scripture clearly indicates that we can keep the commandments - that it's a possibility but if we put the standard way up to a superhuman level, of course it's impossible, but God doesn't do that. Is <i>the Adventist Church In Danger</i> p., 9, 10.</p> <p>(Note: This view actually denies that 'absolute perfection or sinless perfection' to obey absolutely without failure, the law of God in every respect', 'the perfection of Jesus Christ' is reachable. Thus lowers the standard of God's absolute moral law to meet our imperfect performance and makes <i>that</i> the standard of perfection. (See <i>CC</i> 139,140)</p>	<p><i>The law requires</i> us to present to God a holy character. It demands of men today just what it demanded of Adam in Eden, <i>perfect obedience, perfect harmony</i> with all its precepts in all relations of life, under all circumstances and condition. No unholy thought can be tolerated, no unlovely thought can be justified. The standard of the law cannot be lowered to meet man in his fallen condition. No compromise can be made with the sinner to take less than the full requirement of the law. <i>ST</i> May 30, 1895 (emphasis supplied)</p> <p>The condition of eternal life is now just what it always has been - just what it was in paradise before the fall of our first parents - <i>perfect obedience to the law of God, perfect righteousness</i>. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperilled.... It was possible for Adam, before the fall to form a righteous character by obedience to God's law, but he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous. <i>Since we are sinful, unholy, we cannot perfectly obey the holy law.</i> <i>SC</i> 62 (emphasis supplied)</p> <p>The law of God is as sacred as God Himself. It is a revelation of His will a transcript of His character <i>PP</i> 52</p> <p>There is no such thing as weakening or strengthening the law of Jehovah. As it has always been, so it is. It can not be repealed or changed in one principle. It is eternal, immutable as God Himself. <i>Questions on Doctrine</i>, p. 675</p> <p><i>The law demands righteousness</i>, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account... This is how faith is <i>accounted</i> righteousness <i>ISM</i> 367. (Emphasis supplied)</p>

6 IS TOTAL OBEDIENCE POSSIBLE?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER.	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>No one should use that rash statement... that the observance of the commandments of God is impossible for one that is justified. For God does not command impossibilities. <i>Council of Trent</i> (Schroeder), p. 36.</p> <p>If anyone says that the commandments of God are, even for one that is justified and constituted in grace, impossible to observe, let him be anathema. <i>Council of Trent</i> (Schroeder) p. 44.</p> <p>... no one ought to make use of that rash saying... that the observance of the commandments of God is impossible for one that is justified. For God commands not impossibilities.... <i>CT</i> Session 6, Chapter 11 (Waterworth)</p>	<p>It calls for a sealed people who will vindicate God's character before the whole universe in demonstrating that God is not unjust in requiring perfect obedience to His law. <i>HIPP</i> 6.</p>	<p>Total obedience to God's law is possible for the regenerated soul. <i>AV</i> 82</p> <p>... complete obedience is possible when a man is empowered by the Holy Spirit. <i>AV</i> XI. (Note, This is the theses)</p> <p>It is also claimed... that it is impossible for man to keep the commandments of God. This is part of the new view - that it's impossible for man to keep the commandments of God--God is going to do something for true Adventists that by the close of probation it will be literally true, when the Revelator says, "Here are they that keep the commandments of God." Let us not make God a liar... If it were impossible, He would be fooling us. <i>ACD</i> 9,10</p> <p>Do not listen to the 'new theology' that says you can't keep God's commandments. Now while it may be true that we might only partially keep God's commandments now, as we grow in grace we will come to the place where we will literally keep them, by the close of probation. <i>ACD</i> 11</p>	<p>The law demands righteousness, and this the sinner owes to the law, but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merit of Christ, and the Lord places the obedience of His Son to the sinner's account... This is how faith is accounted righteous. <i>ISM</i> 367</p> <p>Through imputed righteousness they are accepted of God as keeping all His commandments. <i>TM</i> 37</p> <p>It was possible for Adam, before the fall to form a righteous character by obedience to God's law. But he failed to do this and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. <i>SC</i> 62</p> <p>But that which God required of Adam before the fall, He requires in this age of the world. From this we follow him - perfect obedience to His law. But righteousness without a blemish can be obtained only through the imputed righteousness of Christ. <i>RH</i> Sept. 3, 190?</p>

7. IS SIN ONLY WILFUL DEVIATIONS FROM THE KNOWN WILL OF GOD?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>This concupiscence (desire, lust) which the Apostle sometimes calls sin... the Catholic Church has never understood to be called sin in the sense that it is truly and properly sin in those born again. <i>Council of Trent</i> (Schroeder) p.23</p> <p>Concupiscence does not constitute sin. The Catechism of the <i>Council of Trent</i>. (Donovan, p. 178)</p> <p>52. Q. What is actual sin?</p> <p>A. Actual sin is any wilful thought, word, deed or omission contrary to the law of God. (<i>The New Saint Joseph Baltimore Catechism</i>)</p>		<p>Sin is the 'wilful transgression of the known requirements of God'. <i>CC</i> 140</p> <p>Blindness of mind, errors of judgement, sins of ignorance, lack of light are not counted as sin in the sight of God. <i>CC</i> 139.</p> <p>(Note These are not counted against the believer in Christ but they are still sin and are the result of a sinful nature.)</p> <p>Sin is the wilful transgression of the law. But what is held to be sin on the part of the so called 'new theology'? Let me read you a statement from a recent publication as to what perfect law-keeping is. It is an utterly impossible standard. I quote: "Perfect law keeping means never to waste a thought, a cent or a moment. Never to worry or to forget what we should remember, never to experience the slightest sickness induced by personal error, to praise God as wholeheartedly and continuously as the sinless angels and never to miss one opportunity of doing not merely good but the best." That sounds all right at first glance but actually it's nonsense." "Never to waste a cent or a moment". Is that sin? The 'new theology' I believe belittles sin. <i>ACD</i> 9.</p>	<p>(Sin) may be defined as lack of conformity with the will of God whether in act, disposition, or state (Commentary on Romans 5:13) 6BC 532</p> <p>... Sin is a tremendous evil. Through sin the whole human organism is deranged, the mind is perverted, the imaginations corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart and the feet turn imperceptibly toward evil. <i>MH</i> 451</p> <p>(Note: Sin is a state or disposition not merely behaviour. This is why we will be sinners - not wilful sinners but none the less sinners - until the Second Advent. According to Ellen White sin is the inheritance of children GC475).</p> <p>It is wrong to waste our time or our thoughts (<i>MH</i> 208). Every penny used unnecessarily is robbing God (<i>COL</i> 391,2). Every moment is precious (<i>COL</i> 342, 3). It is a sin to worry (<i>ML</i> 195), to forget, to be negligent (<i>COL</i> 359)</p> <p>Transgression of physical law is transgression of the moral law... And every misuse of any part of our organism is a violation of the law... He who remains in willing ignorance of the laws of his physical being and who violates them through ignorance is sinning against God. <i>COL</i> 348</p> <p>We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God. <i>COL</i> 363</p> <p>... we are all born with inherited leanings to sin. Sin has to do with our very being as well as our acts. Thus David had a sinful nature before he broke God's law. Therefore, sin involves more than breaking a law. (see 1 John 3:4). It results in a broken relationship with Christ. N. Gulley, Adult S. S. Lesson 611183</p>

8. IS CHRIST'S LIFE NEVER A SUBSTITUTE FOR OURS OR IS CHRIST'S LIFE IMPUTED?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost and remains in them, or they that the grace by which we are justified is only the good will of God, let him be anathema. <i>Council of Trent.</i> (Schroeder, p. 43)</p>		<p>Nowhere in Scripture is there a substitutionary morality or a statement that Christ has imputed His righteous life to any man ... Christ's life is never imputed. <i>CC 28</i></p> <p>While it is true that Christ's (second) death is substituted for our own, it is never true that Christ's life on earth is substituted for ours. <i>CC 97</i></p> <p>In no place in the Scripture is Christ's obedience to the moral law imputed by substitution to any man. <i>CC 99</i></p>	<p>Christ... is made unto us wisdom, and righteousness, and sanctification and redemption. 1 Corinthians 1:30</p> <p>He (the sinner) realizes that the law was obeyed in his behalf by the Son of God, and that the penalty of transgression cannot fall upon the believing sinner. The active obedience of Christ clothes the believing sinner with the righteousness that meets the demands of the law. <i>SD 240</i></p> <p>He (the penitent sinner) stands before God in: the spotless robes of Christ's imputed righteousness, woven in the loom of heaven, wrought by His obedience, and imputed to the repenting soul through faith in His name. <i>ST July 4, 1892</i></p> <p>The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account... This is how faith is accounted righteousness. <i>ISM 367</i></p>

9. IS IMPARTED (SANCTIFICATION) OR IMPUTED (JUSTIFICATION) THE CRUCIAL FACTOR IN SALVATION?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>The Council (of Trent)... explained that what they called imputation of the justice or application of the merits of Christ in fact takes place in the infusion (impartation) of charity through the merits of Christ's Passion. <i>NCE VIII p. 84.</i></p> <p>If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost... let him be anathema. <i>Council of Trent (Schroeder, p. 43)</i></p> <p>Thus, neither is our own justice established as our own as from ourselves; nor is the justice of God ignored or repudiated: for that justice which is called ours, because that we are justified from its being inherent in us, that same is (the justice) of God, because that it is infused into us of God, through the merit of Christ. <i>CT Session 6 Chapter 16 (Waterworth)</i></p> <p>(Note: Catholics believe that imparted or infused grace i.e. good works - is necessary to merit justification and salvation.)</p>		<p>Imparted Righteousness is the crucial factor in salvation. <i>Conflicting Concepts, p. x</i></p> <p>The imparted Righteousness of Christ - the sanctified life of the believer is the righteousness of faith. <i>CC 21.</i></p> <p>Imparted Righteousness of Christ through the Holy Spirit of Christ. This is righteousness by faith. <i>CC 37</i></p>	<p>A man is not justified by the works of the law but by the faith of Jesus Christ. <i>Gal 2:16</i></p> <p>The point which has been urged upon my mind for years is the <i>imputed righteousness of Christ</i>. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people... The light given me of God places this important subject <i>above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do. MS36, 1898. (Emphasis supplied)</i></p> <p>They [sinners] are justified alone through the <i>imputed righteousness of Christ. OHC 52 (emphasis supplied)</i></p> <p>Righteousness without a blemish can be obtained <i>only through the imputed righteousness of Christ. RH Sept. 3, 1901 (emphasis supplied)</i></p> <p>The thought that the righteousness of Christ is <i>imputed</i> to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clear presented; for he knows that if the people receive it fully his power will be broken. <i>GW 161 (emphasis supplied)</i></p> <p>David also described the blessedness of the man, unto whom God imputeth righteousness without works. <i>Romans 4:6</i></p>

10. DOES JUSTIFICATION MEAN 'TO MAKE' OR 'TO DECLARE' RIGHTEOUS?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>Justification according to the first statement of Trent, implies true remission of sins or the removal of the state of sin... God cannot consider one just or non-sinner without making him just. <i>NCE VIII. p. 85</i></p> <p>The only formal cause of justification is the justice of God. By which He makes us just. By Him we are renewed. in the spirit of our minds. <i>NCE VIII, p. 84</i></p> <p>... the alone formal cause is the justice of God, ... whereby He maketh us just, that, to wit, with which we being endowed by Him, are renewed in the spirit of our mind, and we are not only reputed, but are truly called, and are, just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to every one as He wills---. <i>CT Session 6, Chapter 7 (Waterworth)</i></p>	<p>Justification by Faith [is an experience of] the renewing of heart and mind by the power of the Holy Ghost. Unless the Holy Spirit has cleansed the heart of the believer from satanic principle of selfishness... so that he is dead to sin ' he has not entered the experience of justification by faith. <i>SIS 11, 77,</i></p>	<p>To 'justify' means to make righteous. <i>CC 56</i></p> <p>To say that God declares righteous what is actually unrighteous is to make God a liar. <i>CC 56</i></p> <p>... the verb justify should be understood in the broader context that includes the declaration of righteousness and the accompanying change in nature of character. Indeed for the passage to refer to an isolated 'declaration' of righteousness would be to make God declare an untruth. He would not declare one righteous without making him so. <i>CC 24</i></p>	<p>[Abraham] believed in the Lord; and He counted it to him for righteousness <i>Genesis 15 6</i></p> <p>David also described the blessedness of the man unto whom God imputed righteousness. <i>Romans 4:6</i></p> <p>The great work that is wrought for the sinner who is spotted and stained by evil, is the work of justification. By him who speaketh truth He is <i>declared righteous. The Lord pronounces him righteous before the universe. ISM 392 (emphasis supplied)</i></p> <p>Justification ... as used theologically, the divine act by which God declares a penitent sinner righteous, or regards him as righteous. . . Justification is not a transformation of inherent character; it does not impart righteousness... In justifying the sinner God <i>acquits</i> him and <i>declares</i> him to be righteous. <i>SDABD 616 (emphasis supplied)</i></p> <p>The Lord places the obedience of His Son to the sinner's account Christ's righteousness is accepted in place of man's failure, and God receives, pardons justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. <i>ISM 367</i></p> <p>If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ character stands in place of your character and you are accepted before God just as if you had not sinned. <i>SC 62</i></p> <p>"What is justification? It is not the being made actually just and righteous. This is sanctification. <i>Wesley's Sermons, Vol. 1, p. 61.</i></p>

11. DOES JUSTIFICATION DEPEND ON OR INCLUDE SANCTIFICATION?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>Justification itself 'is not only remission of sins but also sanctification and the renovation of the interior man by the voluntary reception of grace and gifts. <i>NCE VIII, p. 84</i></p> <p>God cannot consider one as just or non-sinner without making him just. <i>NCE VIII, p. 84</i></p> <p>... Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just---. <i>CT Session 6, Chapter 7 (Waterworth)</i></p>	<p>The prerequisite of justification is that the sinner die to all known selfishness and sin. <i>HIPP 5</i></p> <p>Justification by faith is an experience of renewing the heart and mind by the power of the Holy Spirit. Unless the Holy Spirit has cleansed the heart of the believer from the satanic principles of selfishness... so that he is dead to sin, he has not entered the experience of justification by faith. <i>SIS 1177.</i></p>	<p>Justification has conditions and is a work of God within individuals. <i>CC 53</i></p> <p>He Christ offers to justify a man before God by virtue of His own sacrifice, and indwell <i>CC 52</i></p> <p>He imparts Christ to the one who believes. Then, and then only, can He recognise us as righteous. <i>CC 56</i></p> <p>God can only justify us if His Son dwells in the heart by faith. When the Father sees His Son enthroned in the heart of the believer then He can accept plea of Jesus for the justification of that individual. <i>CC 7 1.</i></p>	<p>Justification is not a transformation of inherent character; it does not impart righteousness. <i>SDABD 610</i></p> <p>Sinners can be justified by God only when He pardons their sins, remits the punishment they deserve, and treats them as though they were really just and had not sinned, receiving them into Divine favour and treating them as if they were righteous. They are justified alone through the imputed righteousness of Christ. The Father accepts the Son and through the atoning sacrifice of His Son accepts the sinner. <i>011C 52</i></p> <p>The righteousness by which we are justified is imputed, the righteousness by which we are sanctified is imparted. <i>MYP 35</i></p> <p>Righteousness without a blemish can be obtained only through the imputed righteousness of Christ. <i>RI1 Sept. 3, 1901</i></p> <p>There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. <i>SL 10</i></p> <p>Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant believing soul, treats him as though he were righteous, loves him as He loves His Son. <i>ISM 367</i></p>

12. DOES JUATIFICATION FOLLOW OR PRECEDE THE NEW BIRTH?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>The Council of Trent solemnly declared that sinners would never have been justified except through rebirth in Christ, for this rebirth bestows on them through merits of His passion the grace by which they are justified. <i>NCE XII, p. 125</i></p> <p>In justification men are reborn and given justifying grace. <i>NCE VIII p. 84</i></p> <p>For as in truth men, ... if they were not born again in Christ, they never would be justified; seeing that, in that new birth, there is bestowed upon them, through the merit of His passion, the grace whereby they are made just. <i>CT Session 6, chapter 3 (Waterworth)</i></p>	<p>Unless the Holy Spirit has cleansed the heart of the believer from the satanic principles of selfishness... so that he is dead to sin, he has not entered the experience of justification by faith. <i>SIS 1177</i></p> <p>The prerequisite of justification is that the sinner die to sin. <i>HIPP 6</i></p>	<p>Christ's righteousness can only be imputed to the regenerated sinner. There can be no imputation of faith for righteousness (or justification) for an individual prior to his birth, or new birth. <i>CC 70</i></p> <p>While we may come to Christ as we are we must undergo regeneration - be horn of God - before we are really shown to believe. <i>CC 71</i></p> <p>God will not justify us, as we approach Him, for to justify a filthy and unregenerate man would be to make salvation universal and unconditional to evil men. <i>CC 71</i></p> <p>... a personal new birth prior to Justification involving a crucifixion of self. <i>CC 71</i></p> <p>One of the most important and fundamental acts of regeneration is the complete emptying of self and in fact you cannot believe in Jesus - one of the conditions of justification unless you are emptied of self. <i>CC 70</i></p>	<p>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</p> <p>Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Romans 5:1,5</p> <p>Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sin. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit'. <i>PP 372</i></p> <p>My brethren, are you expecting that your merit will recommend you to the favour of God, thinking that you must be free from sin before you trust His power to save. If this is the struggle going on in your mind, I fear you will gain no strength, and will finally become discouraged. <i>ISM 351</i></p> <p>Some seem to feel that they must be on probation and must prove to the Lord that they are reformed, before they can claim His blessing. But these dear souls may claim the blessing even now. They must have the grace, the Spirit of Christ, to help their infirmities, or they cannot form a Christian character. Jesus loves to have us come to Him just as we are - sinful, helpless, dependent. <i>ISM 353</i></p> <p>If you give yourself to Him and accept Him as your Saviour, sinful as your life may have been, for His sake you are accounted righteous- Christ's character stands in place of your character and you are accepted before God just as if you had not sinned. More than this- Christ changes the heart. <i>SC 62</i></p> <p>(Note The order of both Scripture and Spirit of Prophecy is- first justification then the new birth. Wesley says, In order of time, neither of these is before the other, in the moment we are justified by the grace of God, through the redemption that is in Jesus, we are also 'born of the spirit' but in order of thinking, as it is termed, Justification precedes the new birth. We first conceive His wrath to be turned away, and then His spirit to work in our hearts " <i>Wesley's Sermons, p. 635</i>)</p>

13 IS SANCTIFICATION THE ROOT OR THE FRUIT OF SALVATION?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
<p>If anyone says that the justice received is not preserved and also increased before God through good works, but that those works are merely the fruit and signs of justification obtained, but not the cause of its increase, let him be anathema. Council of Trent, (Schroeder, p. 45)</p> <p>If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema. CT Session 6, Canon 24. (Waterworth)</p>		<p>It would also seem to be a major understatement to classify something that is as essential for salvation as Sanctification, only as a fruit and not part of the root. CC 69</p> <p>To call one (justification) the root and the other the fruit (sanctification) of righteousness is not only to make an unwarranted distinction, but a major qualitative difference. CC 44</p>	<p>He [Wesley] continued his strict and self denying life not now as the ground, but the result of faith; not the root, but the fruit of holiness. GC 256</p> <p>The faith that justifies always produces true repentance, and then good works, which are the fruit of that faith. Our High Calling, p. 52</p> <p>The present message - justification by faith is a message from God; it bears the divine credential, for its fruit is unto holiness. ISM 359</p> <p>Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruit of the Spirit' PP. p. 372</p> <p>Sanctification, which is... the immediate fruit of justification, is a distinct gift of God, and of a totally different nature (to justification). The one implies that God does for us through His Son; the other what He works in us by His Spirit. Wesley's Sermons, Vol 1, p. 61</p>

14. DID CHRIST ASSUME A SINGUL HUMAN NATURE?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST
	<p>Jesus did not take from Mary a sinless human nature. <i>SIS III31</i></p> <p>It is sometimes said that Christ took the sinless human nature of Adam before the fall. This would not be possible. When Christ came to earth there was no sinless, spiritual human nature for Christ to take. Man had long since lost these attributes, and Mary could contribute no more than humanity had to contribute to the union of the human and the divine. <i>SIS III32</i></p> <p>... the 'new view'... proposes that Christ 'took the sinless human nature', or that He 'took the sinless nature of Adam before the fall'. (see Questions on Doctrine, p. 469) <i>LUHB 4</i></p>	<p>Christ came with the nature of man and He inherited it from Mary. <i>CC 125</i></p> <p>Jesus was tempted both from within (His sinful nature) and without (Satan), and He had the infirmities and the stimulus to sin of His human nature by virtue of His heredity from Mary, His fleshly mother. <i>CC 127</i></p> <p>It (Questions on Doctrine) followed the popular Protestant view that Christ had humanity identifiable with that of Adam before the fall, rather than... of fallen man. <i>Doctrinal Issues, p. 4</i></p> <p>Christ's nature was the same as that of His fallen forebears. <i>AV 54</i></p>	<p>For as in Adam all die, even so in Christ shall all be made alive. 1 Corinthians 15:22</p> <p>For such an high priest became us, who is holy, harmless undefiled, separated from sinners. Hebrews 7:26</p> <p>He vanquished Satan in the same nature over which in Eden Satan obtained the victory. <i>YI June 2 1596</i></p> <p>He began where the first Adam began. Willingly He passed over the ground where Adam fell and redeemed Adam's failure. <i>YI April 25, 1891</i></p> <p>Christ, in the wilderness of temptation stood in Adam's place to bear the test he failed to endure. <i>5BC 108 1</i></p> <p>He was to take His position at the head of humanity by taking the nature but not the sinfulness of man. <i>ST May 29, 1981</i></p> <p>In taking upon Himself man's nature in its fallen condition Christ did not in the least partake in its sin... We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. <i>5BC. 1131</i></p> <p>Jesus Himself was free from physical deformity... His physical structure was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. <i>DA 50</i></p> <p>He was pure and uncontaminated by any disease. Not one stain of sin was found upon Him... He... was in the health of perfect manhood. <i>KH 67</i></p> <p>He was a mighty petitioner, not possessing the passions of our fallen nature, but compassed with infirmities, tempted in all points like as we are. <i>2T 508</i></p> <p>(Note: In accepting the physical law of heredity (<i>DA 49</i>) Jesus came with a lessened capacity, physically, mentally, and morally than the first Adam (<i>DA 117</i>), but nonetheless, without a trace of <i>sin</i> (<i>DA 71</i>). Every fibre of His being was in perfect harmony with the will and law of God as Adam's was before the fall.</p> <p>... sin is a tremendous evil. Through sin the whole human organism is deranged, the mind is perverted, the imaginations corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart and the feet turn imperceptibly toward evil. <i>MH 451</i></p> <p>(Note: It is this aspect of human nature, which is not an inherent characteristic of true original human nature, which Christ did not assume. It stresses the essential difference between our nature and the human nature that Christ had.)</p>

15. CHRIST LIVED A SINLESS LIFE, CAN WE?

ROMAN CATHOLIC	ROBERT BRINSMEAD-AWAKENER	FALSE ADVENTISM	SEVENTH-DAY ADVENTIST																
	<p>It must be remembered that in living this perfect life, Christ had no advantage over us. If in any way we have a more trying conflict than Christ had, then in that point Christ could not be our saviour. But we have nothing to endure which He has not endured. He became our example in all things. GEP 102</p> <p>Although Jesus partook of our fallen nature, He so trod the flesh underfoot that not even in thought did He respond to temptation. His victory over the flesh was complete and absolute. A perfect sinless life was lived out in our flesh. GEP 102</p> <p>He Who was Divine partook of our nature and lived sinlessly, that we who are human may partake of His divinity and live sinlessly. GEP 108</p> <p>It is unfortunate that so many Christians hesitate to have faith to live above sin. It is true that we cannot live a sinless life, but Christ can. He has lived a sinless life, and He desires to manifest that same life in every believer. GEP 130</p> <table border="0" data-bbox="593 703 1120 927"> <tr> <td colspan="4">CHRIST</td> </tr> <tr> <td>Divine Nature (by His own right)</td> <td>+</td> <td>Fallen Nature</td> <td>= Perfect, sinless life without bent to sin</td> </tr> <tr> <td colspan="4">CHRISTIAN</td> </tr> <tr> <td>Fallen Nature (by his own right)</td> <td>+</td> <td>Divine Nature (by completed rebirth at final atonement)</td> <td>= Perfect, sinless life without bent to sin</td> </tr> </table> <p>GEP 199</p> <p>Through Christ's ministry in the holy of holies, humanity is to be fully united (married) to divinity. Hence the significance of the final atonement – at-one-ment. ... Then he will be as sinless in the flesh as Christ was sinless in the flesh. GEP 199</p> <p>Those who teach that Christ took a superior human nature draw the logical conclusion that it is impossible for the rest of mankind to perfectly obey the law of Jehovah in this life... Those who accept this 'new view' of the Incarnation logically take the side of Satan in the great controversy over the law, claiming that God has not made provision for us to perfectly obey it <i>LUHB 7, 8</i></p> <p>They (Elders Cottrell and Lowe) are denying that such perfection is possible because they are denying that Jesus took our fallen nature and proved that we may keep the law of God as He did. <i>TCS 3</i>.</p>	CHRIST				Divine Nature (by His own right)	+	Fallen Nature	= Perfect, sinless life without bent to sin	CHRISTIAN				Fallen Nature (by his own right)	+	Divine Nature (by completed rebirth at final atonement)	= Perfect, sinless life without bent to sin	<p>[Christ lived] a sinless life. <i>AV 70</i></p> <p>Christ's human nature did not differ from our regenerate nature (as when we are converted) by living a sinless life with such a nature Jesus proved that we humans can have complete victory over sin if we give ourselves unreservedly to be filled by the Holy Spirit. <i>AV 69,70</i></p> <p>By taking our nature in its fallen condition, Christ demonstrated beyond all dispute that sinlessness in this life is no chimera (fanciful conception) when a man is under the power of the indwelling Spirit. Once the true nature of Christ while on earth is revealed, the fallacy of the claim that obedience is not possible in this life, is forever revealed. <i>AV 65</i></p> <p>Christ... proved the utter falsity of the claim that 'perfect performance in an imperfect body is impossible' <i>AV 55</i></p> <p>'If Christ could live a sinless in our flesh, then so can we. We get to the stage where we will longer sin.' ... We do not see as false. <i>CC 118</i></p>	<p>Such a high priest meets our need - one who is Holy, blameless, pure set apart from sinners, exalted above the heaven. <i>Hebrews 7:26 NIV</i></p> <p>Jesus lived the law in the sight of heaven, in the sight of unfallen worlds, and in the sight of sinful man. Before angels, man and demons, He had spoken, unchallenged, words that from any other lips would have been blasphemy. I do always those things that please Him". <i>DA 467,468</i></p> <p>There are especially among those who profess holiness who compare themselves to Christ as though they were equal with Him in perfection of character. THIS IS BLASPHEMY. Could they obtain a view of Christ's righteousness they would have a sense of their own sinfulness and imperfection. <i>Review & Herald, March 1887</i></p> <p>He [Jesus] is a perfect and holy example given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it, and according to our ability which God has given, resemble it. <i>2T 549</i></p> <p>We should remember that our own ways are not faultless. We make mistakes again and again... No one is perfect but Jesus. Think of Him and be charmed away from yourself. <i>KH 136</i></p> <p>Show that the life of Christ reveals on infinitely perfect character. <i>6T 60</i></p> <p>Therefore we conclude that since Christ was from birth the image of God, His spiritual nature was distinctly superior to that of the converted man who is being progressively restored to the image of God. E. R. Gane, <i>Christ and Human Perfection, p. 8, (Ministry supplement, GC Ministerial Association)</i></p> <p>(See "Human Not Carnal", <i>Ministry</i>, by R. A. Anderson, Sept, 1956)</p>
CHRIST																			
Divine Nature (by His own right)	+	Fallen Nature	= Perfect, sinless life without bent to sin																
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Fallen Nature (by his own right)	+	Divine Nature (by completed rebirth at final atonement)	= Perfect, sinless life without bent to sin																

CONCLUSION

As will have been clearly seen from the foregoing, the Concerned Brethren's (False Adventism) teachings on perfectionism are similar to Robert Brinsmead's teachings in the 60's and are based on a Catholic theology of righteousness by faith.

Catholic theology was wrong during the Reformation, and it is still wrong today. The 'old Brinsmead perfectionism' was wrong in the 60's (he has admitted to this publicly) and it is still wrong today.

The Seventh-day Adventist Church has quite rightly opposed both Catholic theology and Brinsmead perfectionism and it has no option but to oppose the revival of these old heresies by the Concerned Brethren.

One of the purposes of this article is that those who are confused on these issues might see clearly the Church's position, as revealed in Scripture and the Spirit of Prophecy, as opposed to the errors of the Concerned Brethren. But more important than to just point out error, this article has been written to uphold the 'everlasting gospel' which is the very essence of our message to the world.

Justification by Faith... is the Third Angel's Message in verity. *RH* April 1, 1890

The present message, Justification by Faith - is a message from God, it bears the Divine Credentials, for its fruit is unto holiness. *ISM* 359

"The Lord in His great mercy sent a most precious message to His people (Minneapolis 1888)... It presented Justification through Faith... It invited the people to receive the righteousness of Christ, which is made manifest in the obedience to all the commandments of God... This is the message that God commanded to be given to the world. It is the Third Angel's Message which is to be proclaimed with a loud voice and attended with the outpouring of His Spirit in a large measure. *TM* 91,92

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SUPPLEMENT TO: "FALSE VERSUS TRUE ADVENTISM"

FALSE	TRUE
LEGALISM - RIGHTEOUSNESS BY FAITH & WORKS	GOSPEL - SALVATION BY FAITH ALONE
<p>Salvation By Works False Adventism</p> <p>If our acceptance does not depend upon our sanctification then surely we have no real need to keep the Sabbath, or to pay tithe, etc. <i>CC 109</i>.</p> <p>If Righteousness by Faith is merely Justification and Justification is entirely without works, then... the authors see no reason to continue to keep the Sabbath, pay tithe or avoid the Mark of the Beast. <i>CC 34, 35</i>.</p> <p>Salvation by justification alone is the harlot child of predestination. <i>CC 49</i></p> <p>Our acceptance into the family of heaven involves God empowered obedience together with God's justifying gift... - any 'assurance' based upon anything less is leading to a dangerously false security. <i>AV, 101</i></p> <p>And is it wrong to do things for a reward? God doesn't think so. The man who sacrifices, who spends his time and energy with a view that one day God will reward him, my friends, there's nothing wrong with that. <i>ACD 12</i></p> <p>(Note: The false Adventists are saying that our acceptance with God depends on our works as well as faith. This is the Catholic position.)</p> <p>Catholic Theology</p> <p>If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to co-operate in order to obtain grace of justification... Let him be anathema. (<i>Council of Trent -Schroeder, p.43</i>)</p> <p>If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost... let him be anathema. (<i>Council of Trent -Schroeder, p.43</i>)</p> <p>Justice or grace is capable of increasing and is meant to increase. It actually grows by good and meritorious works which the just do in keeping the commandments... By its doctrine on merit, the Council repudiated the Protestant view of justification by faith alone. <i>NCE VIII, 85</i></p>	<p>Good Works, Even By The Indwelling Spirit, Are Not The Basis Of Our Acceptance With God.</p> <p>A man is not justified by the works of the law, but by the faith of Jesus Christ. If righteousness come by the law, then Christ is dead in vain. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. <i>Gal. 2:16,2 1; 5:4</i></p> <p>This matter is so dimly comprehended that <i>thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend upon their works</i>. God always demands good works, the law demands it, but because man placed himself in sin where <i>his good works are valueless</i> Jesus' righteousness <i>alone</i> can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us. <i>6BC 1071 (emphasis supplied)</i></p> <p>Our <i>acceptance</i> with God is sure <i>only</i> through His beloved Son, and good works are but the <i>result</i> of the working of His sin-pardoning love. They are <i>no credit</i> to us, and <i>we have nothing accorded to us for our good works by which we may claim a part in the salvation of our souls...</i> He [the believer] cannot present his good works as a plea for the salvation of his soul. <i>3SM 199 (emphasis supplied)</i></p> <p>There is not a point that needs to be dwelt upon more earnestly repeated more frequently, or established more firmly in the minds of all than <i>the impossibility of fallen man meriting anything by his own best good works</i>. Salvation is through faith in Jesus Christ <i>alone</i>. <i>FW 19 (emphasis supplied)</i></p> <p>There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but <i>they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing.</i> <i>SC 44 (emphasis supplied)</i></p> <p>[Some] depend upon... the performance of certain duties for acceptance with Him. There are no victories in this kind of faith. <i>ISM 353</i></p> <p>We must not trust at all to ourselves nor to our good works: but when as erring, sinful beings we come to Christ, we may find rest in His love. God will accept one that comes to Him trusting in the merits of a crucified Saviour. <i>ISM 354</i></p>

<p>MERITORIOUS GOOD WORKS THROUGH IMPARTED RIGHTEOUSNESS</p>	<p>ONLY THE IMPUTED RIGHTEOUSNESS OF CHRIST ACCEPTED BY FAITH ALONE, IS MERITORIOUS.</p>
<p>False Adventism While the works of the unregenerate man are as filthy rags in the sight of God, these same works ordained of God and performed by the grace of an indwelling Christ receive His merit as a free gift... These works are not as filthy rags in God's sight for the Righteousness of Christ imparted to His saints is totally acceptable to God. <i>CC 110</i></p> <p>There are conditions for our salvation met through the power of the indwelling Christ in our lives... without His power we cannot in the least serve Him or obey. <i>AV 44,45</i></p> <p>When it is perceived that it is the work of grace that provides both the cleansing and the power to live in obedience there will be seen to be not one iota of legalism in God's condition of obedience. <i>AV 96.</i></p> <p>We believe that righteousness by faith has two sides to it, its righteousness imputed by Christ when we believe, which we don't merit, then righteousness from Christ is imparted to us through the Holy Spirit, imparted to us - it's not our own, it comes from without, it's implanted within... We are falsely accused of teaching legalism, that it's our own righteousness. We've never believed that. <i>ACD 7</i></p> <p>(Note: the Concerned Brethren argue that we are saved by obedience but that this is not legalism because it is Christ through the Spirit who dwells in us and empowers us to obey that this righteousness is not our own but Christ's imparted righteousness. This is the very same argument that the Catholics used against justification by faith alone during the Reformation. It must be stressed that our argument is not with "God empowered obedience" as such. Seventh-Day Adventist's believe in that, but with making obedience the basis of our acceptance with God instead of the result (or fruit) of our acceptance, and then trying to avoid the charge of legalism by saying that it is God's work in us not ours.)</p> <p>Catholic Theology Justification supposes man's co-operation, but it is God's grace that enables him to lend his co-operation, of himself he cannot do anything as he should. <i>NCE VIII, 90</i></p> <p>In the Catholic view, the whole of man's co-operation with grace is itself a gift of God's grace; without the help of grace it is neither effective nor possible... Both Catholics and Protestants stress that the whole of justification is the work of God's grace. Catholics say that man's co-operation is no human merit since it is God's gift. <i>NCE VII, 90</i></p> <p>Awakening Message - Brinsmead It is unfortunate that so many Christians hesitate to have faith to live above sin. It is true that we cannot live a sinless life, but Christ can. He has lived a sinless life, and He desires to manifest that same life in every believer. <i>GEP 130</i></p>	<p>And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. <i>Phil 3:9</i> They (sinners) are justified alone through the imputed righteousness of Christ. <i>OHC 52</i></p> <p>Faith is the true condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy for sin. <i>ISM 366.</i></p> <p>The righteousness by which we are justified is imputed: the righteousness by which we are sanctified is imparted. <i>MYP 35</i></p> <p>When the words righteousness and faith are connected (by 'of', 'by', etc) in Scripture, reference is to the experience of justification by faith. General Conference, Palmdale, <i>197 6.</i></p> <p>Righteousness without blemish can be obtained only through the imputed righteousness of Christ. <i>RH September 3, 190 1.</i></p> <p>It is the righteousness of Christ that makes the penitent sinner acceptable to God and works his justification. However sinful has been his life, if he believes in Jesus as his personal saviour, he stands before God in the spotless robes of Christ's imputed righteousness. <i>ST July 4, 1892.</i></p> <p>(Note: The following quotation from James Buchanan should be read carefully in connection with the Concerned Brethren's error of substituting the work of the Spirit in us for the sacrifice of Christ for us; and thus making our acceptance with God depend on imparted righteousness instead of imputed righteousness alone.)</p> <p>“There is, perhaps, no more subtle or plausible error, on the subject of Justification, than that which makes it to rest on the indwelling presence the gracious work, of the Holy Spirit in the heart. It is a singularly refined form of opposition to the doctrine of Justification the imputed righteousness of Christ, for it merely substitutes the work of one divine ransom for that of another, and it is plausible, because it seems to do homage to the doctrine Grace by ascribing to the presence and operation of the Holy Spirit the production of faith, and all the effects which are ascribed to it, whether these belong to our Justification or to our Sanctification.</p> <p>“It is the more difficult to expose and refute error, when it comes before us in its grosser and more common shape, as a doctrine of justification by works, because it involves some great truths which are held as firmly by those who advocate, as by those who abjure, the Protestant doctrine of Justification. Yet subtle and plausible as it is, and difficult as it may be to disentangle error from the partial truth which is involved it, <i>nothing can be more unscriptural in itself or more pernicious to the souls of men, than the substitution of the gracious work or the Holy Spirit in us, for the vicarious work - Christ for us, as the ground of our pardon and acceptance with God.</i></p> <p>“For if we are justified solely on account of what Christ did and suffered for us while He was yet of the earth, we may rest, with entire confidence, on a work which has been already 'finished' - on a righteousness which has been already wrought out, and already accepted of God on behalf of all who believe in His name. Whereas, if we are justified on the ground of the work. of the Holy Spirit in us, we are called to rest on our work, so far from being finished and accepted, is not even begun in the case of any unreviewed sinner; and which, when, it is begun in the case of a believer, is incipient [In an initial state] only .. and never perfected in this life. (James Buchanan, <i>The Doctrine of Justification</i>, 1867, p. 387,388.)</p>
<p>CHRIST LIVED A SINLESS LIFE IN SINFUL FLESH, SO CAN WE</p>	<p>SINLESS HUMANITY OF CHRIST, WE CAN SEVER EQUAL THE, PATTERN</p>
<p>Jesus Inherited Sinful Flesh</p> <p>False Adventism Jesus was tempted both from within (his sinful nature) and without (Satan), and he had the infirmities</p>	<p>Christ is the Second Adam As for in Adam all die, even so in Christ shall all be made alive. <i>1 Cor 15:22</i> (see also Romans 5) Be careful, exceedingly as to how you dwell upon the human nature of Christ. Do not set him before the</p>

and the stimulus to sin of his human nature - by virtue of his heredity from Mary, his fleshly mother. *CC* 127

Christ came with the nature of man as he inherited it from man. *AV* 125

Christ's nature was the same as that of his fallen forbearers. *AV* 64

It (Questions on Doctrine) followed the popular Protestant view that Christ had humanity identifiable with that of Adam before the fall, rather than... of fallen man. *BHD*, 4

Awakening Message - Brinsmead

Did Jesus not take from Mary a sinless human nature? *SIS* III 31

It is sometimes said that Christ took the sinless human nature of Adam before the fall. This would not be possible. When Christ came to earth there was no sinless, spiritual human nature for Christ to take. Man had long since lost these attributes, and Mary could contribute no more than humanity had to contribute to the union of the human and the divine. *SIS* III 32

Not only does the 'new view' deny that Christ was subjected to all our infirmities - for we have much more than mere physical infirmities to contend with - but it proposes that Christ 'took the sinless human nature' or that He 'took the sinless nature of Adam before the fall'. (See *Question of Doctrine*, p.650, Heading the *Ministry*, Sept. 1956, Headings, p. 19)

Jesus lived a sinless life in sinful flesh

False Adventism

(Christ lived) a sinless life. *AV* 70

Christ was born with a fallen nature, but, because of His sinless life, He did not need to experience the new birth. *AV*, 62

Awakening Message - Brinsmead

Although Jesus partook of our fallen nature, He so trod the flesh underfoot that not even in thought did He respond to temptation. His victory over the flesh was complete and absolute A perfect, sinless life was lived out in our flesh. *GEP* 102

state] only... and never perfected in this life. James Buchanan, *The Doctrine of Justification*, 1867, p. 387,388. (emphasis supplied)

Our sinful nature is retained

False Adventism

Our sinful nature is retained until this mortal shall put on immortality. *AV* 15 We have a degenerate (fallen) nature and this persists until glorification. *AV* 55

Awakening Message - Brinsmead

Through the new birth of the Holy Spirit... the flesh is not changed (it remains the same weak, fallen sinful flesh that Christ possessed), *SIS* 11, 19

When fitted with the Spirit we will be as sinless as Christ was

False Adventism

Christ's human nature did not differ from our regenerated nature. By living a sinless life with such a nature, Jesus proved that we humans can have complete victory over sin if we give ourselves unreservedly to be filled by the Holy Spirit. *AV* 69,70

By taking our nature in its fallen condition, Christ demonstrated beyond all dispute that sinlessness in

people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure sinless being, without a taint of sin upon him... He could have fallen, but not for one moment was there in him an evil propensity. *5BC*, 1128

In taking upon himself man's nature in its fallen condition, Christ did not in the least partake in its sin... We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. *5BC* 1131

No trace of sin marred the image of God within Him. *DA* 71

Jesus Himself was free from physical deformity... His physical structure was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. *DA* 50

He was pure and uncontaminated by any disease. Not one stain of sin was found upon Him... He... was in the health of perfect manhood. *KH* 67

He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with infirmities, tempted in all points like as we are. *2T*506.

In laying His hand upon the leper, Jesus received no defilement... Thus it is with the leprosy of sin... Jesus, coming to dwell in humanity, receives no pollution. *DA* 508

(Note: In accepting the physical law of heredity (*DA* 49) Jesus came with a lessened capacity, physically, mentally, and morally than the first Adam (*DA* 117), but nonetheless, without a trace of sin (*DA* 71). Every fibre of His being was in perfect harmony with the will and law of God, as Adam's was before the fall. (See following points).

Nothing in Him responded to sin

The prince of this world cometh, and hath nothing in me. John 14:30

(Christ suffered in proportion to the perfection of His holiness. But the prince of darkness found nothing in Him; not a single thought or feeling responded to temptation. *2T* 422

He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil *2 T* 202

'There was in Him nothing that responded to Satan's sophistry. *DA* 123

Sin in us responds to temptation

...sin is a tremendous evil. Through sin the whole human organism is deranged, the mind is perverted, the imaginations corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart, and the feet turn imperceptibly toward evil. *MH*, 451

(Note: It is this aspect of human nature, which is not an inherent characteristic of true original human nature, which Christ did not assume. It stresses the essential difference between our 'sinful human nature' and the 'sinless human nature' which Christ had.) We can never equal the Pattern. Jesus lived the law in the sight of heaven, in the sight of unfallen worlds, and in the sight of sinful men. Before angels, men and demons, He had spoken, unchallenged, words that from any other lips would have been blasphemy: 'I do always those things that please Him'. *DA*, 467,468

There are many, especially among those who profess holiness who compare themselves to Christ as though they were equal with Him in perfection of character. This is blasphemy. Could they obtain a view of Christ's righteousness they would have a sense of their own sinfulness and imperfection. *RH* March 15, 1887.

He is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not

this life is no chimera (fanciful conception) when a man is under the power of the indwelling Spirit. Once the true nature of Christ while on earth is revealed, the fallacy of the claim that obedience is not possible in this life, is forever revealed. A V 65

Christ... proved the utter falsity of the claim that: "perfect performance in an imperfect body is impossible". AV 55

If Christ could live a sinless life in our flesh, then so can we. We get to the stage where we will no longer sin... We do not see this as false. CC 118

Awakening Message - Brinsmead

Christ did by the Holy Spirit take the sinless, spiritual nature of His own eternal pre-existence, This exalts the spiritual nature of Jesus above the spiritual nature of man before the fall. We too may be partakers of this sinless, spiritual nature. SIS III, 32

In Jesus we see a Man born by, and filled with the Holy Spirit. He had no evil propensities of inclination... Therefore, when man is 'filled with all the fullness of God' (Eph 3:19), through the complete infilling of the Spirit, he will be without sinful propensities and his nature will be pure and holy. SIS III

Those who teach that Christ took a superior human nature draw the logical conclusion that it is impossible for the rest of mankind to perfectly obey the law of Jehovah in this life... Those who accept this 'new view' of the Incarnation logically take the side of Satan in the great controversy over the law, claiming that God has not made provision for us to perfectly obey it. LUHB 7,8

They [Elders Cottrell and Lowe] are denying that such perfection is possible because they are denying that Jesus took our fallen nature and proved that we may keep the law of God as He did. TCS. 13

be approved of God if we do not copy it and according to the ability which God has given, resemble it. 2T, 549

We should remember that our own ways are not faultless. We make mistakes again and again... No one is perfect but Jesus. Think of Him and be charmed away from yourself. KH 136

No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. He was God in human flesh. Y1, Sept 8, 1898

Let every human being be warned from the ground of making Christ altogether human, such as one as our selves; for it cannot be. 5BC 1129

Will be sinless, but will not boast of it

False Adventism

Let it be clearly understood that a man's self assessment of his own state of righteousness may be vastly different from God's. No man who has ceased to sin will ever appreciate the fact that he has reached this state, much less boast of it. AV 16

Job... had ceased to sin. But what of Job's own self assessment? Did he claim perfection? Thought I were perfect would I not know my soul". Job 9:2 1, AV 17

Every man claiming perfection is certain to be falling short of his claim, while every man who has reached perfection, totally oblivious to this fact. AV 17.

A Wakening Message - Brinsmead

Satan will come to the 144,000 and find nothing in them. Every sinful propensity, every last trace of sin will have been removed from their souls... They are called holy. They do not call themselves holy. They are the last ones to parade their own righteousness, as Job of old said, 'though I were sinful, yet would I not know my soul" Job 9:21, HIPP, 6,7.

Will not be Sinless and will be Honest about it

We feel sad to see professed Christians led astray by the false and bewitching theory that they are perfect, because it is so difficult to undeceive them and lead them in the right path. SL 12

This side of the kingdom sanctified people will never declare they are sinless. (AA, 561,562).

This is not a matter of modesty but of truthfulness. L. C. Naden, *The Perfecting of the Saints*, 27

The life of John was one of earnest effort to conform to the will of God. The apostle followed his Saviour so closely, and had such a sense of the purity and exalted holiness of Christ, that his own character appeared, in contrast, exceedingly defective... Such will never be the feelings of those who know best their Lord and Master. The more closely they contemplate the life and character of Jesus, the more deeply will they feel their own sinfulness. SI, 79

The closer you come to Jesus, the more faulty you will appear in your own eyes... No deep seated love for Jesus can dwell in the heart that does not realise its own sinfulness. SC, 64,65,

Paul was ever on watch lest evil propensities should get the better of him. He guarded well his appetites and passions and evil propensities. JBC, 1089

... our hearts are naturally depraved... CT, 544

From the conflict there is no release. SD, 328

There is no end to the warfare this side of eternity. CT, 20

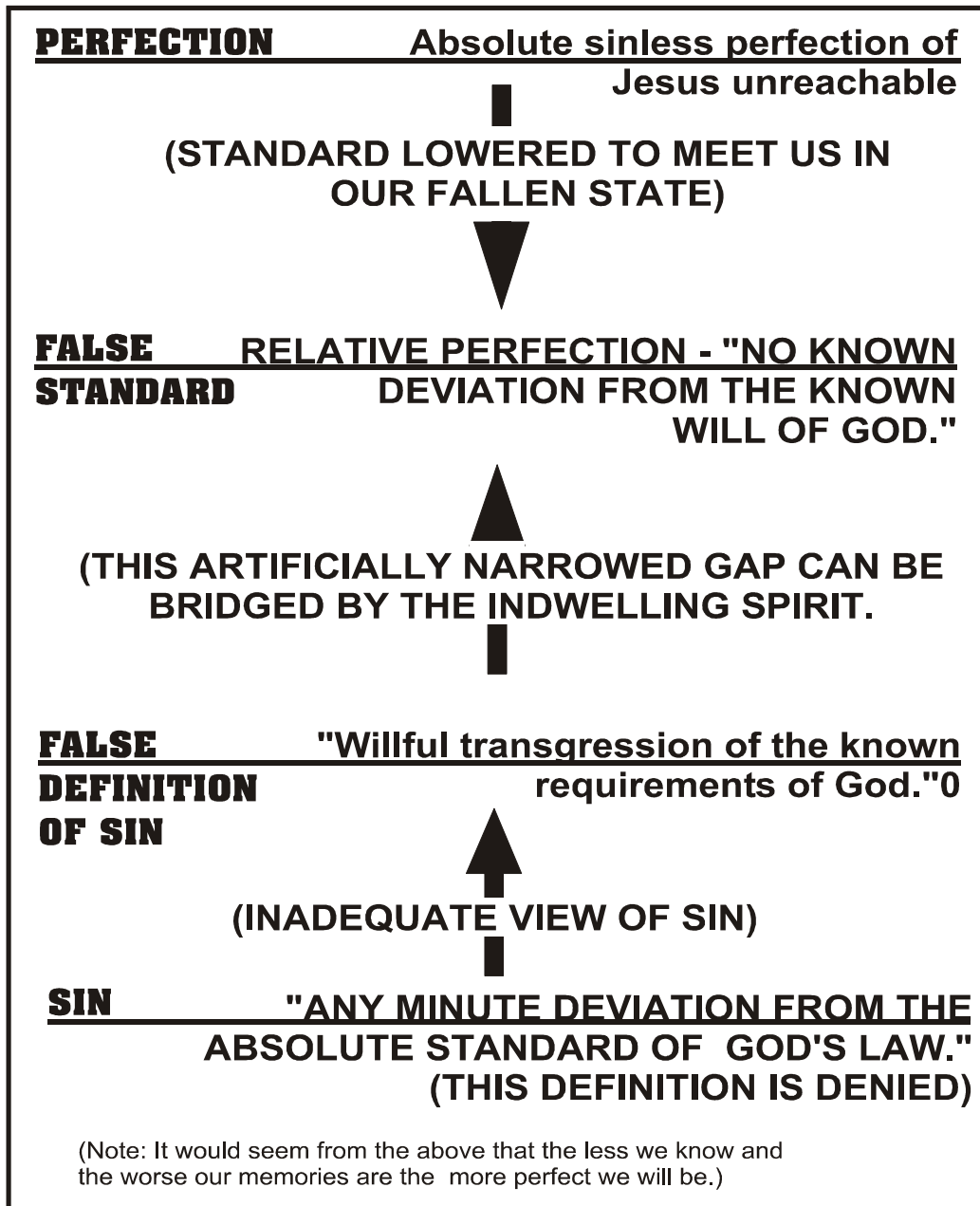
<p>WRONG VIEW OF NATURE OF CHRIST, SALVATION, & STANDARD OF PERFECTION</p> <p>Wrong View of Nature of Christ Christ's human nature did not differ from our regenerated nature. By living a sinless life with such a nature, Jesus proved that we humans can have complete victory over sin if we give ourselves unreservedly to be filled by the Holy Spirit. <i>AV 69,70</i></p> <p>Jesus was tempted both from within (His sinful nature) and without (Satan), and He had the infirmities and the stimulus to sin of His human nature <i>CC 127</i></p> <p>Awakening Message - Brinsmead Although Jesus partook of our fallen nature, He so trod the flesh underfoot that not even in thought did He respond to temptation. <i>GEP, 102</i></p> <p>Through the new birth the flesh is not changed (it remains the same weak, fallen, sinful flesh that Christ possessed. When man is 'filled with...' the Spirit (as Jesus was), he will be righteousness) is the result or fruit.) without sinful propensities. <i>SIS III, 32</i></p> <p>Wrong View of Salvation (To justify) means to make righteous. <i>CC 55</i> Justification has conditions and is a work of God within individuals. <i>CC 53</i> He imparts Christ to the one who believes. Then, and then only, can He recognise us as righteous. <i>CC 56</i></p> <p>Wrong View of the Standard of Perfection Christian perfection - also known as perfection of Christian character or relative perfection is the perfection of the saints. It is the opposite of sin; 'no known deviation from the known will of God'. <i>CC 140</i></p> <p>The standard that is set up (by the 'new theology') is... an utterly impossible standard... We are to be perfect 'in our sphere' as humans 'as God in His'... Scripture clearly indicates that we can keep the commandments -that it's a human level, of course it's impossible, but God doesn't do that. <i>A CD 9, 10.</i></p> <p>There are many, especially among those who profess holiness who compare themselves to Christ as though they were equal with Him in perfection of character- This is blasphemy. Could they obtain a view of Christ's righteousness they would have a sense of their own sinfulness and imperfection. <i>RH March 15, 1887.</i></p>	<p>TRUE VIEW OF NAT~ OF CHRIST, SALVATION & STANDARD OF PERFECTION</p> <p>True view of nature of Christ In taking upon Himself man's nature in its fallen condition, Christ did not in the least partake in its sin... We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. <i>5BC 1131</i></p> <p>True View of Salvation (The true view of Salvation - the work of Christ for us, accepted by faith alone (i.e. imputed righteousness) is the sole basis of salvation. The work of the Holy Spirit in us (i.e. imparted)</p> <p>The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord pronounces him righteous before the universe. <i>ISM 367</i></p> <p>They (sinners) are justified alone through the imputed righteousness of Christ. <i>011C, 5 2</i></p> <p>True View of the Standard of Perfection The law requires us to present to God a holy character. It demands of men today just what it demanded of Adam in Eden, perfect obedience, perfect harmony with all its precepts in all relations of life, under all circumstances and conditions. No unholy thought can be tolerated, no unlovely thought can be justified... The standard of the law cannot be lowered to man in his fallen condition. No compromise can be made with the sinner to take less than the full requirement of the law. <i>ST, May 30, 1895.</i></p> <p>The condition of eternal life is now just what it always has been - just what it was in Paradise before the fall of our first parents, -perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperilled... It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of this our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law.</p>
<p>(Note: False Adventism actually denies that 'absolute perfection or sinless perfection', 'to obey without failure, the law of God in every respect', 'the perfection of Jesus Christ', is reachable. (<i>CC 139,140</i>) Thus they lower the standard of God's absolute moral law to meet our own imperfect performance and make that the standard of perfection. They also deny the Scriptural teaching of man's permanent moral depravity so far as this life is concerned. Along with their narrow view of sin and their claim that Christ had a sinful nature just like us, yet was sinless by the power of the indwelling Spirit, they make sinless perfection (according to their definition) seem plausible and possible when man is filled with the Holy Spirit. Thus they substitute the work of the Holy Spirit in us for the work of Christ for us as the basis of salvation.</p> <p>While the work of the Holy Spirit in us is as necessary for the plan of salvation as the work of Christ for us, it is so for different reasons. Christ's work for us alone is the ground of our salvation. The work of the Spirit is to point the sinner to the finished work of Christ and to lead him to trust in that alone for salvation (John 15:26; 16:7-14). All the blessings of salvation procured by Christ are effectually applied by the Spirit. Indeed, without the Holy spirit it would be impossible for a sinner, 'dead in trespasses and sins' to accept Christ. (see statement by Buchanan, p. 1)</p>	<p>The law of God is as sacred as God Himself. It is a revelation of His will, a transcript of His character... <i>PP 52.</i></p> <p>There is no such thing as weakening or strengthening the law of Jehovah. As it has always been, so it is. It cannot be repealed or changed in one principle. It is eternal, immutable as God Himself. <i>Questions on Doctrine, p. 675</i></p> <p>The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account... This is how faith is accounted righteous. <i>ISM 367</i></p> <p>Righteousness without a blemish can be obtained only through the imputed righteousness of Christ. <i>RH Sept. 3, 1901.</i></p>

CHART: DISTINCTION BETWEEN CHRIST AND MAN

HUMANS			CHRIST	
Fall	2nd Advent		Incarnation	
Adam	Believer	Redeemed	Before	After
Righteousness by nature No conflict with self Perfectly reflected image of God No sin in him No sinful propensities No answering chord to sin in his nature	Righteousness by faith alone Constant conflict with self Image of God being restored but still marred Sin in him Has sinful propensities Temptation finds answering chord within his nature	Righteousness by nature No conflict with self Perfectly reflected image of God for first time No sin in him No sinful propensities No answering chord to sin in his nature	Righteousness by nature No conflict with self Express image of God No propensity to sin No sin in Him Nothing in Him responded to temptation	Righteousness by nature No conflict with self Express image of God No propensity to sin No sin in Him Nothing in Him responded to temptation The Second Adam (sinless humanity with less capacity mentally, morally, and physically than Adam.)

CHART: FALSE VS. TRUE VIEW OF SIN AND PERFECTION

FALSE VIEW OF PERFECTION



TRUE VIEW OF PERFECTION

