COME TO THE MARRIAGE

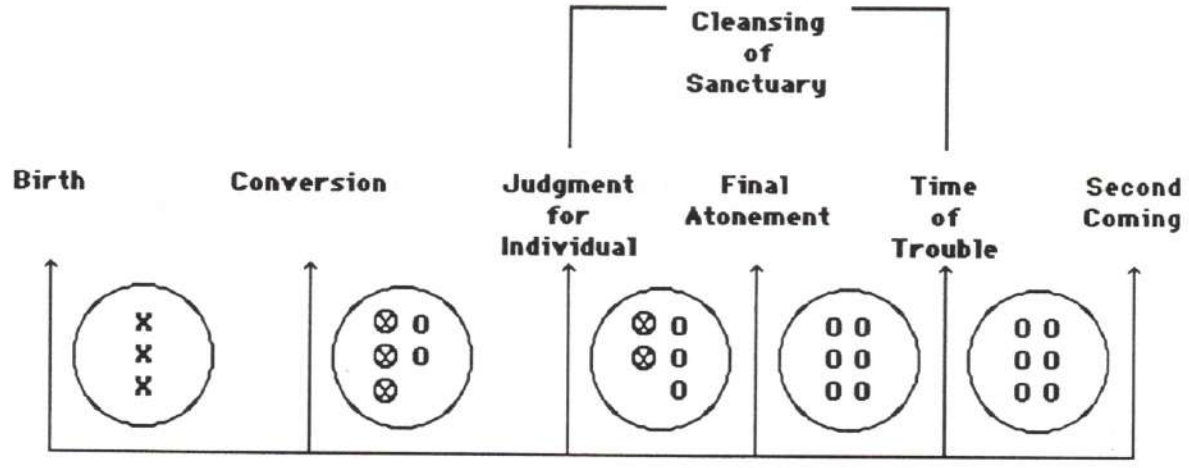
The sanctuary service clearly teaches we must live without a mediator. The final atonement would be the last work done by the mediator before there is no mediator. To teach that in the final atonement Christ prepares us to perfectly trust in Him as man's substitute is to teach that there will be a substitute when there will not be one. The work for man's character is finished while Jesus is in the most holy place not at the second coming.

Chapter 13

SPIRITUALISM AND THE FINAL ATONEMENT

Ambition for self-exaltation is excited by a failure to understand the final atonement. Self is the sinful erring nature of man. Self is also called the inherited desires or tendencies to sin. A converted man needs a mediator or substitute because he is guilty and sinful by nature. Therefore as long as self exists man is a corrupt channel and needs the substitutionary robe of Christ's righteousness to stand in his place. With Christ as his substitute he stands before God just as if he had never sinned. The final atonement finishes the work of cutting away the inherited tendencies to sin (self). Without the work of the final atonement self would remain until the second advent. The belief that self remains during the time when man does not have a mediator exalts self. Self is exalted because we are saying that a character that was only righteous by substitution, now is good enough to live without a substitute during the time when we must stand in the sight of a holy God without a substitute. This concept places worth, value, or merit to the sinful, erring nature of man. Let us analyze this concept further.

To start, let us review how God is to perfect man's character. He is born with a defective character. It is defective, because it has a propensity to sin. This propensity is called a desire for self-exaltation. Conversion changes the hereditary propensities or desires, and man is given new desires. But the old habits, hereditary tendencies, still remain after conversion as thought patterns with a selfish desire. An individual has victory over them, but they still remain. These old habits (tendencies) are a blot on his record and in his mind and are blotted out at the final atonement. The blotting out will restore him to the perfection that Adam had before he fell. He will be sinless in character. That means his character will have no propensities to evil. Let us illustrate this below



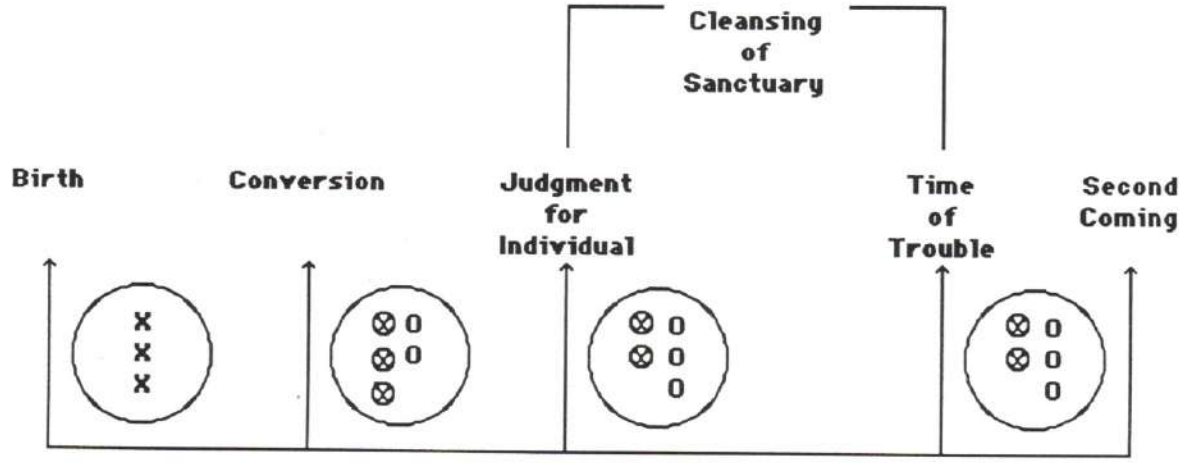
X The inherited desire or propensities (desire for self-exaltation).
⊗ Victory over the old habits but they still remain.
0 The new desires (desires for unselfishness).

The daily growth is a cutting away of the hereditary tendencies, but they are not completely removed until the final atonement. (NOTE: This does not mean a person gives into them. He must have victory over self.)

At the judgment man still is defective, because the blots (tendencies) still remain. He is righteous by substitution. He needs an intercessor.

The final intercessory work or the final atonement perfects man by finishing the work of character. Thus he is saved by faith alone, because he is perfected after his name comes up in judgment. Man still reaches the standard of character, because God gives him a perfect character at the final atonement. In the time of trouble he has no intercessor and has no substitute. He has the perfection of character Adam had before he fell.

Now let us see what happens when we remove the final atonement.



X The inherited desire or propensities (desire for self-exaltation).

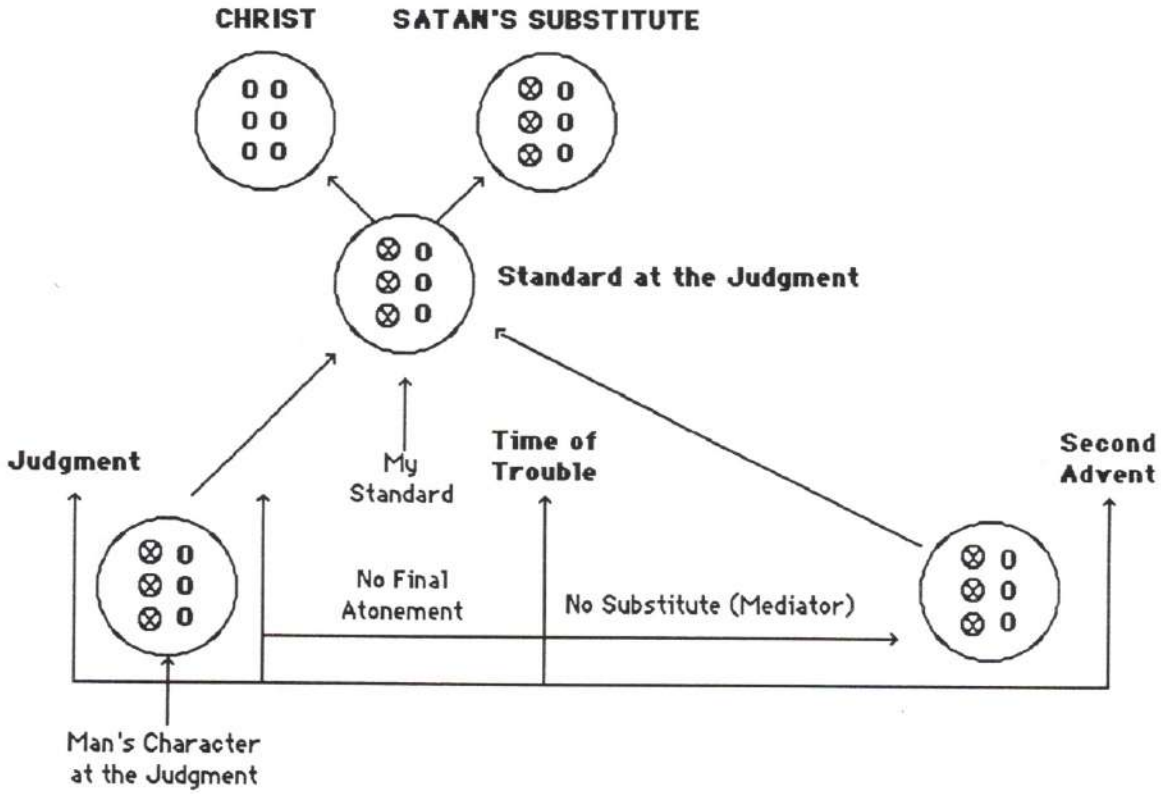
⊗ Victory over the old habits but they still remain (theory only because a person will not receive the power of the Spirit to give him genuine victory if he has the wrong concept of justification by faith)

O The new desires (desires for unselfishness)

Man's character at the judgment has defects because he has the inherited tendencies to evil (self). If man recognizes that he has these defects then he realizes that he must have a substitute at the judgment. Christ stands in his place and because of this man is accepted of God and his sins are blotted out. The blotting out of sin is the final atonement and this last work of mediation completes the work of grace for man's salvation. If we omit the final atonement then the inherited tendencies remain until the second advent. That means that a person's character is defective until the second advent and he must have a substitute because of his inherited sinfulness. But the sanctuary service clearly teaches that the mediatorial work of Christ ends when Christ leaves the sanctuary. There will be no substitute available. If we believe that the inherited tendencies remain when there is no substitute available (during the time of trouble) then obviously we would have to believe that our characters with the inherited tendencies have worth, value or merit. We have two choices: man's character stands alone and therefore has worth or merit with sinful tendencies, or one must continue to trust in Christ as his substitute during the time of

trouble. That concept throws out the sanctuary and living without a mediator. If one believes in the final atonement it clearly demonstrates that man cannot achieve righteousness by his works(character) because he comes to judgment defective and in need of a substitute. And yet after the judgment, for the individual,his sins are blotted out and he is filled with the spirit (latter rain). Thus he is given the character of Christ and thus fulfills the righteousness of the law and can live without a substitute.

MAN'S CHOICE TODAY: Which character is the standard at the judgment?



X The inherited desire or propensities (desire for self-exaltation).

⊗ Victory over the old habits but they still remain (theory only because a person will not receive the power of the Spirit to give him genuine victory if he has the wrong concept of justification by faith)

O The new desires (desires for unselfishness)

If an individual has passed the judgment and can live without a mediator with a character that still has innate desires for selfishness, even if he doesn't give in to them, that character has passed the standard and has worth, value, or merit. The standard of character at the judgment is the law of God. That law has no desires for selfishness. That standard at the judgment is the character of Christ. That character does not have desires for selfishness. Christ did not have one innate sinful propensity. Christ did not have inherited blots or tendencies in His character. By omitting the final atonement the inherited

tendencies to wrong remain until the second advent. Thus the standard of righteousness is unwittingly lowered to accommodate these tendencies. Thus, in place of the perfection of Christ's character, Satan substitutes the sinful, erring nature of man as the standard at the judgment.

> **"Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong doing. We need to understand that imperfection of character is sin." COL 330**

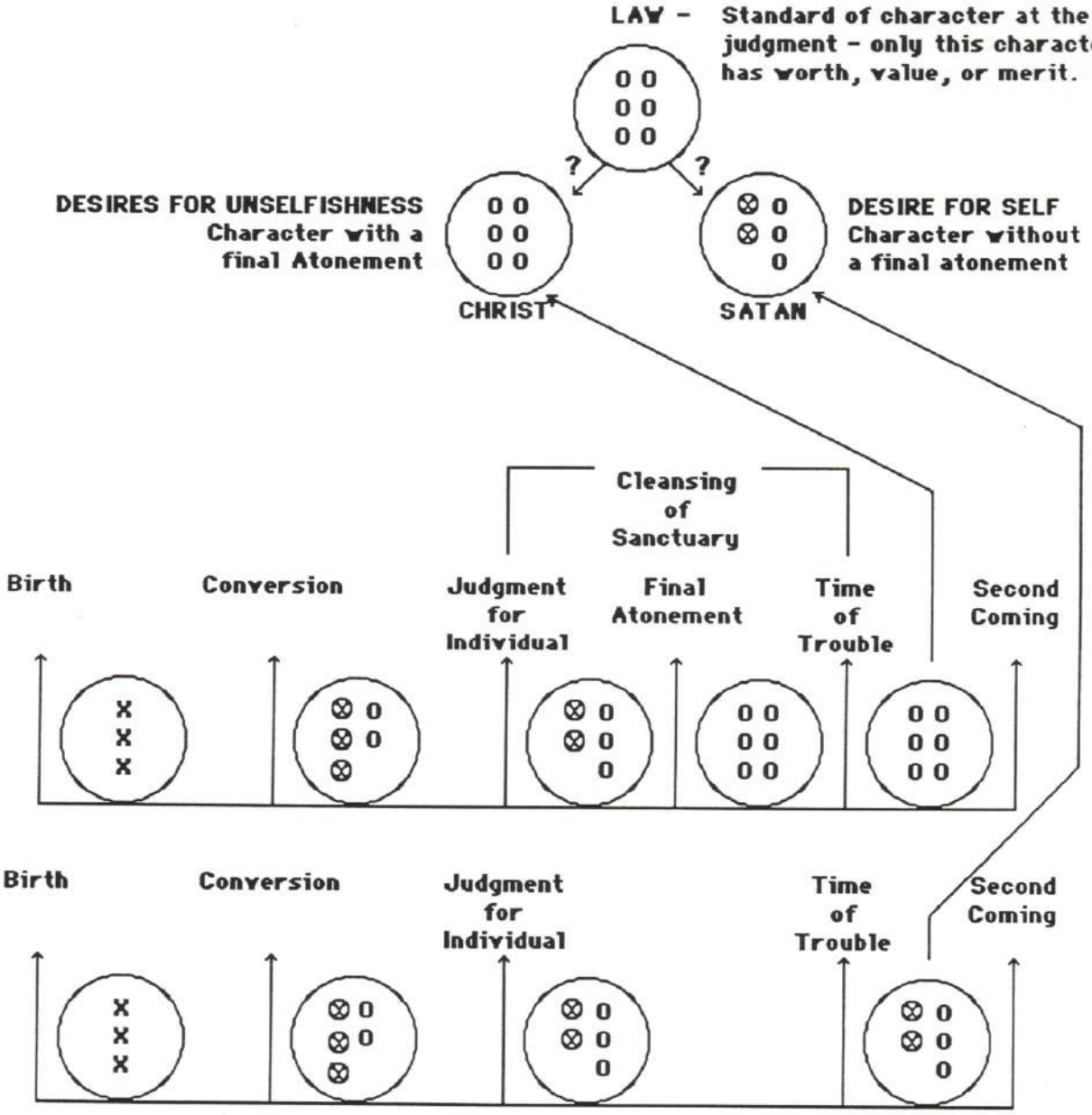
Let us review what happens if we ignore the final atonement. This is illustrated on the following diagram.

1. A student who believes in perfection would believe that the character with the "X's" (innate desires for self exaltation) is a perfect character. In other words the nature of man is different from the character of man and therefore the hereditary tendencies to sin do not make man's character defective. *But if the hereditary tendencies are in fact character and make man defective in character* then we have placed *worth* to the sinful nature of man. As soon as man's character is perfect, man would not need Christ's character to stand in his place. If man believes that he can reach perfection without the final atonement to remove the hereditary tendency to selfishness then he believes that a character with these inherited defects has worth. That is "worth-shipping" Satan.

2. A person that comes to the second advent believing that he will be saved with a character that still has desires for self, even though resisted by the will, has made that character the standard for the judgment. At the second coming he has passed the judgment, and if he expects to be saved, then he believes his character has worth in that condition. A person that recognizes that his character is defective with these desires realizes that a substitute is necessary. The sanctuary service clearly teaches that during the time of trouble there will be no substitute available and the work of the final atonement is to prepare us to live without a substitute. If a person rejects the final atonement and does not believe Christ will remove the inherited tendencies to sin then he must also recognize the need for a substitute. But if Christ's character does not in fact stand in place of his defective character during that time then man will be left without a substitute. By refusing the final atonement man will be left without a substitute and if he expects to be saved in that condition he has placed worth to the sinful nature of man. That is "worth-shipping" Satan. This person knows he needs a substitutionary robe to cover him because of his inherited defects, but he rejects the call to come to the marriage (understand the final atonement) and therefore does not have a covering for the time of trouble. Yet this person has a defective character and expects to be saved in that condition.

The diagram on the following page illustrates the above comments.

WHICH CHARACTER CAN LIVE WITHOUT A MEDIATOR? (NEEDS NO SUBSTITUTE)



"Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human

attainment, Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward, but downward." GC 553, 554, 555

"In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness." DA 21, 22

Both of these above quotations demonstrate how Satan is substituting the nature of Christ for his own nature. Compare these quotations with the illustration on the previous page.

Let us notice the result of setting up self as the standard at the judgment. When man sets up a false Christ and "worth-ships" Satan in place of Christ it affects man.

"It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man. Left to himself, his course must inevitably be downward." GC 555

By stating that Christ had the propensity to sin (self) even though He never gave into these propensities, we are setting up a false Christ to worship. A Christ with self becomes our highest ideal. This concept of Christ is self-exaltation and we will not receive the power of the Holy Spirit in our lives. Therefore we will constantly sink lower. We may leave off many bad habits but this only ministers to our pride. We must see the sinfulness of self in order to have humility and true progress. Any theory that has the sinful, erring nature of man remain until the second advent has set up that character as the highest goal or standard man can reach. The sinful erring nature of man is called self and if self remains until the second advent then self would be our loftiest ideal and we will never attain to anything more exalted. If we see that self is a term referring to character then we will see that self makes our characters defective. Then we will see the need of the final atonement.

The salvation of man is dependent on man trusting in the character of Christ to stand in his place. As long as we are by faith trusting in Christ as our righteousness we have a perfect standing with God.

The only way that man can be lost is to lose that covering. Man can lose his covering by exalting self. Man can exalt self in two basic ways. The first, already discussed, is that man thinks- Christ had a desire for self-exaltation. That means that man would no longer need a substitute after he was converted and the Holy Spirit in man caused him to fully satisfy the divine law. The second is described below. The way we lose our covering of rightousness is to cherish sin.

> **"The righteousness of Christ will not cover one cherished sin." COL 316**

If Satan can get us to cherish sin we are cherishing his character instead of Christ's character. Therefore we are no longer covered by Christ because we are choosing another master.

Now let us analyze that to cherish sin is another form of spiritualism.

> **"To the self-indulgent, the pleasure-loving, the sensual, spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms they find that which is in harmony with their inclinations. Satan studies every inclination of the frailty of human nature, he marks the sins which each individual is inclined to commit, and then he takes care that opportunities shall not be wanting to gratify the tendency to evil." GC 555**

In this quotation it can be seen that the pleasure-loving, the sensual, and the self-indulgent are involved in spiritualism. They worship the character of Satan. They worship his nature (character) by exalting their propensities for self. In other words they think that their own sinful tendencies have value or worth and they strengthen them by indulging them. Thus, they are forming habits with the desire for self-exaltation. These habits form character. The character they are cherishing and developing is the character of Satan. These sinful habitual thought patterns are of more value then the character of Christ. When a person dies to self he demonstrates that the character with the desire for unselfishness has more worth or value.

> **"And to complete his work, he declares, through the spirits that 'true knowledge places man above all law;' that 'whatever is , is right;' that 'God doth not condemn;' and that 'all sins which are committed are innocent.' When the people are thus led to believe that desire is the highest law..." GC 555**

The desire for self-exaltation is the highest law to the pleasure-loving and the self-indulgent. He indulges or exalts self through sinful pleasure and then believes that these sinful activities are right.