

**COME
TO THE
MARRIAGE**

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BY

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KEY TO ABBREVIATIONS OF E. G. WHITE BOOK TITLES

AA	The Acts of the Apostles
AH	The Adventist Home
1BC	The Seventh-day Adventist Bible Commentary vol 1 (2BC etc for vols. 2-7)
CG	Child Guidance
COL	Christ's Object Lessons
CT	Counsels to Parents, Teachers, and Students
DA	The Desire of Ages
Ed	Education
EW	Early Writings
FW	Faith and Works
GC	The Great Controversy
MB	Thoughts from the Mount of Blessing
MH	The Ministry of Healing
MM	Medical Ministry
OHC	Our High Calling
PP	Patriarchs and Prophets
RH	Review and Herald
SC	Steps to Christ
3SG	Spiritual Gifts vol. 3
SL	The Sanctified Life
1SM	Selected Messages, book 1
ST	Signs of the Times
1T	Testimonies. vol. 1(2T etc., for vols. 2-9)
TM	Testimonies to Ministers and Gospel Workers
YI	The Youth's Instructor

**COME
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In the parable of Matthew 22 the invitation to come to the marriage is a call to understand the intercessory work of Christ in the most holy place. In the parable Matthew comments that "they would not come."

Chapter 1

COME TO THE MARRIAGE

"Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. . . These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own savior." 8T 291

Few church members today discern the spiritualistic teachings that started with the book *The Living Temple*. These teachings were to culminate in the omega of apostasy which would attempt to remove some of the pillars of the Seventh-day Adventist Church. We are warned to be on our guard against certain false doctrines. As Satan attempts to bring in these false doctrines, theological controversies develop. This book will attempt to demonstrate that the sanctuary presents a harmonious and complete system of truth that unmasks the deceptions of Satan which induce us to unwittingly accept spiritualistic teachings. Here are two quotations that help us to see the importance of the sanctuary.

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. . .Light from the sanctuary illumined the past, the present, and the future." GC 423

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' Hebrew 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption." GC 489

The doctrinal truths on the nature of sin and perfection are more clearly taught by the sanctuary service than anywhere else. The sanctuary presents a complete system of truth that is connected and harmonious. We must by faith enter within the veil. There, in the most holy place, we may gain a clearer insight into the mysteries of redemption.

To start our study let us analyze a vision from the book "Early Writings" about the change in the ministration of Christ from the holy place to the most holy place.

"I saw a throne, and on it sat the Father and the Son. . . Before the throne I saw the Advent people - the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light

would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

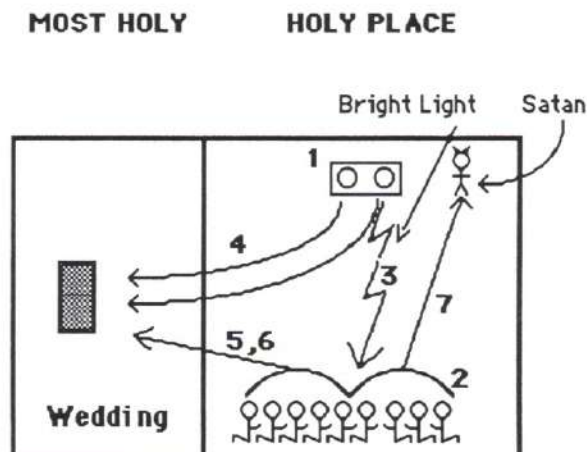
"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne and the most of those who were bowed down arose with him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. . . . Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy and peace.

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children." EW 54-56

Let us illustrate the vision. (The numbered statements refer back to the vision and to the illustration below.) These statements summarize the different points we want to emphasize.

1. The Father and the Son are on the throne in the holy place. This would be before 1844.
2. There are two companies before the throne. One is indifferent, but the other is bowed in prayer. The latter group received light.

3. An exceeding bright light comes to the praying company, and many from the praying company reject the bright light. But some cherish it. Number seven below shows what they reject or didn't understand.
4. The Father and Son change their ministration by going from the holy place to the most holy place. Part of the bowed company follow Jesus as He goes into the most holy place.
5. Jesus tells the company following Him that He will come again (second coming) after the wedding takes place. (notice: He will return after the wedding.)
6. Those that followed Jesus by faith as He goes into the most holy place receive the Holy Spirit.
7. Those who didn't understand that Jesus had left the holy place receive a false spirit from Satan. They are worshipping Satan. This would be spiritualism in Christian form.



"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be

benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformatations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit." EW 260, 261

Let us illustrate and summarize this vision.

1. Some worshippers rejected the great light in the vision of EW 55, 56. This was the three angels' messages.
2. The second angel's message and midnight cry was to prepare them to enter with Jesus by faith into the most holy place.
3. The third angel's message was to show the way into the most holy place.
4. The rejection of the three angels' messages caused them to have no knowledge of the way into the most holy place. This group gets no benefit from the intercession of Jesus.
5. This group offer their useless prayers to the holy place, and Satan assumes a religious character. He draws the mind of this group to himself. They are worshipping Satan.

This vision helps us to see that the great light that the people rejected in the vision (EW pages 55,56) was the three angels' messages. Let us note that the three angels' messages are a call to understand the work of Christ in the most holy place. We will briefly note each message below with the intent of seeing that the three angels' messages point to the work of Christ in the most holy place. We repeat. The three angels' messages point to the work of Christ in the most holy place.

FIRST ANGEL

"Fear God, and give glory to him; for the hour of his judgment is come;" Revelation 14:7

This angel points us to the investigative judgment, which takes place in the most holy place.

SECOND ANGEL

". . . Babylon is fallen, is fallen,. . ." Revelation 14:8

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold the Bridegroom cometh; go ye out to meet Him!'

"This was the midnight cry, which was to give power to the second angel's message." EW 238

The midnight cry was part of the second angel's message, which was the announcement that Babylon was fallen. Babylon consisted of those who remained in the holy place in their understanding and thus started to worship Satan. The fall was a moral fall because of the rejection of truth, as stated below:

"The churches then experienced a moral fall, in consequence of their refusal of the light. . ." GC 389

We are to come out of Babylon. Notice that the midnight cry was, "Behold the Bridegroom cometh; go ye out to meet him!" The people in the holy place were to go out of the holy place. "They that were ready went in with Him to the marriage;" Matthew 25:10

The second angel's message also points to Christ's work in the most holy place. It tells the people that Babylon is fallen and that we are to advance in our knowledge of truth by going into, or understanding the marriage, which takes place in the most holy place. Connected with the call to go into the marriage is the command: "Go ye out to meet Him." Don't stay with the people who remain in the holy place. This implies a need to overcome all sin and separate from false doctrines. The second angel combined with the midnight cry show the need of preparation in order to go into the marriage. Notice in the following statement that the midnight cry was to prepare people.

"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the

third angel's message, which shows the way into the most holy place." EW 260, 261

These churches were at one time accepted of God. Before 1844 they were by faith dwelling in the holy place because they understood the work of Christ in the holy place, which was part of the daily service. An individual is symbolized as being in that compartment, when by faith he understands the work that is done there. The third angel's message was an advanced message describing an additional intercessory work for man than that accomplished in the holy place. By rejecting this message, the people remained in the holy place in understanding.

THIRD ANGEL

"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts." EW 254

The third angel is directing our minds to the most holy place where Jesus is making his final intercession. Notice that His final intercession is referred to as, "this atonement." Therefore the final intercession is also called the final atonement. God wants our minds directed to the final atonement. Also notice in the following statements that Christ's work of final intercession is called the last work of mediation. God's people go to the marriage by understanding His last work of intercession.

"At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. 'They that were ready went in with Him to the marriage: and the door was shut.' They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to 'wait for their Lord, when he will *return from the wedding*.' Luke 12:36. But they are to understand His work, and to follow Him by faith as he goes in before God. It is in this sense that they are said to go in to the marriage. . .

". . . these saw the truth concerning the sanctuary in heaven and the Savior's change in ministration, and by faith they followed Him in His work in the sanctuary above. And all who through the testimony of the Scriptures accept the

same truths, following Christ by faith as He enters in before God, to perform the last work of mediation, and at its close to receive His kingdom- all these are represented as going in to the marriage." GC 427, 428

The previous quotation states that Jesus changed his ministration in order to perform His last work of mediation. He went from the holy to the most holy place. Did Christ just make a geographical move or is His intercessory work for us different than it was in the holy place? His work in the most holy place is called the marriage. The way that we go to the marriage is to understand His work. Our quotations in *Early Writings* Pages 54-56 and 260,261 pictured two companies bowed before the throne in the holy place. One group followed Christ by faith into the most holy place. They understood His ministration in the most holy. The other group bowed before the throne obviously did not understand the work involved in the most holy place. Since none of these people pictured in vision are literally in heaven, the only way the group bowed before the throne in the holy place could be there, would also be by faith. They would have an understanding of what went on in the holy place. Part of this group bowed before the throne in the holy place moved into the most holy place. They moved in to the most holy place by understanding the work done there. Now if the intercession of Christ was no different in the most holy place than in the holy place, than the persons bowed before the throne in the holy place would already understand the intercessory work involved in the marriage without even moving from the holy place. It would be meaningless to say you go into the most holy place by understanding the work in the most holy, while part remain where they are. Both groups already understand the work done in the holy place, so they would automatically be at the marriage if the work of mediation was the same work. We know the investigative judgment takes place in the most holy place. This work is different from what went on in the holy place, but the final intercessory work of Christ that involves the marriage does not apply to the investigative judgement because as it states below:

". . .and the investigative judgment is clearly represented as taking place before the marriage." GC 428

Therefore the last work of mediation takes place after your name comes up in judgment. The work of intercession we need to understand would be what takes place after the judgment for the individual. That would mean that the mediatorial work is different and could not apply to the judgment, but has to be a work of mediation that comes after the judgment for the individual. It is the marriage that is to be understood if we are to enter by faith into the most holy place.

The three angels' messages, which point to the work of Jesus in the sanctuary, will keep us from the delusions of spiritualism.

"These messages (three angels' messages) were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan." EW 256

"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.'" 1 SM 372

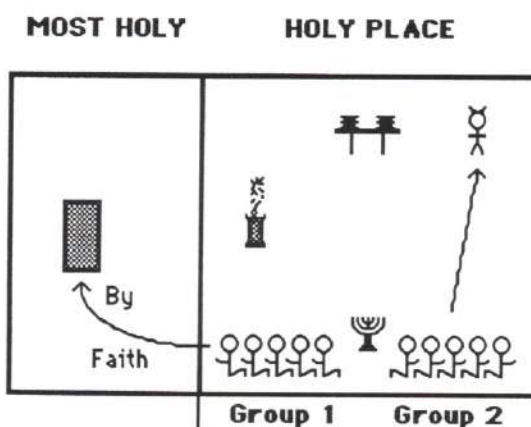
Since the third angel was directing the minds of God's people to the most holy place in heaven, and the third angel's message is the message of justification by faith "in verity", then the most holy place must teach the message of justification by faith. Those who remain in the holy place would not have a correct understanding of that message.

The second angel's message was a call to come out of Babylon. "Go ye *out* to meet him." That was a call to leave the holy place and go into the most holy place.

"As the churches refused to receive the first angel's message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength." EW 237

The company in the most holy place has a correct understanding of righteousness by faith, while Babylon in the holy place believes you are saved by your works or merit. It is interesting to observe that it was rejecting the first and second angels' messages that caused the group to remain in the holy place and that caused them to trust in their own strength. Before 1844 and the introduction of the three angels' messages, they had an understanding of righteousness by faith. But a rejection of the three angels' messages caused a moral fall. The holy place company then started to trust in their own strength.

The following list compares the two groups that have been studied. Group one is the company that followed Christ into the most holy place to experience the final atonement. Group two is the company that remained in the holy place in their understanding.

**GROUP 1**

This group is described as "They that were ready (and) went in with Him to the marriage." Matthew 25:10. They understood the final intercessory work of Christ in the most holy place.

This group has a true understanding of justification by faith which is the third angel's message.

This group is worshipping God and offering their prayers to the most holy place. They are secure against the spiritualistic delusions of Satan.

GROUP 2

This group rejects the truth of final atonement as presented in the third angel's message and consequently they receive no benefit from Christ's mediation. They don't understand the marriage.

This group "trusts to their own strength". They unwittingly believe in merit or righteousness by works.

This group is unknowingly worshipping Satan - who has assumed a religious character. This is spiritualism.

How does a lack of understanding the marriage, which is the final atonement, cause people to trust in their works? How does ignorance of the final atonement cause worshippers to have their prayers answered by Satan? If the worshipper bowed before the throne stayed bowed and Satan assumes the position at the throne then these believers would be worshipping Satan. Therefore a lack of the correct understanding of the final atonement cause worshippers to get involved in spiritualism. This book is an attempt to show how this happens. It will take some basic understanding before we can attempt to demonstrate that concept. The first few chapters provide the basic concept and the chapters dealing with spiritualism will provide the answers. The call that Christ makes to come to the marriage is a call to understand His work in the most holy place. That work is the final intercessory work of Christ which is called the final atonement. Come to the marriage.

**COME
TO THE
MARRIAGE**

*The gospel is that Christ is our
righteousness. Man is complete in Christ.*

*The holy place teaches the need of the
constant intercession of Christ. This
constant intercession is necessary because
the law demands righteousness without a
flaw. Man cannot satisfy the demands of
the law because he is sinful by nature.*

*Therefore the constant intercession of
Christ is necessary for Christ's character
to stand in place of man's character. Then
man stands before God just as perfect as if
he had never fallen.*

Chapter 2

THE GOSPEL FROM THE HOLY PLACE

In chapter one we found that Christ made a change in ministration when He went into the most holy place. Before Christ went there, all the worshippers were bowed before the throne in the holy place. When Christ left the throne in the holy place, part of that original group of worshippers followed Christ by faith as He went in to the marriage. This group of worshippers went into the most holy place by understanding the work that Jesus was doing there. It would follow, then, that the group that remained in the holy place were there because they understood the work done in that part of the sanctuary. We need to study the ministry of Christ in the daily service, the work in the outer court and in the holy place, in order to see why those that fail to follow Jesus into the second apartment of the sanctuary, "Send up their useless prayers to the compartment that Christ has left." Up until 1844, worship in the holy place was acceptable. What happened at that time that made this group start worshipping Satan? What truth did the three angels' message present that left this other group in darkness and that caused them to trust in their own work?

SINNER WITH THE OFFERING: Repentance and Confession

The repentant sinner brought the lamb, and placing his hands on the head of the lamb, confessed his sins. By this act, the sin was transferred from the sinner to the sacrifice and then to the sanctuary. Here we have repentance and confession being illustrated as Christ the lamb became man's substitute.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9

THE ALTAR OF BURNT OFFERING: Consecration

The next article we will observe is the altar of burnt offering. The lamb was placed on this altar which represented Calvary. But we must also take up a cross, and therefore, that altar represents consecration. (See PP 352) You resolve to give yourself to God. You place yourself on the altar. That is consecration.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1

THE LAVER: Regeneration

The next article was the laver. The priest washed in the laver before going into the holy place. - ". . . by the washing of regeneration." Titus 3:5. All the washings in the ceremonial system taught the need of regeneration.

"A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and

sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins, and also the necessity of the sanctifying power of the Holy Spirit." 4BC 1176

At this point let us compare the sanctuary with the book *Steps To Christ*. The first chapter is "God's Love for Man"; the second chapter is "The Sinner's Need of Christ"; the third is "Repentance"; the fourth is "Confession"; the fifth is "Consecration"; notice that these chapters are the same steps that are outlined in the sanctuary service. The sixth chapter is "Faith and Acceptance. In that chapter we find the following quotation that list the steps to Christ just as outlined in the sanctuary.

"You have *confessed* your sins, and in heart put them away. (repentance & confession see SC 23) You have *resolved* to give your heart to God. (consecration) Now go to Him, and ask that He will wash away your sins, and give you a new heart. (regeneration) Then believe that He does this because he has promised.(faith)" SC 49 (Emphasis and notes in parentheses supplied).

That is justification by faith, and it is taught right there in the sanctuary service. It shows that the children of Israel were taught the steps of justification every time they came to the sanctuary. Now they were ready to go into the holy place by faith, understanding what went on there. The holy place service revolved around three articles of furniture: the table of shewbread, the altar of incense, and the golden candlestick. A brief examination of these items shows that they symbolize sanctification in the Christian's experience.

TABLE OF SHEWBREAD: The Word

"I am the bread of life. . ." John 6:35

"As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. . . he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live 'by every word that proceedeth out of the mouth of God.' This is eating the bread that comes down from heaven." DA 391

"The truths of the Bible, received, will uplift mind and soul. If the word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation." MH 459

The table of shewbread, symbolizing Bible study, teaches victory over sin, becoming a new creature in Christ. The altar of incense represents prayer. Notice the role of prayer in the following statements:

ALTAR OF INCENSE: Prayer

"The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer." SC 94

"The adversary seeks continually to obstruct the way to the mercy-seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation." SC 95

As with the study of the Bible, prayer is given for the purpose of overcoming sin and resisting temptation. The last item, the candlestick, represents the light given by the Holy Spirit. (see COL 407,408) Once again it is seen that this also symbolizes victory over sin. Note the following passage:

CANDLESTICK: Holy Spirit

". . .He (the Holy Spirit) exposes error, and *expels it from the soul*. . .The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. *Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead*, who would come with no modified energy, but in the fullness of divine power. . . Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church." DA 671 (Emphasis supplied)

It is clearly seen that the holy place was given to teach that we must overcome all hereditary and cultivated tendencies to evil.

Now let us look at the two altars in the daily service.

"Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement.." PP 353 (emphasis supplied)

So we find that the holy place teaches the need of perpetual intercession. Christ's character is to stand in place of our character constantly. The Lamb is our substitute.

"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's character stands in place of your character, and you are accepted before God just as if you had not sinned." SC 62

The holy place taught that we are righteous by substitution, Christ's character stands in the place of our character. That is the intercessory work that Christ does in the holy place. The holy place taught victory over sin. Christ changes the heart. Everything in the daily service (the outer court and the holy place) represents the methods with which we grow spiritually. They symbolize the way we gain victory over sin - by confession, repentance, consecration, and regeneration, Bible study, prayer, and the work of the Spirit. The holy place taught victory over sin. We can overcome every wrong word and action. The judgment takes place in the most holy place and we need victory over sin in order to enter the most holy place for the judgment. But there is an important aspect that we must notice here. The holy place teaches that even when we gain victory over sin we still need constant intercession. We still need Christ's character to stand in our place.

"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but *the blood of the victim had not made full atonement for the sin.*" PP 355 (Emphasis supplied)

The daily service did not make a full atonement. If it did, what need would there have been for a yearly service called the **final atonement**? It is sin that separates us from God. The term final atonement, by its very name, suggest a completion of the atonement. Perfect people do not need an intercessor. The fact that the daily service taught constant intercession, demonstrates that man was still defective and in need of a mediator. As additional proof that the daily did not make a full atonement, we will include another statement that is not connected with the symbolism of the sanctuary.

"Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases." 4T 367

Probation ceases for the living when their name comes up in judgment. This clearly states that man has not fully attained perfection *until* his probation closes. Again it is seen that the yearly service was needed to perfect an individual.

The following quotation describes the constant work of Christ during the daily service. Notice that this intercessory work is being done for true believers. True believers would be converted people.

"Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirits striking the cords of the soul in holy memories, awakening the music of the heart.

"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. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

"Oh, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat."
1 SM 344

Notice that the reason these true believers need the constant intercession is because they are "corrupt channels." Their works "ascend not in spotless purity". They are purified in heaven by our Substitute or Intercessor.

The reason we need constant intercession is further explained by the following quotations. Let us examine these statements in order to review what Christ is doing in His work of intercession and why we need that intercession.

"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...."

"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. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. 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'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..." SC 62.

From the above quotation we can conclude the following:

1 God expects righteousness without a flaw today as well as in the future.

2 Man is sinful by nature and therefore cannot measure up to the required standard of character.

3 God has provided a method whereby man reaches that standard so that he fully satisfies the requirements of the divine law today.

4 Christ developed a perfect character and this character he gives to man. Christ gives man his righteousness when His character stands in place of man's character and man is accounted righteous by faith just as if he had never sinned. In other words, man is righteous by substitution. More than this Christ gives the sinner his righteousness by imparting that righteousness to him. So God gives man His righteousness in two ways. He gives him his righteousness by giving it to man's account in heaven and he gives man His righteousness by changing his character.

The question that arises at this point is whether the righteousness imparted to man ever replaces the need of Christ righteousness substituted to our account. When man's probationary time is finished and his character is investigated at the judgment does Christ's character need to stand in place of man's character in order for man to have a perfect standing with God?

The sanctuary answers the above question on justification by faith. The daily service of the sanctuary corresponds to man's daily experience on earth. The daily service taught the need of perpetual intercession.

"Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement." PP 353.

"Our need of Christ's intercession is constant." EGW in Question on Doctrines page 687.

The work of intercession is needed because Christ must constantly substitute his character in place of man's character. This work of substitution must be carried on until man's character is perfect. As long as man has an intercessor one would know that man's character is imperfect. Notice in the quotations below that the work of Christ as man's intercessor involves Christ being man's substitute. This work of being man's substitute involves not only Christ dying in our place but also Christ character standing in our place on the books of heaven. This work is called the atonement. The atonement shows how man becomes at-one-ment with God.

"The intercession of Christ in our behalf is that of presenting His divine merits in the offering of Himself to the Father as our substitute and surety; for He ascended up on high to make an atonement for our transgressions." FW 105

"The only way in which (the sinner) 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. 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. This is how faith is accounted righteousness." 1 SM 367.

"Righteousness without blemish can be obtained only through the imputed righteousness of Christ." RH Sept 3, 1901.

The above quotations suggest that the intercessory work of Christ is that He is man's substitute. Man is at-one-ment with the Father if he trusts in Christ as his substitute. The character of Christ is substituted on man's account in heaven in place of man's character. Imputed righteous is substitutionary righteousness. Therefore this is the only righteousness that man can achieve during his probationary lifetime. This is good news because a person cannot be lost while Jesus is standing in his place as his substitute. Man has an abundance entrance into the kingdom of God with Christ as his righteousness. A person stands before God just as if he had never sinned and one cannot have any better standing than that.

Job was called a perfect man in the Bible. Since Job lived before 1844 he lived during the time that Christ mediated in the holy place. The holy place taught the need of perpetual intercession. Job needed constant intercession because he was sinful by nature. When Job's name came up in judgment after 1844 Christ's character stood in place of Job's character and he was accounted righteous. That was how Job was saved. The individuals who go through the time of trouble and are alive when Jesus comes will be saved in the same way that Job was saved. That is, when their name comes up in judgment they all must trust in the character of Christ standing in place of their character. They have an abundance entrance into the kingdom of God if, and only if, they trust in Christ as their substitute. We can have Christ as our substitute if we do not cherish sin.

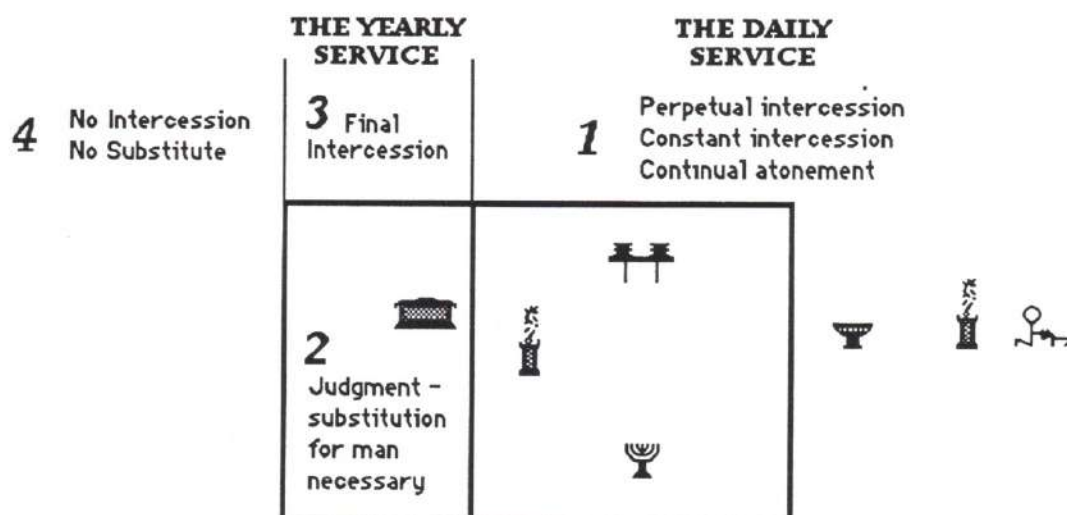
The sanctuary service clearly teaches that the work of intercession will end when Christ leaves the most holy place. If the daily service taught the need of constant intercession then the most holy place should teach that the intercession of Christ will end. Notice in these following statements that the atonement that Christ is making will end. The intercession will cease. We can tell that the intercession will end because the intercession of Jesus in the most holy place is called the final intercession or the final atonement. The very word, final, suggests the that the intercession is going to be finished.

"As in the final atonement the sins of all the truly penitent are to be blotted from the records of heaven..." PP 358.

"Jesus stands before the ark, making His final intercession..." EW 254.

"In the one short, sentence 'they that were ready went in with Him to the marriage: and the door was shut.' we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed." GC 428.

In some following chapters we want to demonstrate that the final atonement for the individual comes after his name comes up in judgment. If the final atonement or final intercessory work of Christ was not completed until after man's case was investigated then he still needs constant intercession while his case was investigated. In other words, man needs the character of Christ to stand in place of man's character at the judgment. But also note that if Christ does a final atonement or final intercession while Christ is in the most holy place then he logically will not continue his intercession after he leaves the most holy place. This would suggest that man no longer has available Christ's character to stand in place of his character after Jesus leaves the holy place. Man must live without a mediator. Let us illustrate this below.

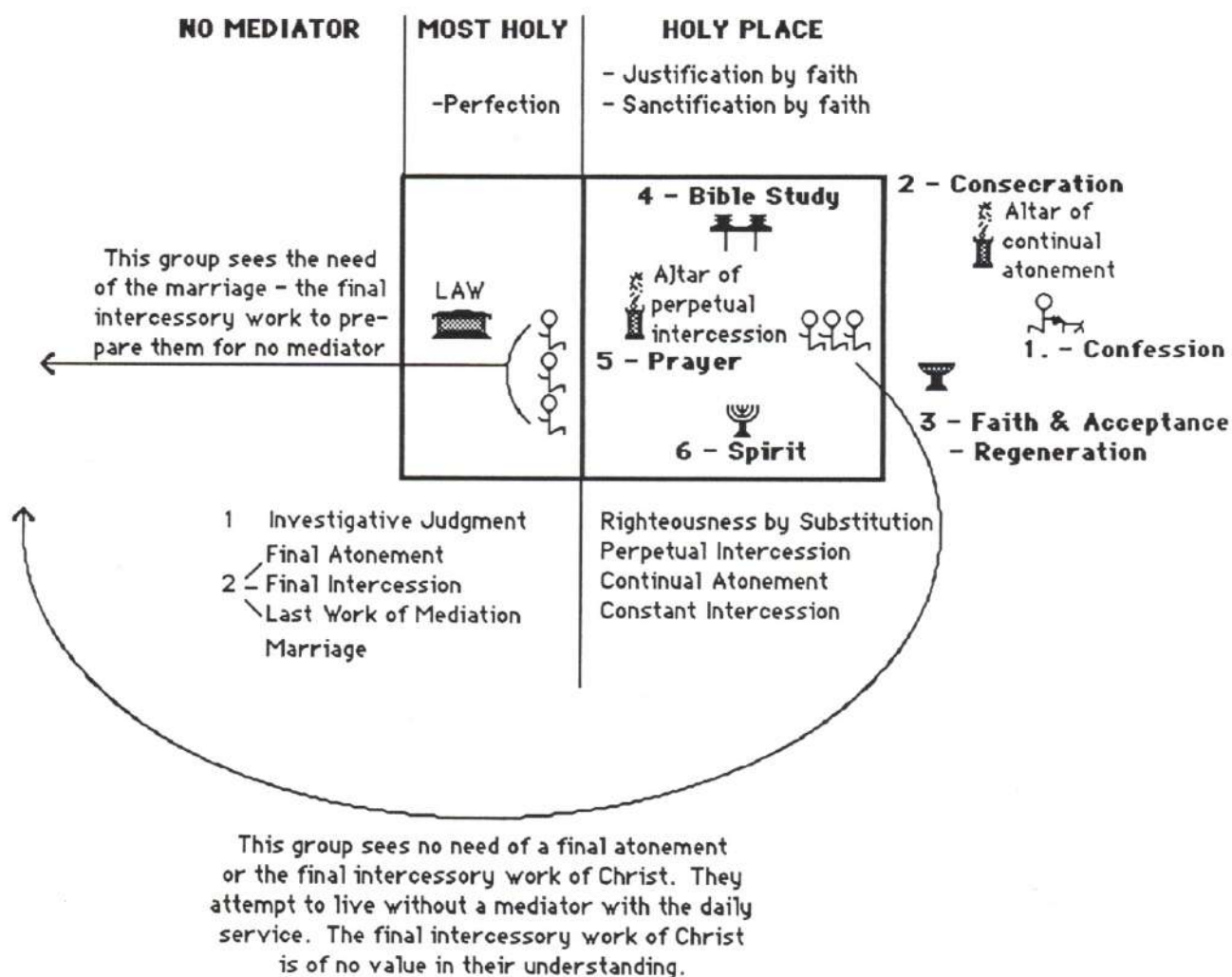


If man's character is defective at the judgment then he would need the character of Christ, his intercessor, to stand in place of his character in order for him to be accepted by God. (2) and if man must live without a intercessor when Jesus leaves the sanctuary (4) Then Christ must do a work to prepare man to live without a intercessor after his name comes up in judgment and he is judged to be trusting in the righteous of Christ placed to his account. (3)

This final work is called the final atonement, the final intercession or the blotting out of sin. This final intercession prepares man to live without an intercessor. This book will attempt to prove these concepts in future chapters.

In chapter one the people with the holy place understanding reject the idea of the final atonement, the final union of humanity with divinity. They don't see any need of that being done to them. Now, if they don't see any need of that being done for them, they are, in effect, saying that overcoming every wrong word and action is good enough to keep

them through the time of trouble, when there is no mediator. God is trying to get them to see that the holy place experience is not good enough. God had to substitute that experience. They needed a mediator because they are corrupt channels and their obedience was defiled. By rejecting the third angel's message, they fail to see that God wants to do a work so that they will not need a substitute. There will not be a substitute available during that time. By rejecting that, they are saying they will be good enough without a substitute. So they start believing that overcoming every wrong word and action will bring them to the place where they are perfect enough to live without a mediator. Come to the marriage.



**COME
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MARRIAGE**

Christ's character is sinless because it does not have the inherited tendencies to sin. Only this character can meet the claims of a perfect law. Therefore Christ's character must stand in place of man's character as his substitute. Satan wants to substitute the character of man that has the innate desires for self-exaltation as the standard of a perfect character in place of the sinless character of Christ that has no innate desires for self-exaltation.

Chapter 3

MAN'S SUBSTITUTE

In order for man to have a perfect standing with God he needs a substitute. He needs constant intercession. In our previous chapter we reviewed that the reason that Christ's character must stand in place of man's character is because man is sinful by nature. (SC 62)

If the reason that we need a substitute is because we are sinful by nature then the nature of Christ would need to be different in order for Christ to be our substitute.

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set him before the 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 was in the image of God. He could fall, and he did fall through transgressing. Because of sin his *posterity was born with inherent propensities of disobedience*. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with the temptation in Eden." 5 BC 1128.

This quotation makes it very clear that there is a difference between Christ and man. Christ did not have the propensity of sin whereas man is born with the propensity of sin. This is the reason why man needs a substitute and why Christ can substitute man's sinful nature.

For man to see his constant need of an intercessor he would need to realize that his nature remains imperfect after he is converted.

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfection will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you."

"No deep-seated love for Jesus can dwell in the heart that does not realize it's own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character; but 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." SC 64, 65.

Notice in the above that the closer man come to Christ his vision becomes clearer and he clearly sees the perfect nature of Christ in contrast to his imperfect nature.

In order for this quotation to agree with the many quotations about Christ fallen degenerate nature we need to realize that the use of the word "nature" in this quotation refers to the character of Christ not to his fallen degenerate physical and mental nature. It is

the character of Christ that must stand in place of man's character. Man does not need an intercessor because his physical nature is degenerate. Man needs an intercessor because his character is sinful by nature. We will discuss this aspect in more detail in our next chapter. Let us contrast the character of man with the character of Christ. Man is born with a desire to exalt self. This is a defect in his character by birth. That means that the desire to exalt self is in his very nature. Christ did not have the desire to exalt self in his nature. He did not have for one moment an evil propensity.

"The will of God is the law of heaven." CG 79

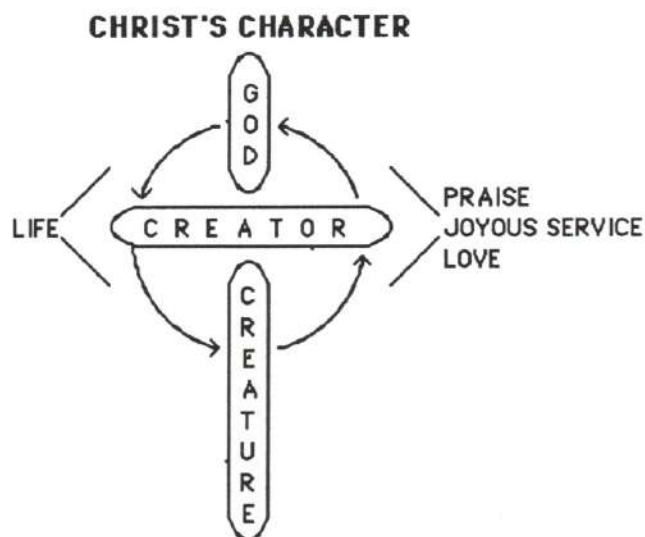
"The will of God is expressed in the precepts of His holy law, and the principles of this law are the principles of heaven." MB 109

The term "will" means wish, desire, inclination, appetite, or passion.

The law is the transcript of God's character. If we say that the will of God is the law of heaven, we would be saying that the will of God is the character of God. The will of God would be His desire, inclination, appetite, or passion. Notice the character is expressed in terms of desire.

The paragraph below illustrates the will (character) of God, the law of life.

"I seek not Mine own glory, but the glory of Him that sent Me." John 8:50;. . .In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life." DA 21



This diagram illustrates the character of Christ. Every being in heaven is involved in giving. God gives life, not because He wants praise, service, and love, but because He has the desire to make others happy. This illustration of the law is to demonstrate that God is unselfish. Every being in heaven operates on the principle that you do not seek your own will (desires) but the desires of others.

"'I seek not Mine own glory,' but the glory of Him that sent Me. John 8:50;. . .In these words is set forth the great principle which is the law of life for the universe." DA 21

The word 'glory' is a term used to mean the character of God. The term 'will' also means the character of God. These terms can be used interchangeable.

The expression, "I seek not mine own glory but the glory of Him that sent me." John 8:50, and the expression, "I seek not mine own will, but the will of the Father which hath sent me." John 5:30, are both expressions that refer to the character of God. Two wills are not being pictured in Christ. All the heavenly beings are pictured as not doing their own will but the will of God. They have one will or one desire. The heavenly intelligences constantly seek the will of others. That is the law of life in heaven and earth.

"It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love that 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto." DA 20

The word glory in the above paragraph denotes character. A law of self-renouncing love would refer to a character of self-renouncing love. This is so because the law is a

perfect reflection of character. God's law is described as a law of self-renouncing love. The expression self-renouncing means by definition that you give up your own desires for the good of others. That does not always mean that you have evil desires to give up in order to do good for others. It means you always places the desires of others before your own desires. Self-seeking means you place your own desires first. The expressions self-renouncing and self sacrificing, are describing a type of character. When Christ stated that "He did not seek His own will", He was describing His character. Christ was sinless so He did not have one innate desire to seek His own desires first. The human race is defective in character because it has innate evil desires that seek their own will. This is demonstrated by the life of Paul.

"The life of the apostle Paul was a constant conflict with self. He said, 'I die daily,' 1 Corinthians 15:31. His will and 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." MH 452,453

Let us carefully note some terms used in the above. Paul's life was a constant conflict with self. His will and desires every day conflicted with duty and the will of God. The terms will and desires are terms describing character. Therefore the term self would also describe character because it is used interchangeably in the above with will and desire. Next, the term inclination is used interchangeably with will, desire, and self. Here we see that the old nature, desires, inclination, or self refers to the character of Paul. Paul had an inward struggle with his old nature but notice that he gained the victory over his old nature. It was this old nature that gave him the desire to exalt self but he never gave into these desires. It could be said of Paul that he did not seek his own will but the will of God. The will of Paul was the old selfish desires. It is these old desires that give man the defect in his character because they naturally want to exalt self. Christ did not have these old desires. All the desires in Christ were desires to help and bless others. In Paul's old nature were desires to exalt self and this made Paul defective in character and this is the reason Christ's character must stand in place of man's character even after he is converted

The reason man needs a substitute is because he is sinful by nature. The old desire that man is born with and that he cultivates as soon as he is old enough to make choices is the nature that is defective and needs substitution. As Christ imparts his righteousness man develops new desires of unselfish but he must battle the old desires in his nature. It is because of these old desires that man need an intercessor. To say that Christ had the desire for self-exaltation in His nature would to make Christ's character the same as converted man's. This theory, followed to its logical conclusion does away with the reason why we need a substitute after we are converted. We have a perfect standing with God as long as Christ's character is standing in place of our character, therefore Satan wants man to believe that Christ's character has the same desires that man has. Those desires are desires to exalt self.

"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." DA 21, 22

If we believe that Christ had a desire for self-exaltation then that desire is not sin because Christ was sinless . If that desire is not sin I can be perfect, like Christ, with those innate desires. As soon as my character is perfect I do not logically need the character of Christ placed to my account in heaven. We need to guard against any theories that lead to the logical conclusion that we can be perfect without the atonement or substitute.

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Man's character cannot, today or at the judgment, fully satisfy the requirements of a perfect law because it is defective by nature. The reason man's character is defective by nature is that it has inherent tendencies or desires for self-exaltation.

Chapter 4

THE MIRROR DEFINES CHARACTER

"Therefore he (Satan) misrepresented God, attributing to Him (Christ) 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." DA 21

Satan wants to be worshipped. But note that Satan is not trying to be worshipped as Satan, he is the false Christ. In the above quotation he is trying to make the character of Christ appear to have a desire for self-exaltation. Man worships Satan by believing that the character of Christ has a desire for self-exaltation. Another way of stating it, is that the worship of a Christ with the attributes of Satan, is worshipping Satan.

"Satan represents God's law of love as a law of selfishness." DA 24

The law is an expression of character. By attacking the law Satan attacks the character of Christ. When Satan claimed that God's law was a law of selfishness he was really saying that God was selfish. This was another way of stating that God has a desire for self-exaltation. It is very important that we note that misrepresenting the character of Christ was the way Satan deceived the angels, and it was the way he deceived Eve. It is also the way he deceives man today. The law is the standard of all character. The law is the standard at the judgment. That fact makes it important to understand what character is. We want to be sure we do not have the wrong conception of the standard of character we must aim for.

What is character?

"If the thoughts are wrong the feelings will be wrong, and the thoughts and feelings combined make up the moral character." 5T 310

Character has two aspects:

- (a) Thoughts
- (b) Feelings

The dictionary definition of feelings include synonyms as follows:

Affection, emotion, sentiment, and passion.

Your affections are feelings that are your likings or inclinations. Your passions are emotions of love, hate, fear, joy, etc. This suggests that character would include the passions, emotions, inclinations, propensities.

The law is an expression of character. By observing what the law judges or requires, a better understanding of what is included in character may be attained. Notice below that the law applies to both the the thoughts and feelings.

"The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act." PP 309

"If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness." ISM 211

"The law of God takes note of the jealousy, envy, hatred, malignity, revenge, lust, and ambition that surge through the soul, but have not found expression in outward action, because the opportunity, not the will, has been wanting. And these sinful emotions will be brought into the account in the day when 'God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.'" ISM 217

"By this law, which governs angels, which demands purity in the most secret thoughts, desires, and dispositions, and which shall 'stand fast for ever;' Ps. 111:8, all the world is to be judged in the rapidly approaching day of God." ISM 220

DISPOSITIONS means: tendency resulting from natural constitution;. . . propensity."

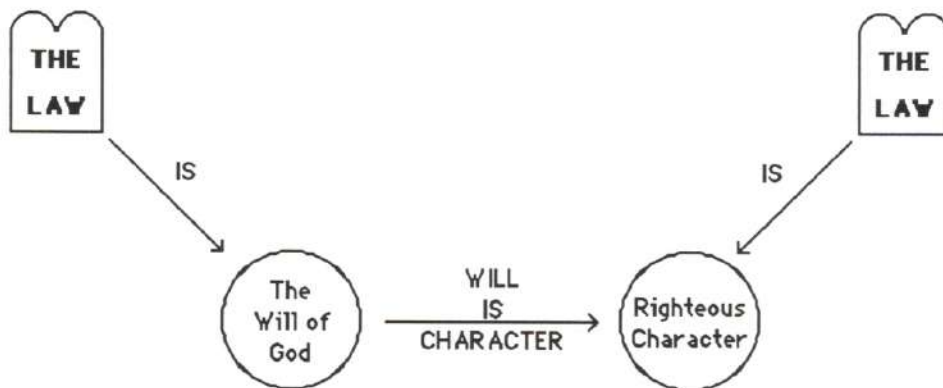
From the above quotations we can see that the law of God covers:

- thought and feelings
- desires
- emotions
- dispositions(propensities)

"It (the law) is a mirror which shows the perfection of a righteous character. . ." GC 467

"The will of God is the law of heaven" CG 79

"The will of God is expressed in the precepts of His holy law, and the principles of this law are the principles of heaven" MB 109



The word "will" can denote both the desire and the power of choice. The context of the statements from CG 79 and MB 109 clearly refer to the *desire*. The will of God is His desire or inclination. Man also has a will. He, too, has desires. Since the law reflects the desires and inclinations of God, it would also apply as the standard for man's desires and inclinations. The will of God is the law. This law is a perfect expression of character. The will must, therefore, be a part of the character. God has a desire for unselfishness. The phrase, 'desire for unselfishness, describes the character of God.

When man sinned, he lost the desire for unselfishness. He no longer reflected the character of God, which was a character with the desire for unselfishness. He received a desire for self-exaltation, and that desire was in his nature.

"Man was originally endowed with noble powers and a well balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil." SC 17

"But when man fell, the law of self was set up. This law harmonizes with the will of sinful humanity." ST January 25, 1899

The next section will attempt to demonstrate that this law of self, the will or desire for self-exaltation, is in man's nature and gives a defective character from birth.

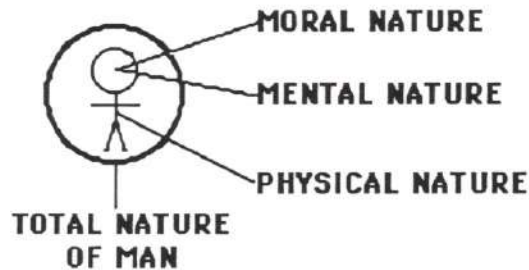
Character is referred to as man's nature as in the following quote:

"The transformation of character must take place before His coming. Our natures must be pure and holy;. . ."OHC 278

The term 'nature' refers to character in the above statement, because the only nature in man that is perfect before the second advent is character. God requires perfection of nature that pertains to character.

The word "nature" means: "innate or inherent character". The word "natural" means: "by birth, innate, or inborn". If something is by nature or natural then it would mean that we are born with it. It is in our being, innate.

Let us illustrate the nature of man.



The nature of man is threefold. He has a physical nature and he has a mental nature. But he also has a spiritual nature. From the above illustration we could say that the term character always refers to nature because the character is within the total nature of man. The nature of man does not always include character, because nature can refer to physical, mental and moral powers, which are not character. But the context of the statements should help us to determine whether the nature being talked about refers to character or to another part of man's nature. We will discuss the physical, mental, and moral powers later under the chapter, "The Fatal Choice".

The physical nature of man, the flesh, will not be perfect until Christ comes. But the character must be perfected while Christ is still in the most holy place. By definition, the inherited propensities to sin are included in the nature of man. The sinful nature, then, would include the propensities and desires to sin. In the following quotations, we would like to point out that the propensities and desires that exist in us by birth, or nature, are part of the character. If the inherited character of man, the propensities to sin, are part of the character, they must be removed, if man is ever to have a perfect character.

If we are going to use the term 'character' interchangeable with 'nature', then character would have to be inherited, because nature means inherent character. But keep in mind in the following statements that our use of the term nature refers to that part of man's nature we call character.

"They have inherited the defective characters of their parents, and the discipline of the home has been no help in the formation of right character." CT 192

"Fathers and mothers may study their own character in their children. They may often read humiliating lessons as they see their own imperfections reproduced in their sons and daughters. While seeking to repress and correct in their

children hereditary tendencies to evil, parents should call to their aid double patience, perseverance, and love.

"When a child reveals the wrong traits which it has inherited from its parents, shall they storm over this reproduction of their own defects?" AH 173,174

The very fact that we inherit a defective character demonstrates that character and nature are interchangeable terms, because nature means inherent character. This also shows that our natures must be pure and holy (see OHC 278) if our characters are to be perfect. By definition, character is made up of our thoughts and feelings. If we inherit character then we would have to inherit thought patterns or ideas.

"In your study of the Word, lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas." ST October 3, 1906

The thought patterns we inherit are naturally selfish; our characters are naturally selfish. The word natural means: of, from, or by, birth; innate.

"In the human heart there is natural selfishness and corruption, which can only be overcome by most thorough discipline and severe restraint; and even then it will require years of patient effort and earnest resistance. God permits us to experience the ills of poverty, and places us in difficult positions, that the defects in our characters may be revealed and their asperities be smoothed away." 4T 496

"Under the general heading of selfishness comes every other sin." 4T 384.

Notice that selfishness is sin. This inherited or natural selfishness is what gives us a tendency to commit sinful acts.

"Many children have inherited selfishness from their parents, but parents should seek to uproot every fiber of this evil tendency from their natures. Christ gave many reproofs to those who were covetous and selfish. Parents should seek, on the first exhibition of selfish traits of character, . . . to restrain and uproot these traits from the character of their children." CG 132

Notice in the above statement that this selfishness was inherited. It was called an evil tendency to be uprooted from their natures and to be uprooted from their character. Here it again ties nature and character together. Since character is thoughts and feeling, this selfishness we are born with in our character would have to be selfish thought patterns. These thought patterns are what gives us the tendencies to sin. Selfishness is thinking about oneself. It has to do with our thoughts. A natural selfishness would mean selfishness we are born with. This would tell us that the propensity to sin, the inclination

to sin, or the bent to sin is part of our character. Let us observe some more quotations to help substantiate the fact that propensities are part of the character.

"We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. . ."

"As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character,. . ." 7BC 943

The sinful nature is by definition the inherited propensity to sin. If nature and character are the same, then partaking of Christ's nature would cleanse our nature. As we partake of His nature, hereditary tendencies (that is nature) are cut away. They are cut away from our character. For them to be cut away from the character they would be part of the character to start with. But it is the sinful nature (inherited propensities) that is being cut away from the character. Our nature must be pure and holy. Nature and character are used interchangeable.

"A new nature is imparted. Man is renewed after the image of Christ in righteousness and true holiness." 6 BC 1117

A new nature is imparted during the process of conversion and sanctification. The new nature is the divine nature and therefore must be the character of Christ. If the new nature is character, the old nature would logically be character.

"From the cross to the crown.... there is a wrestling with inbred sin;... RH 11/29/1887

The word inbred means bred within, innate. Innate means inborn, native, natural, not acquired. "Syn. innate, inbred, hereditary means not acquired after birth." Webster.

The word sin in the above definition is defined as inbred sin. The means it was sin that was inherited or not acquired after birth. That tells us that sin is in our nature and if we have sin in our nature we would be guilty by nature. This helps to see that the propensity to sin that we inherit is called sin.

Let us analyze the nature of man as it pertains to our habits.

"You should be cautious how you encourage a habitual train of thought from which habits are formed that will prove your ruin." 3T 236

"Thus actions repeated form habits, habits form character,. . ." COL 356

Our character is made up of a habitual train of thought. If character can be interchanged with the term nature then you would have to inherit habits because nature means that you are born with them.

"Their wrong habits of eating and dressing, and their general dissipation, are transmitted as an inheritance to their children. . . Parents bequeath to their offspring their own perverted habits, and loathsome diseases corrupt the blood and enervate the brain." 3T 140

Character consists of habits and we are born with perverted habits. This helps us to see that character is inherited and therefore man is totally depraved at birth. Man is sinful by nature, physically, mentally and morally. Just from experience we know that a habit thought pattern gives us a tendency to do the old habit that has been established. The following quotation brings this out.

"Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory." AA 476, 477

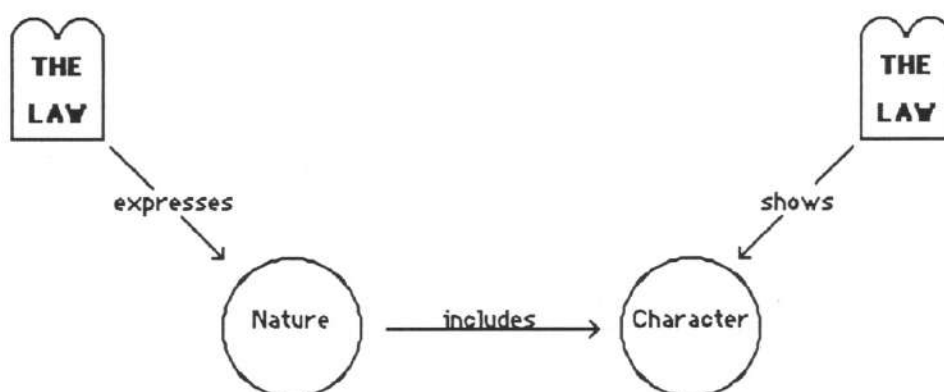
The old habits are the hereditary tendencies to wrong. "Old habits, hereditary tendencies to wrong, will strive for the mastery. . ." The expression, "hereditary tendencies to wrong," is an appositive. The phrase, "hereditary tendencies to wrong", renames and identifies the noun before it. That noun is old habits. Old habits would therefore be the hereditary tendencies to wrong. This would mean that the inherited tendencies to wrong would be inherited selfish thought patterns. That would be so because a selfish thought often repeated makes a habit and habits form character. If a character is inherited then man would inherit habits and tendencies. These would be the desires and tendencies man is born with. That means character is nature.

Let us analyze the nature of man as it pertains to the law.

"The law of God is an expression of His very nature."
SC 60

"It (the law) is a mirror which shows the perfection of a righteous character and enables him (the sinner) to discern the defects in his own." GC 467

The law expresses God's nature. If the law is a mirror that shows a righteous character, then we could say that the law reflects the nature or character of God. We could also say that the law shows me my defects of character or the defects of my nature.



Character is referred to as man's nature as in the following quote:

"The transformation of character must take place before His coming. Our natures must be pure and holy;. . ." OHC 278

The term 'nature' refers to character in the above statement, because the only nature in man that is perfect before the second advent is character. God requires nature perfection as pertains to character. Notice that there was a character change at the fall of man and that change was in his nature.

"The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist." Ed 29

"Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil." Ed 26

The above phrase, "the knowledge of evil", is an appositive and means that the knowledge of evil is the character of Satan. The statement above on *Education* page 29 describes the knowledge of evil as a bent to sin. Let us diagram this below:

Knowledge of evil is bent to sin. (Ed. 29)

Knowledge of evil is character of Satan. (Ed. 26)

Therefore one can conclude that the:

The bent to sin is the character of Satan.

This tells us that the bent to sin, the inherent selfish tendencies, are the defective character that man inherited from Adam. For man to have a sinless character God must

deal with the inherent character or nature of man. This bent, which is the character of Satan, is the desire to exalt self.

**"If the thoughts are wrong the feelings will be wrong,
and the thoughts and feelings combined make up the moral
character." 5T 310**

The character of Satan was referred to as the knowledge of evil. (See Ed. 29) The above quotation suggests the same idea. Character is thoughts and feelings combined. Thoughts are the same as knowledge. So wrong thoughts or the knowledge of evil gave man the character of Satan. That character has a desire to exalt self. That desire is in the nature of man.

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Character is made up of habits. The record books are a perfect photograph of man's character. The blots on the record are a perfect photograph of man's old bad selfish habits that give him the tendencies to sin. Satan, pointing to the record of sin, would show that it is these tendencies that are the reason why the saints are defective in character.

Chapter 5

THE BLOTS OF SIN

"Sin is the transgression of the law.' This is the only definition of sin." 7 BC 951

"The law of God is an expression of His very nature." SC 60

If sin is a transgression of the law and the law reveals the nature of God, then sin would be a violation of God's nature. The original sin made a change of nature. The nature of man violates the nature of God. The law of self is in opposition to the law of unselfishness

These two laws are an expression of character or nature.



"Every act of life is a revelation of character, . ." Ed 61

Therefore sin is transgression of the law of unselfishness. The very first sin committed by both angels and men was a desire to exalt themselves. Man is born with a defective character. He is born with the desire to exalt himself. That desire makes him a transgressor from birth. The law of self in his nature transgresses the law of unselfishness. That is sin.

"We need to understand that imperfection of character is sin." COL 330

Since man is born with a defective character, he is born sinful. The above statement clearly shows that an imperfect character is sin. The above sentence uses a predicate nominative. That means the noun in the predicate refers back to the subject and renames or identifies the subject.



Sin is, therefore, in man's nature; it is innate. Sin is in the character. Choices are just a revelation of the sin in man. We need to understand how the character is sinful. It

has already been shown that thoughts and feelings combined make character. Let us keep that idea in mind, while we analyze the following statements.

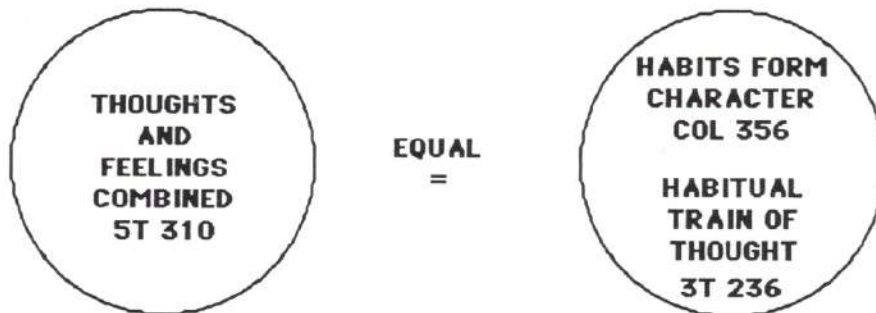
"You should be cautious how you encourage a habitual train of thought from which habits are formed that will prove your ruin." 3T 236

"Any one act, either good or evil, does not form the character; but thoughts and feelings indulged prepare the way for acts and deeds of the same kind." CG 199

"It is. . . by a repetition of acts that habits are established and character confirmed." CG 199

"Thus actions repeated form habits, habits form character,. . ." COL 356

From the above it can be seen that thoughts and feelings (character) indulged prepare the way for acts. There are two types of thought patterns in our minds. Thoughts combined with a desire for unselfishness or thoughts combined with a desire for self-exaltation. The sin is a thought with a selfish desire. The act is merely the outward revelation of the thoughts. The law holds a person accountable for the thoughts and desires even when the act never takes place. These thoughts and feelings indulged (repeated over and over) are what make habits. When a person does what he is thinking about, that also strengthens the thought patterns. A thought pattern with a selfish desire repeated over and over makes a habitual thought pattern and these form character. These habitual thought patterns are the innate tendencies in the mind from which comes the conscious thoughts.



So the definition of character could be a group of innate habitual thought patterns, each with a desire for selfishness or unselfishness. These habitual thought patterns are revealed by acts of the same nature. These acts do not need to be revealed in outward acts but can be a dwelling on the innate thought pattern. The acts are not character. They reveal character.

Let us review how a habit is made.

"Thus actions repeated form habits, habits form character. . ." COL 356

Now the individual instances that an individual consciously chose to think in a selfish way constitute sin. These thoughts would be acts of thinking. But as a result of these acts of thinking a thought habit pattern would be forming in the mind and would be a habitual train of thought. This habitual thought pattern would remain in the mind even after a person quit consciously thinking along that line. It would seem logical to assume that if the conscious act of thinking selfish thoughts was sin then the recording of that selfish habitual thought pattern in the mind would also be sin. After all, the act reveals character. So when a person thinks in a selfish way he is just revealing the selfish record in his mind. The resulting habit would also be sin, only much stronger than the beginning thought pattern. This habitual thought pattern with a selfish desire is a defect in our character. That defect is sin.

The books of heaven are a perfect photograph of man's character. A careful analysis of the record books should be helpful in the study on character.

"As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photograph of every man's character, and this photograph He compares with His law, He reveals to man the defects that mar his life, and calls upon him to repent and turn from sin." 5 BC 1085

The books of record reveal the defects in man's character. By observing what makes the defect a student can gain a clearer insight into character and the problems involved in character perfection. If the defect is bad choices, then strengthening the will would remove the defect. Perfection would be possible when all the choices were right. But the record books show that the defect is much deeper and needs a salvation more involved than choice.

"In the case of each individual there is a process going forward which is far more wonderful than that which transfers the features to the polished plate of the artist. The art of the photographer merely imprints the likeness on perishable substance; but in the life-record the character is faithfully delineated, and this record, however dark, can never be effaced except by the blood of the atoning Sacrifice. Then young friends, will you not stop and think what record the books in heaven present of your life and character? What kind of a picture are you making to confront you in the final Judgment? Will you consider that the harboring of a polluted thought, the formation of a bad, selfish habit, which debases your own soul and ruins others is a blot upon that record that will one day appear against you? Can you afford this?" RH 11/04/1884 (Volume 1, Page 474)

Notice the twofold aspect. The harboring of a polluted thought, the formation of a bad selfish habit, makes a blot on man's record and it debases his soul. It made a blot on his character -- it debased his soul. Man has sin in him. What made the blot on man's record? It was "the harboring of a polluted thought, the formation of a bad, selfish habit, which debases your own soul, . . ." The record books are a perfect photograph of man's character, and man's character is made up of habitual thought patterns. A defect or a blot would have to be a defective habitual thought pattern. The standard of a perfect character has only habitual thought patterns with desires for unselfishness. Every habitual thought pattern with a desire for self would be a defect in our character and a blot on the heavenly record.

"But suffer not a blot to tarnish your Christian character. Never, never for the sake of gain stamp your life record in heaven, which is viewed by all the angelic host, and by your self-denying Redeemer, with avarice, penuriousness, selfishness, or false dealing." 2T 72

These selfish habitual thought patterns make a blot on man's character and a blot on the heavenly record. Here again is demonstrated that the books of heaven are a perfect photograph of man's character. What happens to the heavenly record teaches man what is happening to his character. The next aspect we need to consider is this. If the harboring of a polluted thought made a blot on the character and on the record, then does the exercise of will power to repel that thought remove the blot? Does repentance, confession, and a new heart experience remove the blot from the character and from the record? Remember the blot was made by forming a bad, selfish habitual thought pattern.

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement. . ." PP 357

The sanctuary service clearly teaches that the blot remains until the final atonement (blotting out of sin). The final atonement comes after our case has been investigated and judged. We will study this more in a further chapter. If the blot or sin remains until the final atonement then the bad, selfish, habitual thought pattern remains in man's character until the final atonement. These blots are what gives the propensity to sin, but one does not have to give in to them. Christ gives the victory over them, but the selfish habitual thought pattern remains in the record and in the mind. These old habits keep striving for the mastery. The old habit thought patterns are called self, propensities, desire, tendencies, old nature, and other similar terms.

"We cannot, of ourselves, conquer the evil desires and habits that strive for the mastery." MB 142

The above implies victory over the old habits of selfishness and the following quotation also demonstrates that the old habitual thought patterns remain to tempt the Christian. Remember, the sanctuary service called these bad selfish habits blots on the record and character.

"Through the power of Christ, men and women have broken the chains of sinful habit. They have renounced selfishness. . .

"When the Spirit of God controls mind and heart, the converted soul breaks forth into a new song; for he realizes that in his experience the promise of God has been fulfilled, that his transgression has been forgiven, his sin covered. . .

"But because this experience is his, the Christian is not therefore to fold his hands, content with that which has been accomplished for him. He who has determined to enter the spiritual kingdom will find that all the powers and passions of unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory." AA 476, 477

The blots on the record are the old habits. Notice that these are the hereditary tendencies to wrong. "Old habits, hereditary tendencies to wrong, will strive for the mastery. . ." This expression displays an appositive. The phrase set off by commas, "hereditary tendencies to wrong", renames and identifies the noun before it. That noun is "old habits;" old habits would therefore be called hereditary tendencies to wrong. This would mean that the inherited tendencies to wrong would be inherited selfish thought patterns. That would be so because a selfish thought often repeated makes a habit and habits form character.

The dictionary tells us that a habit is an inclination toward some action. When man has formed a habit he knows from experience that he just naturally keeps on doing that habit. So the very nature of a habit suggests an inclination to do some action. So for all practical purposes inclinations are habit.

The repentant sinner is released or cleansed from the condemnation or guilt, but sinful habit thought patterns are not cancelled or removed. They stand on record in the sanctuary. If the sinful tendencies stay on the record, then those sinful tendencies must remain in the character because the record is a perfect photograph of the character. This does not mean one dwells on the sinful thought or does sinful acts. But the sin still remains. It is still recorded in the character. This also helps in understanding the nature of sin. When man repents from sin, he is still sinful. Since character is called nature, it could be said that he has a sinful nature. In other words, the character is full of sin. This helps to understand statements such as the following:

"Their lives may be irreproachable, they may be living representatives of the truth which they have accepted; but the more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to His divine image, the more clearly will they discern its spotless perfection, and the more deeply will they feel their own defects." SL 7

"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 contrast to His perfect nature. This is evidence that Satan's delusions have lost their power;. . .

"No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. . ." SC 64, 65

What makes these people sinful and defective? Notice that man's imperfections are being compared with Christ's perfect nature. The sinfulness then would be a sinfulness of nature. It is man's inherited tendencies that cause man to be defective in character. The following statements reinforce the above concepts.

"Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred." DA 302

"Every mistake, every error, unimportant though it may be regarded, leaves a scar in this life and a blot on the heavenly records." OHC 227

"We need to understand that imperfection of character is sin." COL 330

"A wrong action, by frequent repetition, leaves a permanent impression upon the mind of the actor,. . ." CG 201

"What the child sees and hears is drawing deep lines upon the tender mind, which no after circumstances in life can entirely efface. The intellect is now taking shape, and the affections receiving direction and strength. Repeated acts in a given course become habits. These may be modified by severe training, in afterlife, but are seldom changed." CG 199, 200

"He may be converted; he may see the wickedness of his injustice to his fellow-men, and, as far as possible, make restitution; but the scars of a wounded conscience will ever remain." 3BC 1158

"But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain." TM 447

Sinful thought patterns, even though forgiven, make a defect in our character. These defects are not entirely removed by sanctification. The fact that sinful thought patterns, even though they are overcome and forgiven, gives a defective character can be

demonstrated by observing the condition when a name comes up in judgment. At that time there is no more time for any defects to be removed. Probationary time has closed. It must be emphasized that these defects are not sins that man is giving in to. He must overcome every inherited tendency to wrong before his name comes up in the judgment. (see EW 71)

Let us note man's condition when his name comes up in judgment.

"Now he (Satan in the investigative judgment) points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: 'I know them by name.'" GC 484

Satan is not saying they are still choosing to sin. He is pointing to all their past sins. This is what makes them defective and imperfect. *Christ's Object Lessons* page 330 states that, "We need to understand that imperfection of character is sin." We are sinful because we have sinful habitual thought patterns in our minds; even though we don't cherish them, they are still there. These sinful habitual thought patterns are the blots of sin.

The blots on the heavenly record teach about the sinfulness of sin. When a person forms a bad selfish habit pattern; that is sin. That sin remains in the nature. It is indelibly written on the mind. It does not go away by confession. The conscious guilt is removed, but the sin remains. Man can gain the victory over it, but it still is in the being. He is born with it and transmits it to his children. A true conversion begins the process of cutting these away, but these blots are not removed until the final atonement. If one could see the permanent effect of sin and the tendencies he cultivates by cultivating his inherited nature, he would be much more careful and refuse to develop bad selfish habits. A habit, once formed, is an evil to be battled with for the rest of the lives. From this we can learn that the blots on the character clearly teach justification by faith. We are righteous only by substitution until the final atonement.

**COME
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Conversion starts the process of perfection. Therefore an analysis of the change made at conversion that started the process of perfection would be a key to help man understand what needs to be finished in order for man to have a sinless character.

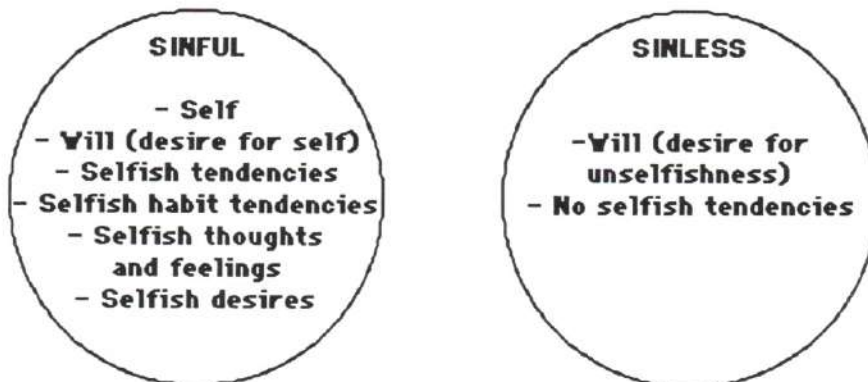
Chapter 6

CONVERSION OF NATURE

MAN'S CHARACTER



From our previous chapters we have demonstrated that the above definitions are used to describe the character of man. The character is also referred to as nature. If the above terms do, in fact, apply to character, then conversion would bring a change in each of the above. Conversion brings a change in character not a change in the flesh. Conversion is the start or beginning of a process that is to bring us to perfection of character. We can analyse what is changed at conversion and whatever is changed at the beginning would be what needs to be completed in order to arrive at perfection. If the term nature is in fact used to refer to man's character then there would be a change of nature at conversion. The inherited selfish tendencies refer to nature and therefore would need to be changed if man is to be perfected. If we compare man's character at birth with the character of Christ or with the law, we would observe the following defectiveness in man.



The defects in man's character are innate thoughts with a desire for self-exaltation. Let us take some quotations about the changes that take place in character at conversion. Let us note that a change takes place in man's nature (character). It is his inherent character that is changed at conversion.

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. 'Who can bring a clean thing out of an

unclean? not one.' 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' Job 14:4. Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. . .

"The Saviour said, 'Except a man be born from above,' unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, 'he cannot see the kingdom of God.' John 3:3, margin." SC 18, 19

Man can, through education and exercise of the will, produce an outward correctness. But it clearly states that he cannot change the heart. The heart is the character. It is made up of thoughts and feelings. These thoughts and feeling are called habits, tendencies. Man is born with a desire for selfishness. This is the will of sinful man. Without a conversion experience all his acts are done with a desire for self-exaltation. Only God can change the will so that man has a desire for unselfishness. Let us observe some quotations to see what is changed at conversion. Let us note that the changes have to do with man's nature. Man receives new motives, new tastes, new tendencies.

"The old ways, the hereditary tendencies, the formal habits, must be given up; for grace is not inherited. The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices they will give evidence of their relationship to Christ." 6BC 1101

Hereditary and cultivated tendencies to wrong are changed.

"A genuine conversion changes hereditary and cultivated tendencies to wrong." 6 BC 1101

The will, self, or desires are changed.

"Often it seems to us that to surrender the will to God is to consent to go through life maimed or crippled. But it is better, says Christ, for self to be maimed, wounded, crippled, if thus you may enter into life. . . If you cling to self, refusing to yield your will to God, you are choosing death." MB 61,62

Self and the will are equated in the above statement. The noun "will" means desire. Conversion brings death to the old desires or death to the old ways of self.

"The Saviour said, 'Except a man be born from above,' unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life,. . ." SC 18

At conversion man receives new desires. Conversion is a progressive work, so the new life has just begun. God does not change completely all the old desires and habits.

"Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he is to be ever on guard, striving in Christ's strength for victory." AA 477

"A genuine conversion changes hereditary and cultivated tendencies to wrong." 6 BC 1101

"A new nature is imparted." 6 BC 1117

"We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. . .

"As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character. . ." 7 BC 943

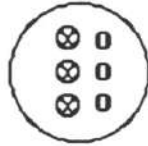
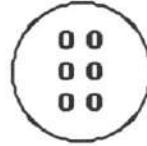
The above statements show that conversion and sanctification are a removal of the inherited nature of man. The hereditary tendencies are cut away from the character. We are receiving a new nature.

"The transformation of character must take place before His coming. Our natures must be pure and holy. . ." OHC 278

For the nature to be pure and holy one must cut away all of the old desires, old habit patterns, old tendencies to wrong. It clearly states that man need not retain one inherited tendency. It is also clear that it is the work of conversion to change and cut away the inherited tendencies to evil. But it is a work of a lifetime. A failure to understand that important point would be fatal.

"None are living Christians unless they have a daily experience in the things of God and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality." 2T 505

Let us illustrate these concepts as follows:

CONVERTED MANCHRIST - LAW

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

Since conversion is the work of a lifetime, man's character will always remain in a sinful condition. He will always have the old self, the inherited tendencies to evil, to contend with. These old habit patterns will continue to give him a defective character as long as his probationary time shall last. If the inherited tendencies to evil remain after conversion, and if these are part of the character, then man can only be righteous by substitution. That was what the daily service taught. The lamb was the substitute. The daily service had an altar of continual atonement and of perpetual intercession. But the fact that we are righteous only by substitution does not mean that we cannot have victory over our inherited nature.

"I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." EW 71

The preparation for the judgment is victory over sin. The purpose of this study is not to prove that man must have victory over every wrong word and action. That point is well substantiated. The purpose of this study is to demonstrate that overcoming every wrong word and action is not perfection. Man's obedience falls short of fully satisfying the divine law and needs Christ's character to stand in place of man's character. We can have a perfect standing with God as long as we do not cherish sin.

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

**COME
TO THE
MARRIAGE**

Guilt is an evidence of sin and of a defective character. Man is guilty by nature. As long as man trusts in the substitutionary righteousness of Christ he is free of guilt. Theories that teach that man is not guilty by nature are theories that if followed to their logical conclusion do away with the necessity of Christ as our substitute or atonement.

Chapter 7

GUILTY OR NOT GUILTY

The purpose of this discussion on guilt is to help us determine when the character of man is perfect. The presence of guilt tells us that sin is present and therefore if a person has guilt he has imperfection of character. Imperfection of character would help us to see our need on relying on Christ as our substitute. The area we want to consider is whether man has guilt because of the sinful nature. If we are guilty by nature then a person will see the need of relying on Christ as his substitute. As long as he is guilty he needs a substitute. As soon as a person is not guilty then he would logically not need a substitute. So a study on guilt can help us to understand the substitutionary role of Christ. If we are guilty by nature and we still have that nature at the judgment then it is clear that we must rely on Christ as our substitute at the judgment. But if this nature for which we are guilty remains until the second advent then we would have imperfection of character until Christ comes.

To start our study let us analyze the character of man at birth.

"They have inherited the defective characters of their parents. . ." CT 192.

"We need to understand that imperfection of character is sin." COL 330

The above quotation clearly states that a defective character is inherited. Also note that a defective character is sin. Man has the existence of sin in him before any choices are made. That would demonstrate that man is sinful by nature and it is his character that makes him sinful because it is defective. If a defective character is sin, then that sin should make man guilty at birth.

"Adam sinned, and the children of Adam share his guilt and its consequences; but Jesus bore the guilt of Adam, and all the children of Adam that will flee to Christ, the second Adam, may escape the penalty of transgression." ST 5/19/1890

"Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death." E.G. White Letter 68, 1899.

"These dear children received from Adam an inheritance of disobedience, of guilt and death." Letter to W.L.H. Baker 1896 (Quoted in the Canadian Union Messenger) May 1988

If man is guilty at birth, he is guilty by nature. If he is guilty at birth then there must be sin present for man to be guilty of. Since imperfection of character is sin then we are guilty because of his imperfect character at birth. For perfection of character to take place, the cause of his imperfection at birth would need to be removed. It is the inherited selfishness that makes man corrupt and sinful.

"In the human heart there is a natural selfishness and corruption, which can only be overcome by most through discipline and severe restraint: and even then it will require years of patient effort and earnest resistance. God permits us to experience the ills of poverty, and places us in difficult positions, that the defects in our characters may be revealed and their asperities be smoothed away." 4T 496

This selfishness is also referred to as propensities. All disobedience is selfishness. A propensity of disobedience would be a propensity of selfishness.

"Because of sin his (Adam's) posterity was born with inherited propensities of disobedience." 5 BC 1128.

If a person is guilty by nature, before any choices are made, then a person would be guilty as long as he had that nature. The word nature refers to more than character. It also includes, the physical, mental, and moral powers which are not character. But the reason a person is guilty at birth is because he is born with an imperfect character. That is sin. As long as a person has a defective character he is in a state of sin and is guilty. The next quotation we need to consider is: How long do we have an imperfect character?

"The transformation of character must take place before His coming. Our natures must be pure and holy." OHC 278

A person is guilty at birth because he is born with a defective character. The character is defective because it is naturally selfish. It naturally tends to go wrong. Man has a propensity to sin. That is what makes man defective. The fact that man is guilty at birth shows that the propensity is sin. If the above concepts are right, then after a person is converted he would remain guilty because of his defective character that still has the propensity to sin. This propensity would exist but a person has the victory over it and is developing the propensity to be unselfish. Let us analyze the concepts of guilt at conversion.

"The blood of Christ while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement." PP 357

When a person is converted or commits a sinful act, he asks forgiveness. The blood of Christ releases the repentant sinner from the condemnation of the law. Condemnation means guilt. So when we are repentant we are freed of guilt because Christ's character stands in place of my character. But notice the sin was not cancelled. It stood on record. If the daily service of repentance and conversion cleansed us from sin and the record of sin was in fact only a record, then there should be no guilt after conversion. The sin in us left a scar but if that scar makes a defective character then we would still be guilty. So the existence of guilt after conversion would help us to understand the nature of sin. The above quotation states that the sin was not cancelled. If the sin was not cancelled

and it stood on record, then we should be guilty until the final atonement. This would be true if the sin was still in us. We would still be guilty after conversion if guilt applies to the nature of man.

"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinners stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt." PP 355, 356.

The above statement teaches us that the daily service did not make a full atonement. Notice carefully that the daily repentance and conversion did not entirely release the sinner from the condemnation of the law. *Patriarchs and Prophets* page 357 said that the blood of Christ released the sinner from the condemnation of the law and this quotation states he was not entirely released from guilt. When a person is converted and is trusting in Christ as his substitute then he does not have guilt. But the reason he does not have guilt is because the perfect character that Christ developed here on earth stands in his place. He is consciously freed of guilt when he is consciously trusting in Christ as his substitute. But the facts of the case are that he himself is still defective in character because of the inherent tendencies to selfishness. Therefore he is still guilty by nature. The sin on his record illustrates that man is still guilty. That is trying to teach us that the record of sin in our mind makes us guilty. If the inherited tendencies to sin make us guilty at birth then the inherited tendencies would make us guilty until they are removed. The record of sin is not blotted out until after the investigative judgment for the individual. Since the record is a perfect photograph of our character then our character would still be defective because the sin is in us. This helps us to see why we constantly need the intercession of Christ to place His obedience to our account.

"Now he (Satan in the investigative judgment) points to the record of their lives, to the defects of character." GC 484.

Satan is not saying that the saints have not gained the victory over every wrong word and action. He is pointing to the record of their sins. It is the record that illustrates that man is defective because of his past sinfulness. Let us review what that record is.

"Will you consider that the harboring of a polluted thought, the formation of a bad, selfish habit, which debases your own soul and ruins others is a blot upon the record that will one day appear against you? Can you afford this?" R&H Nov 4, 1884 (Vol 1, page 474)

The blot on the record is made by a bad selfish habit. These are the old sinful habits. Remember habits make up character.

"Old habits, hereditary tendencies to wrong, will strive for the mastery. . . AA 477

The old habits are hereditary tendencies to wrong. The selfish habits are a blot on the record and the old habits are hereditary tendencies. This means the blot is a hereditary tendency. At the beginning of this study we found that man was born with a defective character. It was defective because it had selfish hereditary tendencies. At the end of a person's probation we still have a defective character and the record of that character shows that the character is defective because of the hereditary tendencies to wrong. If man was guilty at birth, because of the hereditary tendencies to selfishness, before any choices were made, then man should be guilty as long as he has these hereditary tendencies. The blots represent hereditary tendencies in our character, therefore we are guilty by nature until these are blotted out at the final atonement.

**COME
TO THE
MARRIAGE**

The judgment scene teaches that man comes to judgment still defective in character because of the inherited tendencies to sin. Because of this condition he must trust in the substitutionary righteousness of Christ placed to his account at the judgment.

The blotting out of sin removes the inherited tendencies in order that man may live without a substitute. This work of character perfection must be done while Jesus is in the most holy place, not at the second coming.

Chapter 8

THE BLOTTING OUT OF SIN

As Presented by DANIEL

In studying the Day of Atonement ceremony it can be demonstrated that this service teaches us how and when God will bring us to perfection. The finishing of the work that God started at conversion is completed in the yearly service. In the previous chapters it was discovered that conversion was a change of nature. Hereditary tendencies to evil were changed. The new heart is a change of desires. The old habits have a desire for self. Conversion changes these desires for self and gives new desires. These new desires are unselfish and create a tendency toward unselfishness.

It was discovered that these hereditary tendencies are what give a Christian a defective character. God says that we need not retain one sinful propensity. This section will attempt to demonstrate that the ministry of Christ in the most holy place finishes the removal of these sinful propensities. This work was started at conversion and will be finished at the final atonement.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14

The above text is a distinctive Seventh-day Adventist text. The sanctuary message is our special message to the world. This is the text and message that started our church and sets us apart. This cleansing of the sanctuary is pictured in other places besides Daniel 8:14.

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." GC 426

"In the parable of Matthew 22 the same figure of the marriage is introduced..." GC 428

This is a very helpful passage because it gives us five different reference points. Daniel 8:14 can be studied and then the findings compared with each of the other texts that were mentioned. Since they are all descriptions of the same event, our conclusions should all tell the same story. As the following statement is read notice carefully what the actual cleansing of the sanctuary is. Also notice the relationship of the investigative judgment to the cleansing of the sanctuary.

"As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the

removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation - a work of judgment." GC 421, 422

From the above quote we would like to note that the cleansing of the sanctuary consists of two parts:

1. The investigative judgment.
2. The blotting out of sin.

The investigative judgment is followed by the actual cleansing of the sanctuary, or the blotting out of sin; and the blotting out of sin is a benefit to us. The blotting out of sin is the final atonement.

Let us start an illustration below to demonstrate the work done for the individual.

	<i>Step 1</i>	<i>Step 2</i>	<i>Step 3</i>
	DAILY	YEARLY Cleansing of the Sanctuary	
GC 421,422		Investigative judgment	Blotting out of sin

In reviewing the daily service, the following quotation makes it clear that the daily service does not make a full atonement. If a full atonement is made by the daily service, what need would there be for a yearly service?

"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary." PP 355, 356

"Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases." 4T 367

These quotations may be added to the following illustration. The steps show the order of sequence for the individual.

The symbolism of the sanctuary taught that the daily service does not make a full atonement. One can understand that the symbolism employed refers to the Christian walk because it also states that by growing daily the Christian will not attain to perfection until his probation ceases. That would be when his name comes up in judgment.

"Now he (Satan in the investigative judgment) points to the record of their lives, to the defects of character,. . ." GC 484

	<i>Step 1</i>	<i>Step 2</i>	<i>Step 3</i>
	DAILY	YEARLY Cleansing of the Sanctuary	
GC 421,422		Investigative judgment	Blotting out of sin
PP 355,356	Righteous by substitution Did NOT make full atone- ment.		
4T 367	Daily growth did not attain to perfection.		
GC 483,484		Satan points to the defective character - to their record.	

As we summarize the above, it is clear that the daily service does not make a full atonement. It does not bring to perfection. Therefore it is logical that Satan, in the investigative judgment for the individual, can point to the defective character of that individual. It clearly states in 4T 367 that, "He will not attain to the full statue of a perfect man in Christ until his probation ceases." Man's probation ceases when his name comes up in judgment and Satan points to his defective character. What makes his character defective? The previous statement in GC 483, 484 states that Satan points to the record of their lives. Notice the same idea below. The daily service did not remove the sin. It is important to remember that the record book is a perfect photograph of character. The sin on record tells us it remains in man as well. The confessed sins cleanses us from the guilt, but the defect remains. It is because of this defectiveness that man needs a mediator.

"As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to

cancel the sin; it would stand on record in the sanctuary until the final atonement; so in type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement." PP 357

From the above quotation the reason why the daily service did not make a full atonement may be seen. The sinner was released from the condemnation or guilt of sin but the sin was not cancelled; it stood on record in the sanctuary until the final atonement. The record of sin is a perfect photograph of the individual's character. The record is not the actual sin, it is only a record. The actual sin is in the individual himself. This is made very plain by these following quotes.

"Will you consider that the harboring of a polluted thought, the formation of a bad, selfish habit, which debases your own soul and ruins others, is a blot upon that record that will one day appear against you? Can you afford this?" RH 11/04/1884

"But suffer not a blot to tarnish your Christian character. Never, never for the sake of gain stamp your life record in heaven, which is viewed by all the angelic host, and by your self-denying Redeemer, with avarice, penuriousness, selfishness, or false dealing." 2T 72

The sin that stood on record in the heavenly sanctuary is referred to as blots. Notice carefully that the blots were the formation of bad selfish habits. These habits are polluted thought patterns that compose character. Man can overcome the habitual thought patterns, but they still remain. They remain in the individual and on the record books. These blots or habit patterns are what give the tendency to sin. If man is to have perfection of character, the blots must be removed.

"In the great day of final award, the dead are to be 'judged out of those things which were written in the books, according to their works.' Rev 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services on the Day of Atonement -- the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

"As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation." PP 357, 358

"The righteous will not cease their earnest agonizing cries for deliverance. They cannot bring to mind any particular sins, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance." 3 SG 135

Also notice that this blotting out of sin is called, "This great work of atonement, or blotting out of sin..."

The above statements clearly say that the blots are removed from our mind as well as the record books. They are borne away into the land of forgetfulness.

	<i>Step 1</i>	<i>Step 2</i>	<i>Step 3</i>
	DAILY	YEARLY Cleansing of the Sanctuary	
GC 421,422	Righteous by substitution Did NOT make full atone- ment. Daily growth did not attain to perfection.	Investigative judgment	Blotting out of sin
PP 355,356			
4T 367			
GC 483,484		Satan points to the defective characters - to their record.	
PP 357		Sin stood on record until the final atonement	
RH 11/4/1884		Blots on record (habits, tendencies)	
PP 357,358			Final atonement No more to be remembered
3SG 135			Borne into land of forgetfulness

When step 3 is finished we are prepared to live without a mediator. Righteousness by substitution is no longer available.

Previous studies have shown that the blots were defects, and that the hereditary tendencies to sin were part of the character. If they are part of the character then they must

be removed if one is to have a perfect character. It also has been shown that the blots were selfish habitual thought patterns. These old habits, which form character, give us a tendency to wrong.

"Old habits, hereditary tendencies to wrong, will strive for the mastery,..." AA 477

If the blots are old habits that give a tendency to sin, then a blotting out of sin would remove the hereditary tendencies to sin. At conversion God gives new desires. A new character, made up of habitual thought patterns with a desire for unselfishness, is formed. This gives new tendencies. But the old habits with a desire for self are still there. God gives victory over them, but because they remain, man still has selfish tendencies to battle with. This inherited selfishness is being cut away during the Christian walk. The blotting out of sin is the finishing of this work of conversion. The same concept may be observed from the following aspect.

"The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which unaided, he cannot resist." Ed 29

A knowledge of evil gave man a bent to sin. A bent to sin is by definition the same as the hereditary tendencies to sin. In the final atonement, our sins are borne away into the land of forgetfulness, no more to be remembered or come into mind. The expression, 'borne away into the land of forgetfulness', is another way of saying that man forgets sin. If knowing evil gave man a bent to sin, than forgetting evil would do the opposite - remove the bent to sin. Therefore the hereditary tendencies would be no more. The term 'final atonement', suggest perfection. The last work of perfecting character is the removal of the hereditary tendencies from the Christian's character and this would restore man to the perfection that Adam had before he fell. Removing the sinful propensities would cause us to have reached a condition described in the statements below.

"Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all of His precepts." 6BC 1118

"We need not retain one sinful propensity. . . As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character,..." 7BC 943

Therefore our natures would be pure and holy as it pertains to character. Our physical natures remain unholy until the second advent.

**COME
TO THE
MARRIAGE**

The final atonement is the same as the marriage. The fact that this final intercessory work comes after the judgment for the individual teaches man the message of justification by faith. Since a work of intercession was still needed after the judgment we can know that man still needed intercession during the judgment. Christ character still needs to stand in place of man's character as his substitute at the judgment.

Chapter 9

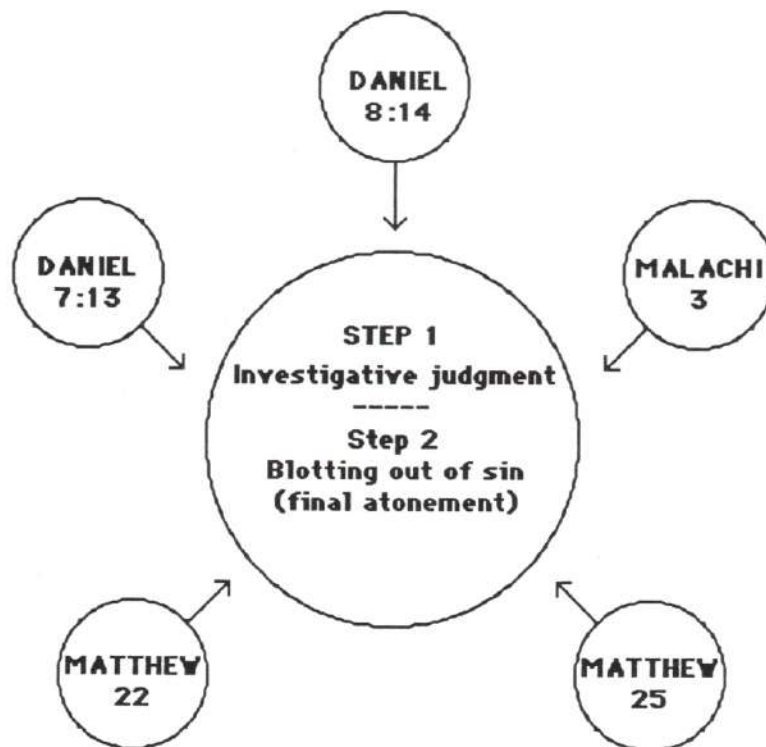
THE BLOTTING OUT OF SIN

As Presented by MATTHEW

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." GC 426

"In the parable of Matthew 22 the same figure of the marriage is introduced. . ." GC 428

The above statement gives several texts that are all descriptions of the same event. This is a very helpful quotation because a person can recheck his conclusions from several sources.



DESCRIPTIONS OF THE SAME EVENT

It was concluded from Daniel 8:14 that there are two steps involved in the cleansing of the sanctuary for the individual. (See GC 421,422)

Step 1 Investigative judgment

Step 2 Blotting out of sin (final atonement)

It was also concluded that the blotting out of sin affected the character. It removed the inherited tendencies to sin from the character. This work was started at conversion and is finished at the final atonement. The parable of Matthew 22 is a descriptions of the same event as is described in Daniel 8:14. Therefore a study on the marriage should give the same conclusions.

"In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. . . This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above." GC 428

The above statement makes it very clear that the investigative judgment takes place before the marriage. The two steps listed above are:

- Step 1 Investigative Judgment
- Step 2 The Marriage

This parable is a description of the cleansing of the sanctuary, as listed in Daniel 8:14. Now it is clear that step one is the same step in both passages. That event is the investigative judgment. If these two passages describe the same event then step two should also be the same. The blotting out of sin or the final atonement is step two in Daniel 8:14. The marriage is step two of Matthew 22. Therefore the marriage and the final atonement should be the same event. The word atonement means at-one-ment. (see 6 BC 1077) Paul tells us that a marriage is an at-one-ment.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife: and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church." Ephesians 5: 31, 32.

In a marriage a man becomes one flesh with his wife. Paul is applying this concept to Christ and His people. Christ wants to unite with His church. That is a union of humanity with divinity.

"By the marriage is represented the union of humanity with divinity. . ." COL 307

Therefore the marriage is an atonement. Step two is the same in Matthew 22 and Daniel 8:14. Remember that both of these events, the final atonement and the marriage, take place after the case for an individual is investigated. That tells that a union of humanity with divinity takes place after the name comes up in judgment. The term final atonement

suggests a final, finished, or completed work That would be perfection. It was concluded from Daniel 8:14 that the blotting out of sin (step two) was a blotting out of sin from the character. In other words the blotting out of sin affected the character. Matthew 22 is a description of the same event. Step two is the marriage, and it represents a union of humanity with divinity. That means the marriage affected the character. Just as the final atonement or blotting out of sin completes or finishes the work of grace for man, so the marriage completes or finishes the work of grace for man.

"While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. EW 280.

Consummated means to complete or finish. Therefore the marriage or final atonement is the finishing of the union of humanity with divinity. That work is not completed until after the investigative judgment for the individual. The final atonement was the blotting out of the record of sin. Since the marriage is the same event, the marriage would happen when the record of sin is blotted out. That would be the work that needs to be done to perfect man or completely unite humanity to divinity.

The blots of sin were selfish thought habit patterns. These habit patterns give us the tendencies to sin. When sins are blotted out, it will finish the work of removing the tendencies to sin. If the marriage is the same event as the blotting out of sin and the final atonement, then the marriage should accomplish this same work. The marriage is a union of humanity with divinity. Notice that a union of humanity with divinity removes the inherited tendencies to sin.

"We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. . .

"As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character. . ." 7BC 943

In the above it states that as we (humanity) partake of the divine nature, hereditary and cultivated tendencies are cut away from the character. The marriage is a union of humanity with divinity. Therefore we could say that the marriage cuts away hereditary and cultivated tendencies to sin. We need not retain one sinful propensity. This work was started at conversion (see 6BC 1101) but is not finished until the final atonement.

	<i>Step 1</i>	<i>Step 2</i>	<i>Result</i>
Daniel 8:14	Investigative judgment for individual	Blotting out of sin (Final Atonement)	Inherited tendencies blotted out
Matthew 22	Investigative judgment for individual	Marriage (Consumated)	Inherited tendencies cut away

All of these passages are a description of the same event.

**COME
TO THE
MARRIAGE**

*The preparation for the judgment is to
overcome every sin. When a person
neglects this preparation, he cannot
receive the latter rain. But notice that the
latter rain fits man to live without a
substitute.*

Chapter 10

THE BLOTTING OUT OF SIN

As Presented by PETER

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" Acts 3:19

"The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out "when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." Acts 3:19, 20. When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be." GC 485

Notice in the above that the apostle Peter distinctly states that "the sins of believers will be blotted out when the times of refreshing shall come from the presence of the Lord." The times of refreshing are the latter rain. (See GC 611, 612)

The Great Controversy pages 421, 422 stated that the cleansing of the sanctuary consisted of two parts in this order.

- 1 Investigative judgment
- 2 Blotting out of sin - when the latter rain comes. (Acts 3:19)

Acts 3:19 states that man's sins are blotted out, when the latter rain falls. This would mean that the individual's name has come up in judgment, before the latter rain falls, because the blotting out of sin is step two in the cleansing of the sanctuary.

The sins are blotted out in the final atonement.

"As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind. . ." PP 358

Let us diagram the above:

	<i>Step 1</i>	<i>Step 2</i>	<i>Step 3</i>
	DAILY	YEARLY Cleansing of the Sanctuary	
GC 422		Investigative judgment	Blotting out of sin
PP 357,358			Final atonement ↓ When ↓ Latter rain
Acts 3:19 GC 485			

The term 'atonement' is defined by E. G. White in the following quotation. Notice it is hyphenated by her.

". . . Jesus Christ, who is our atonement - at-one-ment with God." 6BC 1077

Sin is what separates man from God, so a final atonement would be a final separation of sin. The study on the cleansing of the sanctuary demonstrates that it was the record of sin that was blotted out in the record books of heaven. It was concluded that, when the sins are blotted from the records of heaven, they are also blotted from our character. The term 'final at-one-ment' suggests a final or completed work. That would suggest perfection. If the final atonement perfects man's character when the record is blotted out, then the latter rain should perfect man's character. This would be true because the blotting out of sin (final atonement) happens when the latter rain comes.

The following quotation gives a definition of the term 'grace'. This is needed to better understand the quotation on the latter rain.

"To learn of Christ means to receive His grace, which is His character." COL 271

Christ's character can be interchanged with the word grace.

The following makes it clear that character is perfected by the latter rain.

"The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. . . The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. . . Unless the early showers have done their work, the latter rain can bring no seed to perfection." TM 506

The above statement says that the latter rain finishes the work of God's grace (character) in the soul. That is the same idea as a final at-one-ment. In Testimonies to Ministers page 509 it is called "the perfecting latter rain."

The final atonement or final intercession is called the blotting out of sins. The final intercession or atonement prepares us to live without a mediator. The term 'final' shows that it is the last work of intercession and that intercession will be finished. Since the latter rain comes when sins are blotted out, then the latter rain would prepare us to live without a mediator. Notice carefully how this is described in the following quotation.

"I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. .

"I saw that many were neglecting the preparation so needful and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God." EW 71

In the above statement there is a preparation needed to stand in the day of the Lord. The day of the Lord is the judgment. The preparation needed for the day of judgment will not be supplied by the latter rain. The preparation for the judgment is to overcome every wrong word and action. When a person neglects this preparation, he cannot receive the latter rain. But notice that the latter rain fits man to live without a mediator.

The final atonement was the last work of atonement that is needed to fit the individual to live without an intercessor. That happens when his sins are blotted out, when the latter rain falls.

The daily service gave the Christian victory over sin, but he still needed an intercessor. Christ's character had to stand in man's place as a substitute. The intercessory work of Christ must end, and man must live without an intercessor. The record of sin in man must be blotted out in order to live without an intercessor. The record of sin caused defects in Christ's righteousness working through the individual. When the record is removed, Christ working through man will no longer be corrupted, and his offering of righteousness will be accepted without an intercessor.

Let us analyze the latter rain and how it relates to the blotting out of sin and the marriage.

	<i>Step 1</i>	<i>Step 2</i>	<i>Step 3</i>
	DAILY	YEARLY Cleansing of the Sanctuary	
Daniel 8:14 GC 422 PP 355,356 4T 367 PP 357,358	Daily growth did not attain to perfection	Investigative judgment	Blotting out of sin Final atonement (no more to be remembered - knowledge of evil removed)
Matt. 22,25 COL 307		Investigative judgment	Marriage (consummated) Union of humanity with divinity
Acts 3:19 GC 485 TM 506 EW 71	Early rain: preparation by overcoming	Investigative judgment	Latter rain Finishes the work of God's grace (character) in the soul Fits to live without an intercessor.

Notice in the above that the final atonement, the marriage, and the latter rain all do something for the character. Also remember that they all come after your individual name comes up in judgment. This is before the general close of probation.

"Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred." DA 302

When the blotting out of the record of sin takes place, there will be no more record that "tends to obliterate the impressions of the Holy Spirit."

Only the knowledge of good will be in one's character. God's people will be sinless. Christ has received His kingdom. His thought patterns of character alone dwell there. No knowledge of evil impairs the moral sense and obliterates the impressions of the Holy Spirit.

“The impartation of the Spirit is the impartation of the life of Christ.” DA 805

“Let the skies pour down righteousness.” Isaiah 45:8.

The Holy Spirit gives righteousness. It gives the life of Christ. The latter rain is the final outpouring of God's Spirit, the final outpouring of righteousness. When Christ comes into the life completely, He has received His kingdom.

“They were clothed with an armour from their head to their feet.... Evil angels...could have no power over them.... I asked what had made this great change. An angel answered, “It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.” EW 271

The third angel was pointing to the most holy place where Jesus was making his final intercession. That final atonement gave the latter rain.

God judges his people to see if they are prepared to receive the latter rain. Then the loud cry can be given by a people who truly represent Him in character. Judgment begins at the house of God. Think of the judgment, the blotting out of sin and the latter rain as it pertains to individuals, then we can see that man can be judged and his sins blotted out before the general close of probation. One can be sealed and give the loud cry before Christ leaves the most holy place.

**COME
TO THE
MARRIAGE**

*Standing without a substitute is pictured
as being clothed in filthy garments. It is
at the blotting out of sins that the
command is given "Take away the filthy
garments from him. And unto him he
said, "Behold I have caused thine iniquity
to pass from thee,..."*

Chapter 11

THE BLOTTING OUT OF SIN

As Presented by ZECHARIAH

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." Zechariah 3:1-5

Those who gather around the sanctuary do so by understanding the work of our High Priest. This vision of Joshua and the Angel gives us this understanding.

"A most forcible and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of His people, is given in the prophecy of Zechariah." 5T 467, 468

This vision of the work of our High Priest applies to any point in history but it is especially applicable to the judgment of the living.

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will "be betrayed both by parents and brethren, and kinsfolks, and friends." 5T 472, 473

Notice that the above states that it applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. We can tell from the context that they are in the time when the image of the beast is being urged on them.

"Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stains of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast." 5T 473

In the above statement the filthy garments are their defective characters. This filthy garment has stains on it. Therefore their characters are defective because they have stains on them. Satan is trying to terrify them that the stains will never be washed away. Webster defines "Blot: 1) A spot or stain, . . ." This tells us that the character has blots on it. Satan is trying to terrify them that the blots (stains) will never be blotted out (washed away).

"Now he (Satan in the investigative judgment) points to the record of their lives, to the defects of character. . ." GC 484

"But suffer not a blot to tarnish your Christian character. Never, never for the sake of gain stamp your life record in heaven, which is viewed by all the angelic host, and by your self-denying Redeemer, with avarice, penuriousness, selfishness, or false dealing." 2T 72

The sins of God's people blot their record and their character. This makes us have a defective character. Satan is trying to terrify them that their sins won't be blotted out. God's people are pleading for purity of heart.

"As the people of God afflict their souls before Him, pleading for purity of heart,..." 4T 475

If Satan is trying to terrify them that the stains or blots will never be blotted out, then the pleading for purity of heart would be pleading that their sins be blotted out. That is their great concern. If Satan is trying to terrify them that the stains will never be removed, then it is obvious that God's people already believe in the blotting out of sin from their characters, or Satan would not have to try to terrify them that they will never be washed away.

Character is made up of thought and feeling. When Adam sinned, he received a knowledge of evil which was a bent to sin. This made his character defective, and corrupt. A mediator is needed because man's character is imperfect. Man must reach perfection of character in order to live without a mediator.

"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. *They ascend not in spotless purity*, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God." 1 SM 344 (Emphasis supplied)

Notice the wording of the above. True believers are called corrupt channels. This corruption defiles their works so that they do not ascend in spotless purity. In the vision of Joshua and the Angel we find this expression: "stain of their defilement will never be washed away." This tells us that these stains or blots or spots on their character is what defiles them. They need a mediator because of this defilement or corruption.

When God's people sin, their sins stand on record until the final atonement. (see PP 357) The blots or defilement will remain until the final atonement. They need an intercessor because they are defiled by the blots on their character. So the final intercessory work of Christ will remove the blots that defile them. When the defilement is removed they will be prepared to live without an intercessor. The very term, "final intercessory work," suggests that it is the last work of intercession and since it is the blots, or record of sin in them, that makes them a corrupt channel then we can see that the blotting out of sin would remove these blots and thus perfect their character. The vision of Joshua and the Angel helps us to see that the stains on their garment or on their character are removed at the final atonement.

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices...While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God." 5T 475

Here we see the filthy garments being taken away. "I have caused thine iniquity to pass from thee." Then it states that their names are retained in the Lamb's book of life. The sanctuary service teaches that when a person's sins are blotted out after their case is investigated their name is retained in the book of life. This vision clearly shows that the filthy garments, the iniquity that is taken away from them, has to be the same as the blotting out of sin. It clearly states that it was removed from God's children, not just a record book in heaven.

This judgment scene shows that after the individual cases are investigated their sins are blotted out of their minds. This is clear because they are praying for purity of heart. Their defective characters, because of the record of past sinfulness, are pictured as filthy garments. Christ commands to take away the filthy garments. "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." God's people came to the judgment with the substitutionary robe of Christ's righteousness. They still need an intercessor because they are a corrupt channel. This judgment scene shows them receiving the robe of the righteousness of Christ as their own. The final intercessory work of Christ prepares them to live without an intercessor and so the corruption must be removed. As a result of this final atonement they are no longer a corrupt channel. Christ's righteousness is completely imparted to them by the Holy Spirit and they are perfect. Notice the following Ellen G. White quotation in a book by N. F. Pease, *By Faith Alone* page 241:

"Jesus loves His children, even if they err. They belong to Jesus, and we are to treat them as the purchase of the blood of Jesus Christ...He keeps His eye upon them, and when they do their best, calling upon God for His help, be assured the service will be accepted although imperfect. Jesus is perfect. Christ's righteousness is imputed unto them, and He will pray, 'Take away the filthy garments from him and clothe him with change of raiment.' Jesus makes up for our unavoidable deficiencies."

Review the previous quotations to see that at the judgment Christ gives the command *"Take away the filthy garments."* (5T 475)

This vision of Joshua and the Angel is important to our understanding of merit. The Catholic doctrine of merit teaches that when the Holy Spirit works through a person it produces a perfect work. The merit or value that results from this perfect work is not claimed by the individual but is credited to be Christ's merits. In the vision of Joshua and the Angel it is clear that a person comes to judgment clothed in filthy garments. They are defiled or stained because of the record of sin on their character.

"The fact that the acknowledged people of God are represented as standing before the Lord in filthy garments should lead to humility and deep searching of heart on the part of all who profess His name... But while we should realize our sinful condition, we are to rely upon Christ as our righteousness...We cannot answer the charges of Satan against

us."

"Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on His own." 5T 471, 472

"When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him: 'I know I am a sinner. If I were not, I could not go to the Saviour; for He says, 'I came not to call the righteous but sinners to repentance' (Mark 2:17). And because I am a sinner I am entitled to come to Christ. I am sinful and polluted, but He suffered humiliation and death, and exhausted the curse that belongs to me. I come. I believe. I claim His sure promise, 'Whosoever believeth in him should not perish, but have everlasting life' (John 3:16)."

"Will such a plea made in contrition of soul be turned away? -No, never." 1SM 325

What God wants is a humble and contrite heart. We need to come to the judgment repentant. We need to realize our sinfulness but with the spirit that we would rather die than knowingly commit a wrong act. When Satan tries to overcome us with a sense of our sinfulness we should meet it in the above manner. The vision of Joshua and the Angel shows that those who come to judgment knowing they are sinful because of their record of sin, yet truly repentant for their sins will have Christ's righteousness completely imparted to them at that time. This robe represents the righteousness of Christ imparted to them by the latter rain. This is the final atonement. Come to the wedding.

**COME
TO THE
MARRIAGE**

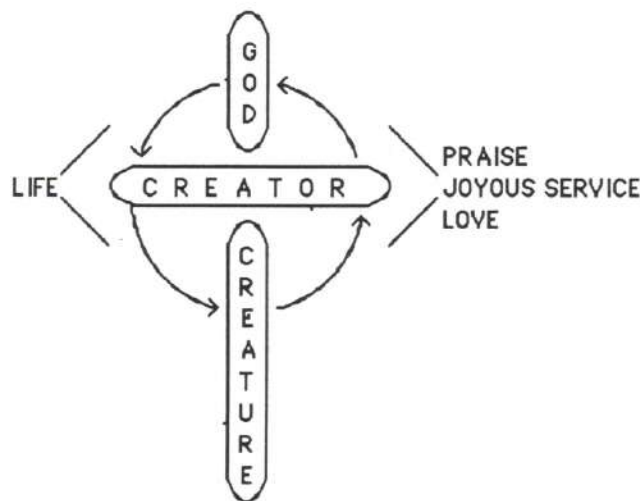
Man needs a substitute because he has the desire for self-exaltation. The way Satan is going to deceive us is by saying that Christ had a desire for self-exaltation. If Christ had that desire then that desire is not sin. If that desire is not sin then man can be holy with these desires.

Chapter 12

THE UNMASKING OF SPIRITUALISM

"Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. . ." These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own saviour." 8T 291

Christianity is Christ worship. Spiritualism is Satan worship. But how is it possible for Satan worship to come into a Christian church? The spiritualistic theories that were introduced in the book by Kellogg did not deal directly with the concepts of life after death. He was not advocating consulting spiritualistic mediums in order to talk to dead relatives. But the Spirit of Prophecy tells us that they were spiritualistic theories. From this, one can see that there is an intellectual aspect of spiritualism that does away with the need of the atonement. In order to understand what spiritualism is all about let us review the natures (characters) of Christ and Satan. Let us also analyze what it means to worship. The following illustrates the nature (character) of Christ. (See DA 21).



This illustration represents the unselfish nature (character) of God by showing the relationship between the Creator and His creatures. Each party takes to give. God gives life and takes praise, joyous service, and love. The creatures take life and give praise, joyous service, and love. This nature (character) can be described as, "I seek not my will but the will of Him who sent me". Christ's desire is always to help others. He has no innate desires to exalt self by making self first. Satan's claim against Christ at the time of the fall of the angels was this:

"He reiterated his claim that angels needed no control, but should be left to follow their own will, that would ever guide them right." GC 499

Notice the contrast in characters.

Christ character is described as:

"I came not to do my own will."

Satan's character is described as:

Angels should be left to follow or do their own will.

Satan makes his own will, desire, or self first. That is another way of describing self-exaltation. God's law, by contrast, is self-sacrificing. That means you place the desires of others first.

"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

Satan wanted homage. That means he wanted to be worshipped. Worshipping Satan is spiritualism. Notice in the above quotation that Satan wanted to win homage (worship) to himself, therefore he misrepresented Christ, attributing to Him the desire for self-exaltation. The word therefore introduces how Satan came to get worship; that is by misrepresenting Christ and making Christ appear to have the nature (character) of Satan. The nature (character) of Satan has the desire for self-exaltation. Christians worship Satan when they believe that Christ has a desire for self-exaltation. So a false concept of the nature (character) of Christ means man can be worshipping Satan when he really believes he is worshipping Christ. If Satan wanted to be worshipped and he accomplished this by misrepresenting Christ and investing Christ with his own evil nature (character) then it would be obvious that man worships by worshipping the nature (character) of one or the other of these two beings. Notice carefully that he received worship by misrepresenting God. Satan substituted his character (nature) in place of God's character. He made it appear that Christ had the desire for self-exaltation. How did that move on Satan's part cause angels to worship Satan? Let us review the meaning of the word worship.

Worship (worth-ship): Courtesy or reverence paid to worth; hence; honor, respect.

Worth:	Something has value. It is useful. It has merit.
-ship:	This suffix denotes state, condition, or quality.

For a person to worship an object, he must consider that object to have a condition of worth, value, or merit.

Satan is worshipped when a person thinks that the character of Satan has a condition of worth, value, or merit. Christians believe that the sinless character of Christ

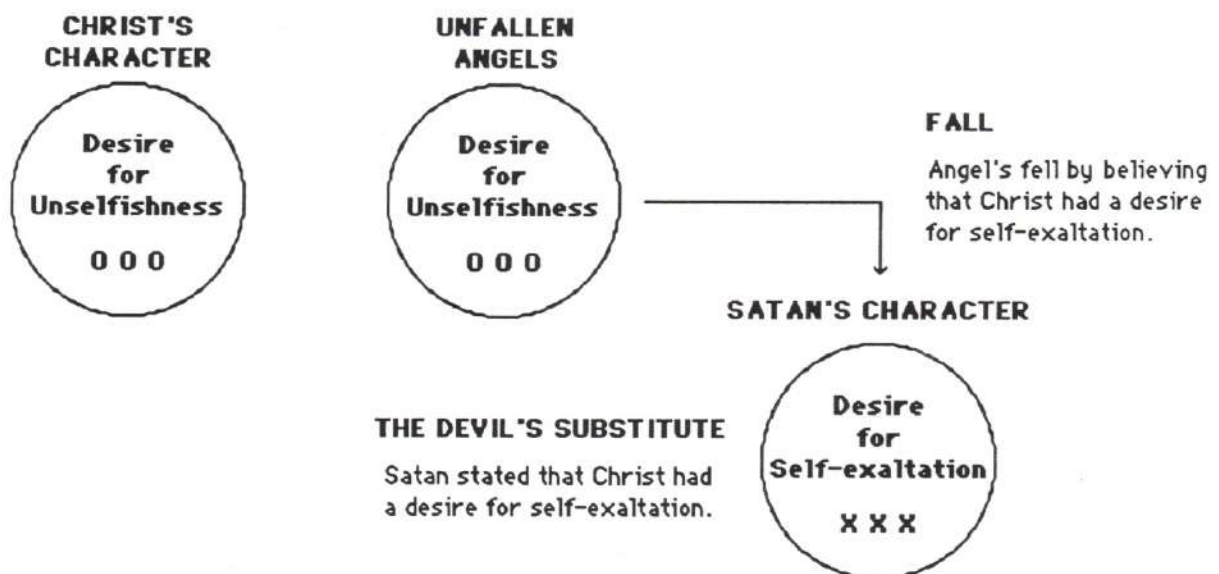
has worth, value, or merit. So if Satan can get Christians to believe that the character of Satan is the character of Christ then they would believe that Satan's character has worth and therefore unwittingly would be worshipping Satan while thinking they were worshipping Christ.

The law requires perfect righteousness. Every innate desire in the nature or character of Christ is a desire to bless others. He came not to do His own will (desire) but the will of the Father. The above character has worth, value or merit because it is a perfect character.

With this definition in mind, let us consider how Satan received worship by investing Christ with his own nature (character). (See DA 21,22) The angels that believed Satan's lies about Christ believed that Christ had a desire for self-exaltation. It caused them to distrust and doubt Christ's love, but notice that it caused them to place value or worth to that character. When they believed that Christ had a desire for self-exaltation, they believed that He was withholding something that would make them equal to Him. Therefore they tried to exalt themselves in order to obtain more freedom and happiness. By attempting to exalt themselves they fell. When they exalted themselves that would show that they had placed value or worth to the character of Satan. As a result they received the nature of Satan. They obtained a character with a desire for self-exaltation by developing thoughts and feelings of self-exaltation.

THE ANGEL'S CHOICE:

Which Character has worth, value, or merit?



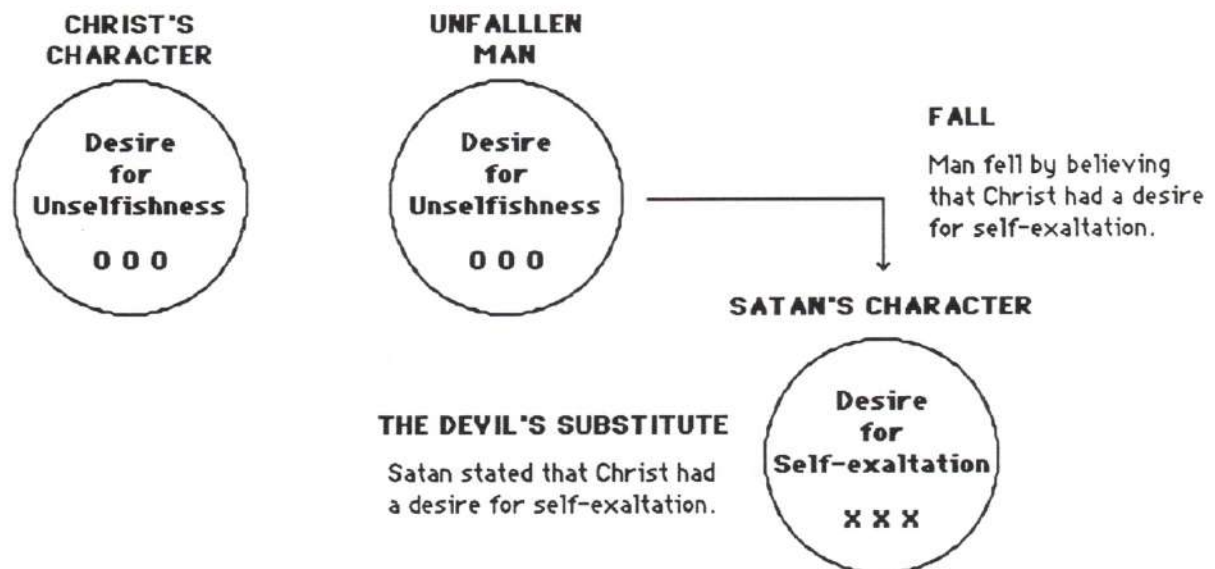
Let us carefully note that Satan used the same deceptive methods with Eve.

"By partaking of this tree, he declared, they would attain to a more exalted sphere of existence and enter a broader field of knowledge. He himself had eaten of the forbidden

fruit, and as a result had acquired the power of speech. And he insinuated that the Lord jealously desired to withhold it from them, lest they should be exalted to equality with Himself." PP 54

Notice carefully the method that Satan used to cause the fall of man. He said that Christ had a desire for self-exaltation. This idea is conveyed in the statement that Christ "jealously desired to withhold it from them, lest they would be exalted to equality with Himself." Along with this Satan made it appear that by disobedience man could exalt himself to a higher plane and thereby be like God. So Eve disobeyed God in order to arrive at a higher state. She exalted herself. The act of self-exaltation demonstrated that she thought that to exalt herself she would receive something of worth or value. She did receive the nature (character) of Satan, a knowledge of evil. By indulging self-exaltation she placed worth to the character of Satan and therefore "worth-shipped" Satan.

MAN'S CHOICE IN THE BEGINNING: Which character has worth, value, or merit?



Eve believed Satan's lie and distrusted God. She thought that the character with a desire for self-exaltation had value, worth, or merit. She exalted herself to get that knowledge. That caused her fall. She worshipped Satan by believing his character had worth. From then on man had innate desires for self-exaltation.

We have discussed how Satan deceived the angels in heaven and how Satan deceived Eve. This is very important because he is using the same deceptive methods today. Please review the quotation in *Desire of Ages* pages 21, 22 at the beginning of this chapter and notice the phrase, "Thus he deceived angels. Thus he deceived man." (pg. 22) The deceptions that man needs to be on guard against today are any deceptions that attempt to place worth, value, or merit to the defective character of man or Satan. Man's character

is Satan's character because they both have the innate desire to place self first. We call this self-exaltation.

Also notice the following:

"Satan beguiles men now as he beguiled Eve in Eden by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men." GC 554

Satan caused the fall of angels and the fall of Adam and Eve by exciting ambition for self-exaltation. The deceptions today are the same so we need to be on guard against any theories that exalt self. This next section on spiritualism will attempt to point out theories that are current today that exalt self. Exalting self is placing worth or value to the nature (character) of Satan or men. Let us discover how Satan is placing worth to his nature (character) today in order to be worshipped.

"To persons of culture and refinement he presents spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare.. . .

Satan beguiles men now as he beguiled Eve in Eden by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. "Ye shall be as gods, he declares, knowing good and evil." Genesis 3:5. Spiritualism teaches that "man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead." GC 553, 554.

"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 554, 555

The method has been the same for angels, for Eve, and for men today. On each occasion Satan has excited ambition for self-exaltation. He accomplished this with the angels and with Eve by deceiving them into believing that Christ had a desire for self-exaltation.

Notice that the above statement repeats the idea from *Desire of Ages* page 22 that it was cherishing self-exaltation that caused the fall of man and it is through this same evil that he will ruin men today. It would be logical to assume that the next sentence would state how Satan will excite man today to cherish ambition for self-exaltation. That statement is:

". . .by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. 'Ye shall be as gods he declares, knowing good and evil.' Genesis 3:5." (GC 554)

In order to understand how Satan was trying to accomplish the ruin of men by making man believe this statement let us first analyze the phrase, "knowing good and evil."

"Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil." Ed 26

"The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil. . ." Ed 29

The *Desire of Ages* page 22 stated that the character of Satan was the desire for self-exaltation.

Now notice first that in Education page 26 the knowledge of evil is the character of Satan. The quotation on Education page 29 states that the knowledge of evil is a bent to sin. This tells us that the bent to sin is the nature (character) of Satan and therefore that the bent to sin is a desire for self-exaltation. Once again we can see that the bent to sin, the innate desire or the tendencies to sin are terms dealing with character. It is these innate desires that give man the defects in his character. Satan wants man to believe that he can be as god, knowing good and evil. If man can be as gods knowing good and evil then God must have the knowledge of evil in order for man to be like God, knowing good and evil.

Christ has a perfect, sinless character, so if Christ has a perfect, sinless character with the bent to sin then the Christian, too, can have a perfect, sinless character with the bent to sin. Whatever Christ is like that is what man can be like because that is the standard or ideal of character. So when the devil states that the Christian can be like god knowing good and evil he is first telling man what God is like; then he is telling man what he can be like too. This means that when the devil tells man he can be like Christ with a bent to sin (knowledge of evil), he is telling him that he can have a sinless character while having a bent to sin. The bent to sin gives man a defective character and he can't be perfect and holy with the innate desires for self-exaltation. When man thinks he can be holy with a bent to sin (self) he is exalting self by believing that self is not sinful.

The reason Satan's method excites ambition for self-exaltation is this: The devil's claim is that Christ has a desire for self-exaltation. (See DA 21, 22) Since Christ's nature (character) has worth because Christ is perfect and sinless then it follows that man can be perfect and sinless with the desire for self-exaltation (self or the bent to sin). In that way self is exalted and worth is placed to the nature (character) of sinful man because man believes that Christ had those desires and His character has worth.

Notice that the next paragraph reviews what has already been stated. By starting out the paragraph with the word "Thus", it is telling us what the result will be of accepting the above spiritualistic teachings.

"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." GC 554, 555

The above quotation plainly states that the character of Christ as the standard of perfection has been substituted by the sinful, erring nature of man himself as the standard of perfection. Notice that the sinful, erring nature of man was referred to as a standard of character. That means character and nature are being equated.

If character is equated with nature in the above quotation then the character of Christ is substituted by the character of Satan. This is the same method of nature (character) substitution as Satan used in heaven. (see DA 22)

Notice that this substitution takes place so that adoration is given to the nature of man instead of God. Adoration means worship. The devil is substituting the character of Christ with the character of Satan in order to place worth to the character of man. That is how Satan is worshipped.

Let us review what has been discussed.

The angels in heaven were in a sinless unfallen condition. Satan told them that Christ had a desire for self-exaltation. That lie was expressed in such a way that it excited ambition for self-exaltation in the angels. That caused their fall. Instead of having a character that desired to help and bless others, they desired to be first.

Adam and Eve fell for the same scheme. Satan told them that Christ had a desire for self-exaltation. They, too, fell by exalting themselves.

The way Satan deceived angels and men is the same way Satan plans to cause the ruin of men today. That way is to try to excite ambition for self exaltation. (see GC 554, 555). When angels and man originally fell they both had sinless unfallen natures or characters. But how can man fall today when he is already fallen?

1. Fallen man must realize that he is sinful and defective in character (nature) because of the natural desire for self-exaltation and therefore his character does not have worth.
2. Then man will see his need of a character that does have worth and flee to Christ as his substitute. Christ's character stands in place of his character and man stands before God just as if he had never fallen. Therefore man stands before God just as sinless as Adam and the angels of heaven because Christ is his substitute. This fact places fallen man on the same level as the angels and unfallen man.

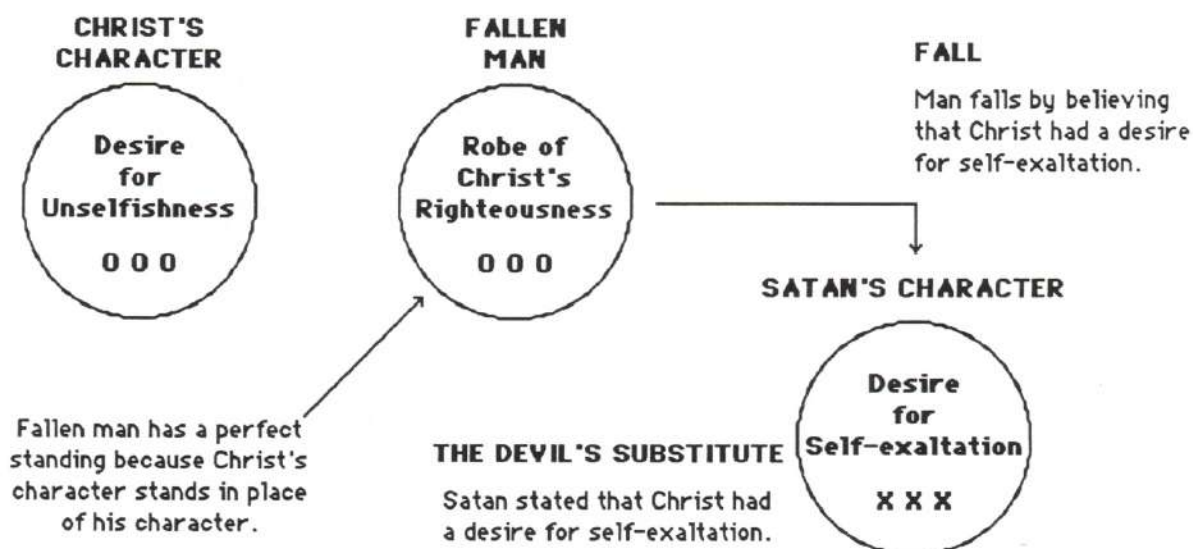
3. Man cannot rise any higher than that. He is perfect because Christ is his substitute. Now Satan comes along as he came to the angels and to Adam and Eve and tells them that Christ had a desire for self-exaltation. If one believes that lie, then he will believe that self, the sinful innate desires, are not sinful because Christ had them, therefore they could not be sin. They are not sin because Christ was perfect and sinless and He was sinless with these desires. If he believes that lie, man is placing worth to the character of Satan and thereby is "worth-shipping" Satan. If Christ had these innate desires than man can have a perfect, sinless character with these innate desires.

As Satan stated it in Eden, men can be like gods knowing good and evil.

If one believes that lie, (that Christ had the innate desire for self-exaltation) then he falls. The reason he falls is that he no longer believes that he needs Christ as his substitute. This is so because a person erroneously believes that when man is born with the inherited desires or nature he is not defective in character until he knowingly commits a known sin. When man is converted and in theory gains victory over sin he no longer would have a defective character because the innate desires do not make man defective in character. Any time that man's character is not defective then he would obviously not need the character of Christ to stand in his place, as his substitute. In other words man would not need the atonement. Christ's character standing in man's place makes him at/one/ment with God. When his character ceases to be defective he would not need a substitute to stand in place of his defective character. (See 8T 291)

MAN'S CHOICE TODAY:

Which character has worth, value, or merit?



For emphasis let us review what we have just stated. If one believes the devil's lie that Christ has a desire for self-exaltation (bent to sin) then he would believe that he can be perfect like God even though he has a desire for self-exaltation. As soon as man believes that he can be like Christ with a desire for self-exaltation then he does not see his character

as defective because of the innate desires. Because man does not see the need of a substitute to stand in place of his defective character, he falls. Thus man can reach the standard of Christ with a bent to sin, without the atonement, because he believes that right choices give man a perfect character. Since he believes that the bent to sin, the desire for self-exaltation, do not give him a defective character, then as soon as man is not willingly choosing to sin he no longer needs the character of Christ to stand in his place. That would place worth to the innate character of man.

"It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of man. . . . 'Ye shall be as gods,' he declares, 'knowing good and evil.' Genesis 3:5. Spiritualism teaches 'that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead.' And again: 'Each mind will judge itself and not another. The judgment will be right, because it is the judgment of self. . . .'" G.C. 554

Let us analyse the above concept that man is a creature of progression. "Ye shall be as gods" suggests progression to a future state that man can reach. The goal suggested by Satan is to be a god with a knowledge of good and evil. The knowledge of evil is the character of Satan, or a desire for self-exaltation. In the above statement Satan is saying that Christ has a desire for self-exaltation. (see DA 21,22)

We have been discussing self-exaltation so we could conclude that the progress we are talking about is the progress of self. We are born with self and it progresses to perfection to the Godhead. The progression then is a restoration of self until man is sinless with self. Ye shall be as gods (sinless & holy) knowing good and evil. In other words ye shall be sinless with self. (knowledge of evil)

But does not Christianity teach that man is a creature of progression? Does man not progress until he fully reflects the image of God? Let us contrast the teaching of Christian growth as portrayed by the sanctuary with the teaching of growth portrayed by spiritualism.

In Christianity man progresses toward the Godhead. The progress man makes is God giving him new desires for unselfishness, and he is learning to gain victory over the old desires. But the old nature still remains and man must battle the old desires. He must constantly be covered by the substitutional life of Christ. These blots, or tendencies are removed at the final atonement and then man is sinless. If we compare this concept with the spiritualistic concept we see that they both have man coming to judgment with a sinful nature (self). The difference is that spiritualism sets up the standard for the judgment as a man with a sinful nature. By stating that Christ has a desire for self-exaltation Satan has made that nature (character) the standard at the judgment. By stating that Christ has a desire for self-exaltation Satan is deceiving man into believing that self is not sinful. In other words the inherited tendencies to sin do not give man a defective character because they are not sin. Therefore man may progress to the Godhead with self because self is not sinful. This belief would teach that self is to be restored to Christlikeness (the Godhead). But the sanctuary teaches that the inherited tendencies remain and therefore when man

comes to judgment he has a defective character (self). Christ must cover him in the judgment with His perfect life on earth. The final atonement eradicates the sinful nature (self - the blots of sin) in order for man to be sinless. The spiritualistic teaching, we have illustrated is self-exaltation. The reason it is self-exaltation is because it teaches that man can be sinless with a sinful nature (self). That belief would restore self but self cannot be restored, it must be eradicated. It is spiritualism that is always trying to exalt self (the sinful nature). The spiritualistic theory substitutes the sinful nature of man as the standard at the judgment. Spiritualistic theories and Christianity both teach progress. The difference is what is set up as the standard at the judgment. The Christian recognizes that the inherited tendencies (self) are sin and make a defective character. Therefore the Christian does not believe his character has worth or value because he has these tendencies. Spiritualism would teach that man can be sinless with the tendencies to sin. That means worth has been placed to the sinful character of man. That in effect substitutes the character of man in place of the character of God because it places worth to a character with the inherited tendencies to sin.

1. The converted man aims at a Christ with a sinless nature (character) while spiritualism lowers the standard and has man aim at a Christ with desires for self-exaltation.
2. Man at the judgment still has the desires for self-exaltation in his being but if he is converted he is in harmony with the law because he recognizes that a character with the desires for self-exaltation is worthless. He therefore sees his great need at the judgment and sees the need of the final atonement. Spiritualism would have us believe that man with a sinful nature is good enough and does not need the atonement. Both come to judgment with a sinful nature (character), but one sees his need. The man that sees his need has his sins blotted out and thereby reaches the condition of sinlessness required by the law. The other believes that he can be sinless with a sinful nature.

**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.

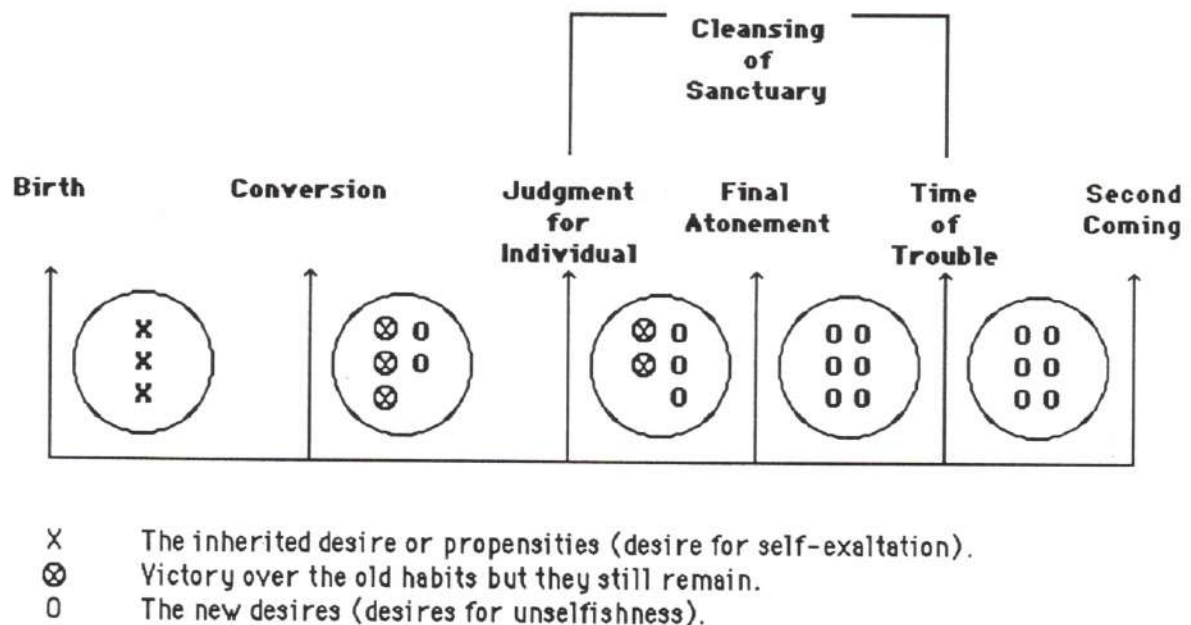
To teach that in the final atonement Christ prepares us to perfectly trust in Him as man's substitute is to teach that there will be a substitute when there will not be one. The work for man's character is finished while Jesus is in the most holy place not at the second coming.

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

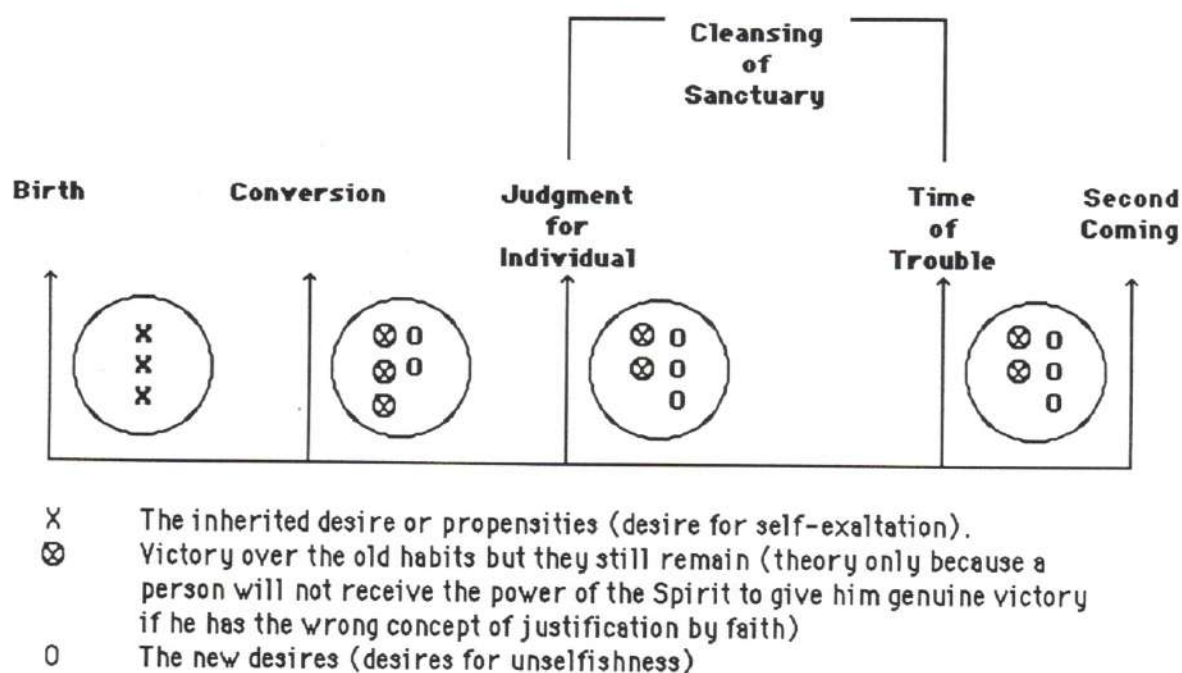


The daily growth is a cutting away of the hereditary tendencies, but they are not completely removed until the final atonement. (NOTE: This does not mean a person gives into them. He must have victory over self.)

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.

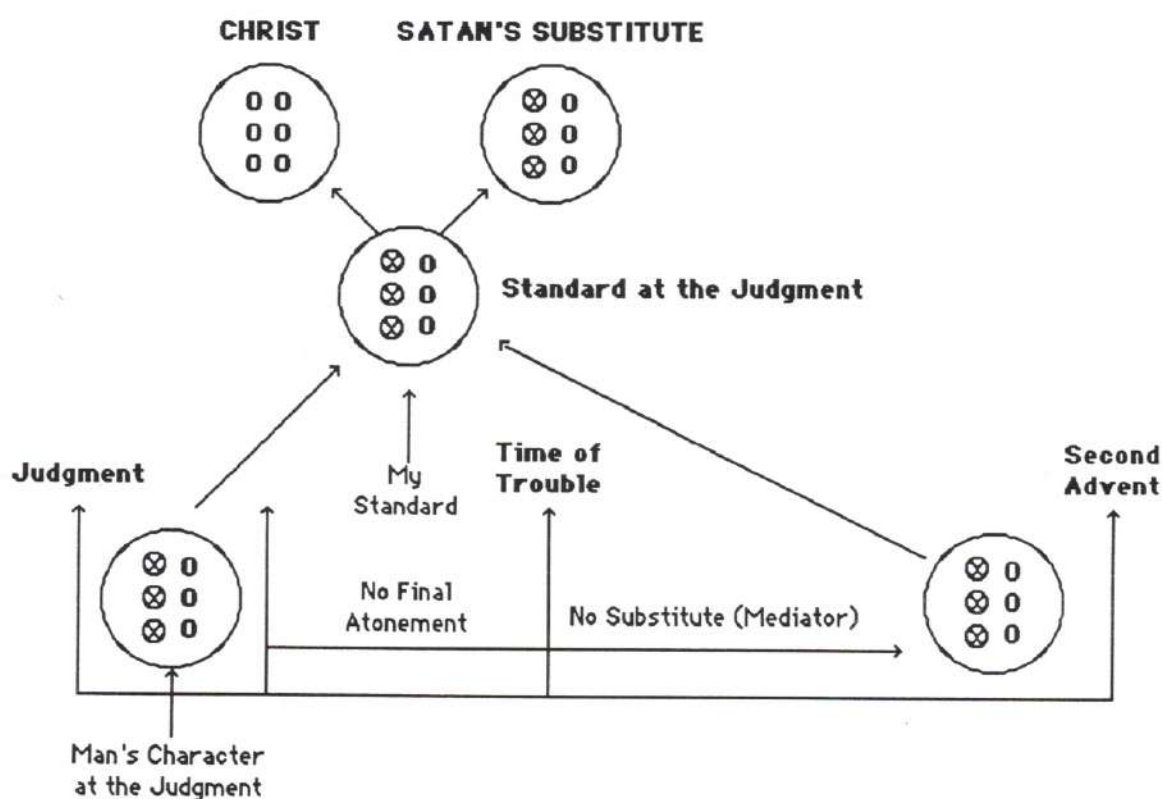
Now let us see what happens when we remove the final atonement.



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.

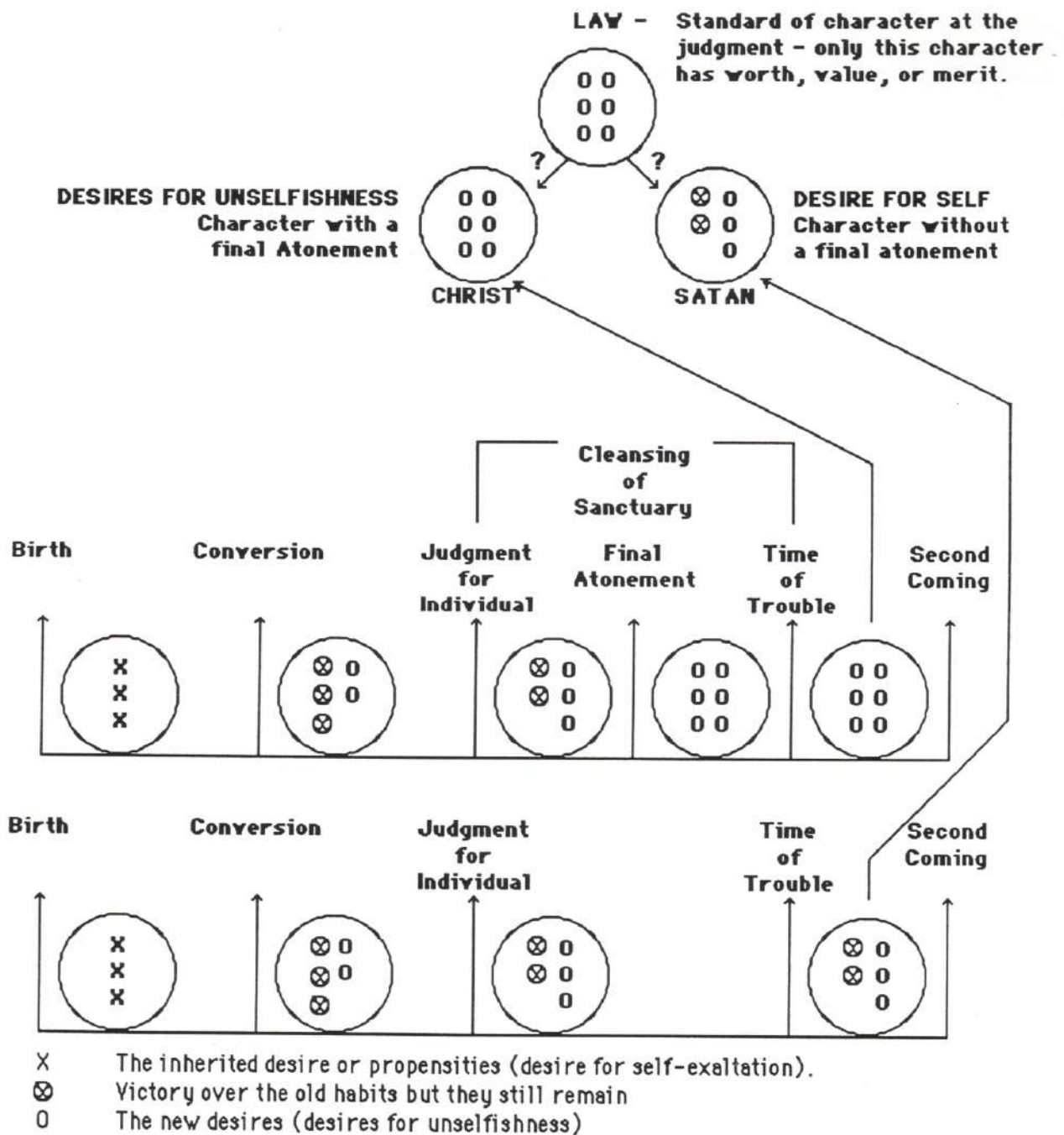
"Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong doing. We need to understand that imperfection of character is sin." COL 330

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 righteousness 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 than 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.

**COME
TO THE
MARRIAGE**

*The omega of apostasy does away with
the necessity of the atonement and makes
man his own saviour. We need to
understand the final atonement if we do
not want to be involved in this apostasy*

Chapter 14

ALPHA AND OMEGA

"Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God and is a dishonor to His greatness and majesty.

"Pantheistic theories are not sustained by the word of God. The light of His truth shows that these theories are soul-destroying agencies." 8T 291

These pantheistic theories were written out in a book called *Living Temple*. This book was called the alpha of deadly heresies.

"In the book *Living Temple* there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given." 1SM 200

"We have now before us the alpha of this danger. The omega will be of a most startling nature." 1SM 197

"*Living Temple* contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people." 1SM 203

Definitions:

"Alpha"	1	The first letter A of the Greek alphabet.
	2	The first or beginning; . . .
"Omega"	1	The long O, the last letter of the Greek alphabet.
	2	The last; the end."

The book, *Living Temple*, was the alpha, or beginning of deadly heresies. These quotations are a warning because this book started some intellectual concepts that would attempt to do away with some of our fundamental doctrines. But the fact that these heresies were dangerous and where they would lead was not apparent to many at that time.

"Few can discern the result of entertaining the sophistries advocated by some at this time." 1SM 203, 204

The alpha was the beginning of deadly heresies. The omega means the end or conclusion. Since the omega was to follow, we need to be on guard against spiritualistic teachings.

"He will employ the power of mind over mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness, without having a real connection with God. Like

Adam and Eve, who ate the fruit from the tree of knowledge of good and evil, many are even now feeding upon the deceptive morsels of error.

"Satanic agencies are clothing false theories in an attractive garb, even as Satan in the Garden of Eden concealed his identity from our first parents by speaking through the serpent. *These agencies are instilling into human minds that which in reality is deadly error.* The hypnotic influence of Satan will rest upon those who turn from the plain word of God to pleasing fables.

"It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray.

"I say to all: Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning: 'Be not deceived; God is not mocked.' Galations 6:7." 8T 294 (Emphasis supplied)

The omega of heresies, that was to follow, would assume new forms.

"The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized." 8T 293

Satan's errors in the future will assume new forms. They will not come under the deception of pantheism. We have been warned that these theories would remove some of the pillars of our faith.

"Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, 'Meet it!'" 1SM 207,208

The alpha of heresies was "the beginning of a work that would remove some of the pillars of our faith." The omega would be the conclusion or end of these heresies. But remember, it stated that few could understand where these would end. The omega of apostasy would be theories attempting to remove the pillars of our faith.

"Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of

God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science." 1SM 203, 204

The above statement tells us that these theories, followed to their logical conclusion, "estimate as nothing the light that Christ came from heaven to give John to give to his people." These theories followed to their conclusion would be the omega of heresies and had to do with the book of *Revelation*.

"The fundamental principles that have sustained the work for the last fifty years would be accounted as error"
1SM 204

"What influence is it that would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith-the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command 'Meet it!'. . . We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word - especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation." 1 SM 207, 208

The above passage indicates that the pillars of our faith that would be removed, have to do with the ministration of Christ in the heavenly sanctuary, and the three angels' messages. This would be the messages to John mentioned in 1 SM 203, 204.

"If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power that is within him.

These theories followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own saviour.' 8T 291

The phrase "God is an essence pervading all nature," was the essence of pantheism. Pantheism was called the alpha of heresies. The word alpha in this setting means the beginning of heresies. The word omega means the last or end. We can assume

that the omega would be the end of these heresies. This would be so because of the phrase, "followed to their logical conclusion", would be the omega, or conclusion of heresies, started by the alpha of heresies. The omega, then, is theories that do away with the necessity for the atonement. The term "atonement" applies to Calvary, it applies to the atonement made during the daily service, and it applies to the atonement that is made during the yearly service. These theories sweep away the whole Christian economy. So the atonement that is done away with, would include Calvary and the daily atonement. We discussed in the chapter on "The Unmasking of Spiritualism" how we do away with the necessity of the atonement. (See pg. 72) These spiritualistic theories also do away with the atonement made during the yearly service. The reason this is the case is because the pillars that will be attacked have to do with the ministrations of Christ in the heavenly sanctuary and the three angels' messages. The three angels' messages pertain to the ministration of Christ in the most holy place. The atonement that is made in the most holy place is called the final atonement. The omega of deadly heresies are theories that do away with the necessity for the final atonement. The final atonement is called the work of atonement in the following quotation.

"The great plan of redemption, as revealed in the closing work for these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful." 5T 575 (Emphasis supplied)

The following statement in *Testimonies* Volume 8 describes the pantheistic theories that was the alpha of deadly heresies as follows:

"If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power that is within him." 8T 291

This is the alpha or beginning of deadly heresies. Few people could see where those theories would lead. They were to take on new forms, but notice that it was these theories that followed to their logical conclusion, would "do away with the necessity for the atonement and make man his own saviour". So the omega of heresies would be these theories followed to their logical conclusion or end. It needs to be demonstrated how the alpha theories described above do away with the necessity for the final atonement. It also needs to be demonstrated that the end result or the omega of heresies is a spiritualistic theory that also makes man his own savior. But since it would assume new forms, it would not state that God is an essence, but would contain the basic theory that we need only to develop the power that is within us to attain holiness.

Let us review how Satan works to deceive man now. We want to discover the omega of heresies.

"Satan beguiles men now as he beguiled Eve. . . 'Ye shall be as gods. . . knowing good and evil;' Genesis 3:5. Spiritualism teaches 'that man is the creature of progression; that it is his destiny from birth to progress, even to eternity, toward the Godhead.'" GC 554

Satan is telling Eve that she shall be as gods knowing good and evil. This infers that she will be holy with a knowledge of good and evil. A knowledge of evil gave Eve a bent to sin. (Ed. 29) Satan is telling Eve that she can be perfect, holy, like God with a bent to or knowledge of evil. Spiritualism teaches "That man is a creature of progression; that it is his destiny from birth to progress, even to the Godhead."

This is the same theory quoted above; "to attain holiness man has only to develop the power that is within him." These theories taught that God was within man, so it would be logical to assume that the power that was being developed within him was the power of God.

But these theories state that man has only to develop the power within him. This ignores or counts as nothing the work of the final atonement. It is not needed or necessary in order to arrive at perfection. Satan is telling Eve that she can be holy with a knowledge of evil. If a person can be holy with a bent or propensity to sin (knowledge of evil) then there is no need to have it removed. Let us review the final atonement.

"As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation." PP 358

"The righteous will not cease their earnest agonizing cries for deliverance. They cannot bring to mind any particular sins, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance." 3SG 135

These statements make it clear that in the final atonement, the sins are borne away into the land of forgetfulness. They are no more to be remembered or come into mind. When a person forgets something, he does not know it any more. So, the knowledge of evil is removed. The bent or propensity is taken away. The term 'final atonement' suggests perfection. Without the final atonement, the knowledge of evil remains until the second advent. We found from our study on spiritualism, that if man has a sinful nature with the propensity to sin at the second advent, then that would have been the standard or goal for the judgment. Thus, instead of having the perfect righteous character of Christ as our standard of judgment, man has substituted the sinful, erring nature of man as his goal or standard at the judgment. The nature of Satan, who is also pictured as man, is filled

with a knowledge of evil. This means that Satan is named as Christ our Righteousness because his nature is set up as our standard at the judgment.

"I question whether genuine rebellion is ever curable. . . And if men and women who have the knowledge of the truth are so far separated from their great Leader, that they will take the great leader of apostasy, and name him Christ our Righteousness, it is because they have not sunk the shaft deep into the mines of truth." IBC 1114

Man cannot be perfect without the final atonement. The knowledge of evil must be removed for him to be restored to the perfection that Adam had before he fell. Spiritualism is trying to teach that a person can be like God with a knowledge of evil. The final atonement is the blotting out of sin. If a person can be perfect with a knowledge of evil, then the daily service would bring him to perfection. There would be no need of the final atonement, because he could be holy with a knowledge of evil. This belief removes some of the pillars of our faith. The final atonement is the cleansing of the sanctuary. The third angel points to the final atonement. The final atonement is also referred to as the marriage. (Matt. 22, 25) These are all referring to the work of Christ in the most holy place. The omega is an attempt to remove these pillars.

The fact that these pillars will be rejected by the many professed Adventists can be further demonstrated by the following passages.

"We may be sure that when the Holy Spirit is poured out those who did not receive and appreciate the early rain will not see or understand the value of the latter rain." TM 399

"Some have turned from the message of the righteousness of Christ to criticize the men. . . The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejectors of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let heaven-sent light shine forth upon them in clear steady rays." RH 5/27/1890

"There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work. 'Why,' they say,

'should not we know the Spirit of God, when we have been in the work so many years?'--Because they did not respond to the warning, the entreaties, of the messages of God, but persistently said, 'I am rich, and increased with goods, and have need of nothing.'" RH 12/23/1890

These are the pillars that the alpha and omega heresies would remove. These quotes also state they would be rejected as error.

Why do they reject the above mentioned messages?

"What is it that constitutes the wretchedness, the nakedness of those who feel rich and increased with goods? - It is the want of the righteousness of Christ. In their own righteousness they are represented as clothed with filthy rags, and yet in this condition they flatter themselves that they are clothed upon with Christ's righteousness. Could deception be greater?" RH 8/7/1894

**COME
TO THE
MARRIAGE**

Catholicism does not teach that man's own natural works have merit. It teaches that the Holy Spirit working in them produces a work that fully satisfies the divine law. Therefore the work has merit or value. But they teach that the merit is Christ's merit, not the individual's merit, because Christ produced the work in them by the Holy Spirit.

Chapter 15

FAITH AND WORKS

The third angel's message is the message of justification by faith. The third angel is pointing to the most holy place where Jesus is making His final intercession or atonement. (see EW 254) Therefore the final intercessory work of Christ, which was called the marriage, should reveal the message of justification by faith. A person goes to the marriage by understanding. The message of justification by faith would be understood when a person understands the work of Christ in the most holy place. The group in the holy place did not understand the marriage. As a result, they trusted to their own works. The following quotation makes it clear why an understanding of faith and works is of vital importance.

"Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. 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 on their own works. God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' righteousness alone can avail." 1SM 343

"The principle that man can save himself by his own works lay at the foundation of every heathen religion;. . . Wherever it is held, men have no barrier against sin." DA 35, 36

We must understand the principle involved in saving yourself by your own works. I have never met a Christian that ever claimed to believe that he is saved by his own works. Yet, it is obvious from the statements above that many Christians do.

"The present message -justification by faith -is a message from God; it bears the divine credentials, for its fruit is unto holiness. . . There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare." 1 SM 359,360

Understanding the message of justification by faith gives victory over sin. A person that believes in righteousness by work has no barrier against sin. That is fatal. This helps to see the great importance of understanding this area.

What is it that is so attractive about the papacy? What is the secret of her power?

"The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world -those who would be saved by their

merits, and those who would be saved in their sins. Here is the secret of its power." GC 572

The company in the holy place, who are bowed before the throne, are religious people who trust in their own merit. Since this is our danger, we should study that group.

People who are trusting in their own merit would not believe they are doing that. All Christian groups know about faith in Christ's merit, so a group that believes in their own merit would actually claim that they are saved by faith. The mother of harlots is the Catholic church, and we know for a certainty that they believe they are saved by their merit. Are they deceived, or do they actually claim that they are saved by their merit?

"Protestants frequently believe that Catholics ascribe the merit of their good works to themselves and not to Jesus Christ, the Saviour. This is not the fact. Catholics believe that no natural act can merit eternal salvation; that we can do nothing for heaven without the merits of Jesus Christ, the one Mediator, and the grace of God won for us all by His redemption. "Our sufficiency is from God" (II Cor. 3:5) "Without Me you can do nothing" (John 15:5) Every good work we do is the effect of the Holy Ghost, and our free will co-operating with Him. "By the grace of God I am what I am; . . ." The Question Box; The Handy Catholic Dictionary 332 (A Work of Reference on the doctrine, discipline, and history of the Catholic Church)

If the Catholic church denies that they are saved by their works or merit, then the protestants that joined them would logically take the same position. This tells us that people who are trusting in their merit can be deceived as to what they are actually believing. Therefore, a person doesn't actually make the claim that he believes that way but he has an understanding of justification by faith that is actually justification by works. He thinks he is being saved by faith. Since the Catholic church is the mother let us analyze her characteristics. This will give us an understanding of apostate protestantism because apostate protestantism is an image of the beast or papacy.

The papacy was developed in the following manner.

"This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power -a monument of his efforts to seat himself upon the throne to rule the earth according to his will." GC 50

A compromise would be a blending of two systems of religion. Let's take a look at each of the systems separately before examining the way they are combined.

"Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the

faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin." DA 35, 36

The foundation principle of paganism is that man can save himself by his own works. The foundation principle of Christianity is found in the book of *Romans*.

"The just shall live by faith." Romans 1:17

The papacy took these two foundation principles and blended them together.

The pagans believed that their works had merit. The papacy blended that belief with the foundation principle of Christianity - "The just shall live by faith." The result is a doctrine that claims that man's work has merit but now the merit is not his but Christ's. In other words Christ working through the human being produces a work that has merit. But it is not considered to have merit because of anything the human has done. It is a good work because Christ produced it through the individual.

But the work has merit. Having merit means it has value. For a work to have merit or value it must be a perfect work. So if a person believes that the Holy Spirit working through him produces, or can produce, a perfect work this side of the final atonement, then he believes in merit. He is exalting himself.

Below is the Catholic doctrine of merit.

"For since Christ Jesus Himself constantly communicates His virtues to those who are justified, as the head to the members, and as the vine to the branches (John 15:4); -which virtue always precedes, accompanies, and follows their good works, and without which they could be nowise agreeable to God and meritorious, -we must believe that nothing more is wanting to the justified, nor is there any reason why they should not be considered as having fully satisfied the divine law, as far as the condition of this life admits, by such works as are done in God, and truly merited the attainment of eternal life in due time, if they die in the state of grace. . ."

"Catholics believe that eternal life is indeed a free gift of God's mercy and love, won for us by Christ's death; but God having promised it as a reward to those who love and serve Him, we can by performing good works through God's grace really merit the glory in heaven. . ."

"Protestants frequently believe that Catholics ascribe the merit of their good works to themselves and not to Jesus

Christ, the Saviour. This is not the fact. Catholics believe that no natural act can merit eternal salvation; that we can do nothing for heaven without the merits of Jesus Christ, the one Mediator, and the grace of God won for us all by His redemption. "Our sufficiency is from God"(II Cor. 3:5) "Without Me you can do nothing" (John 15:5) Every good work we do is the effect of the Holy Ghost, and our free will co-operating with Him. "By the grace of God I am what I am;" The Question Box The Handy Catholic Dictionary (Explains Catholic Doctrine) 331, 332, 333

Carefully note that the above makes it very clear that the good works that a person does is the result of the Holy Spirit working in the heart. As a result of the Spirit's work in the heart, the works "fully satisfied the divine law." Since they fully satisfy the divine law, the works have merit or value. But the merit is not ascribed to the individual. The merit is Christ's merit. All the glory is given to God - not to the person.

The error of this teaching becomes clear when we contrast it with the truth.

"Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart.

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. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

"Oh, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat."
ISM 344

The Holy Spirit inspires the individual to do good works. But notice that "passing through the corrupt channels of humanity, they are so defiled that . . . they can never be of value with God." Notice also that they are made acceptable in heaven, not on this earth. "They ascend not in spotless purity."

Let us picture these two views:

Papal View

Holy Spirit + Me = Produces Good Works (Merit)

Protestant View

Holy Spirit + Me = Produces Good Works (No Merit)

Both views have the Holy Spirit working through the human agent. Both views talk about good works. Yet the Papal view says your works are perfect and therefore have merit. The Protestant view as given by E.G. White in 1S.M. 344 says that the good works that man does are imperfect and therefore do not have merit. But why are they imperfect? The key to understanding this very important doctrine is the nature of the "me" in the above picture. The Protestant view calls "me" a corrupt channel which defiles the work and makes it imperfect. The papal view would obviously not consider "me" a corrupt channel. Therefore, the work can be perfect and have merit. The doctrine of merit is dangerous. It is not dangerous just because they say their works have merit. It is dangerous because of why they say their works have merit. Therefore the doctrine of justification by faith must start with the premise about the nature of man.

The nature of man and the nature of sin have been discussed in our previous studies. It would be well to review these areas. The next study will relate the areas of faith and works to the nature of man.

**COME
TO THE
MARRIAGE**

The controversy today is over the same basic concepts as were being disputed by the reformers and papists. The reformers taught that your works were corrupted by original sin and therefore were worthless to satisfy the claims of a holy law. The papists contended that the Holy Spirit working in man made his works fully satisfy the divine law. Therefore the works had merit, but the merit was Christ's merit because Christ produced the works in man.

Chapter 16

THE NATURE OF MAN

Let us first study the papal view of the nature of man. It is important to understand why the Catholic Church claims their works are perfect and therefore of value or meritorious.

"What is original sin? Is it not unjust to hold us guilty for Adam's sin?"

"Original sin is distinguished from actual or personal sin in this: that actual or personal sin is the sin which we *personally with our own free will* commit, whilst original sin is that which our human nature committed *with the will of Adam*, in whom all our human nature was included, and with whom our human nature is united as a branch to a root, as a child to a parent, as men who partake with Adam the same nature which we have derived from him, and as members of the same human family of which Adam was the head. . Henceforth man could do no work capable of meriting the life to come. Henceforth the life to come was out of his reach. . . The child of God became a child of wrath." The Question Box 354, 355

Notice in the above that it is because of original sin that the Catholics teach that works cannot have merit. They recognize that original sin defiles your works and makes them imperfect so that they cannot have merit. But now let us see how the Catholic Church teaches you are cleansed from original sin.

"Is not Baptism a mere external ceremony of initiation into the body of the Christian fellowship?"

No, this is a new doctrine of the Reformation, following logically from the doctrine of justification by faith alone. The Catholic Church teaches that "Baptism is a sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven" (Catechism of Third Plenary Council, lesson Xii.) It is not a mere outward sign, but a sign (washing of the body with the invocation of the Blessed Trinity) that of itself signifies and confers grace, cleansing from original sin as well as actual sin previously committed, and imprinting on the soul a spiritual and indelible character." Ibid. 359, 360

The Catholic Church believes in original sin but it is removed at baptism. Since baptism is usually preformed during infancy, original sin is cleansed at infancy. If original sin is cleansed at baptism then the Catholic Church would not believe that original sin remained in the converted life. As a result of this cleansing, the Holy Spirit works in man, and he can produce good works. These works have merit because they are produced by the Holy Spirit and are perfect. The works are perfect because they are not corrupted by original sin. But remember, they are not claiming they did the work through natural human means. It is done in the power of Christ, and the merit of the good works is Christ's merit.

What was the reformers understanding of original sin?

"What do you think of the doctrine of total depravity?

"It was the doctrine of Luther and Calvin that human nature because of original sin, became essentially corrupt, so that men could neither think, speak, do, or love anything but evil. "Sin is not an act or a phenomenon of our nature," taught Luther; "it is our very nature, and our whole being itself." "All that you can do begins in sin, remains in sin; it may appear ever so good and pretty; you can do nothing but sin, act as you please. . ."

"The Catholic Church in the Council of Trent condemned this dreadful doctrine of the Reformers, which made God the author of evil." Question Box 329

The quotation from "The Question Box" pg. 359, 360 shows that the reformers did not believe that original sin was removed at baptism. They called baptism an external ceremony. This shows that if they believed in original sin, and it wasn't removed at baptism, then it would remain after conversion. That is why Luther taught we are saved by faith alone. Original sin corrupted the works of the Spirit and therefore they were imperfect and valueless.

The Spirit of Prophecy makes it very plain that Luther clearly understood the doctrine of justification by faith.

"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." GC 253

Let us observe that the Spirit of Prophecy teaches we are sinful and corrupt by nature. That is the same as original sin.

"Adam sinned, and the children of Adam share his guilt and its consequences; but Jesus bore the guilt of Adam, and all the children of Adam that will flee to Christ, the second Adam, may escape the penalty of transgression." ST 5/19/1890

"Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death." E.G. White Letter 68, 1899

"They have inherited the defective characters of their parents. . ." CT 192

"We need to understand that imperfection of character is sin." COL 330

"In the human heart there is a natural selfishness and corruption, which can only be overcome by most through discipline and severe restraint: and even then it will require years of patient effort and earnest resistance. God permits us to experience the ills of poverty, and places us in difficult positions, that the defects in our characters may be revealed and their asperities be smoothed away." 4T 496

The sanctuary clearly shows that original sin remains after conversion.

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement." PP 357

Our record is a perfect photograph of our character. If the sin stands on record until the final atonement, it means that sin remains in me after confession. The conscious guilt is removed, but the sin remains.

The sin on record still made the sinner guilty. Confession does not remove the guilt from nature. It would remain until the nature is free from sin.

"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediation the priest took the sins upon himself, and leaving the sanctuary, he bore with him the burden of Israel's guilt." PP 355, 356

Carefully observe in the above that the blood had not made a full atonement for the sin. It (the blood) had only provided a means by which the sin was transferred to the sanctuary. The sin that was being transferred here was not the record of sin. That was recorded in the sinner's mind and on the record books when he committed the sin. The sin here being transferred is the guilt. But notice that the blood had not made full atonement.

The blood was carrying the guilt and transferring it to the sanctuary, but it did not make full atonement. There was still guilt. ". . . he was not yet entirely released from the condemnation of the law." Condemnation means guilt. He was still guilty. It was not until the sins were blotted out on the Day of Atonement that the sinner was entirely free from the guilt.

Following in position #1 is what the Catholic Church teaches about what it means to be saved by your merit. Position #2 is what they consider the true doctrine of faith and works. Position #3 is the position of the reformers.

1. Righteousness by works is when man has confidence in his ability to keep the law of God through natural power alone.
2. The Holy Spirit working through the human channel produces a perfect work that is acceptable to God. Since this work is perfect it has value and therefore merit. The merit of this good work is ascribed to Christ and not to the human channel.
3. The Holy Spirit working through the human channel produces a good work. This work is imperfect and therefore has no value or merit. It is defiled because the human channel is corrupt. This work only becomes acceptable in heaven when Christ mixes His merit with it. We are righteous by substitution.

It is important to keep in mind that if the individual chooses position number two he loses the power of the Holy Spirit in his life. Just because he believes that the Holy Spirit is working through him does not mean He is. When a person trusts in his own works, the Holy Spirit does not help him gain victories, because those victories just minister to his pride, and he does not see his need of Christ.

No Christian believes he can keep the law of God through natural power alone. Therefore the two positions to really analyze are position number two and three.

"Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. 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 on their own works. God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' righteousness alone can avail." 1SM 343

When a person reads statements like the above, it is the Catholic position (#2) that helps him to see what people believe about works. If he believes he is saved by his works he has chosen position number two. It is position number two that has the corrupt channel (original sin) cleansed at conversion, and with the aid of the Holy Spirit he produces a perfect work. This perfect work would be his character. It is during the Christian's

probationary life that he is to strive for perfection. That probationary life ends when he dies or his name comes up in judgment. If he is going to be saved by his own works, then he would believe that his character is perfect when his name comes up in judgment. Remember, the Catholic teaching of works is not saying a person is saved by his works without Christ's help. He believes he is saved by his works when he believes he can with the help of the Holy Spirit fully satisfy the divine law. In a previous study it was pointed out that the character is defective when the name comes up in judgment. The above statement states that, "If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement." Let us think about the atonement.

The atonement was symbolized at the altar of burnt offering. That represented Calvary. Christ died for man's sin; He was man's substitute. The daily atonement taught the constant need of an intercessor. Christ character stands in man's place. It is obvious that his works are valueless and without merit or he wouldn't need a substitute. The final atonement shows how God will perfect man and still show him that his works are valueless and without merit.

The yearly atonement of the sanctuary teaches that the final atonement is the final intercessory work of Christ. The final atonement blots out sin. That is when man is no longer a corrupt channel, and his works would be acceptable to Christ without an intercessor. The very term 'final intercession' suggests a work that is needed to make man live without an intercessor. The work that needs to be done is the removal of the corruption, so he is no longer a corrupt channel. It is because man is a corrupt channel that his works are unacceptable, and therefore he needs an intercessor.

What difference does it make to have the corruption removed before the name comes up in judgment or after the name comes up in judgment? The difference is this. The Catholic doctrine of merit states that with the Holy Spirit working in man, he could fully satisfy the divine law. But if man is still a corrupt channel, which he must be because his character is still defective when his name comes up in judgment, then it is obvious that he will not have arrived at a place where he will fully satisfy the divine law. He will not be perfect in character when his name comes up in judgment. If he believes that with the aid of the Holy Spirit he will arrive at perfection of character before the judgment, he believes the Catholic view of works. But since he still has a defective character at the judgment, his works of a lifetime, be it long or short, are of no value and without merit. When perfection is placed at the final atonement, and the corruption is removed after a person's name comes up in judgment, then that makes it very clear that man cannot achieve righteousness by his own works (character). If he is not righteous until after the judgment, he can claim no glory for himself.

Christ gives righteousness as a free gift at the final atonement. The study on the latter rain shows that the latter rain comes at the time of the blotting out of sin and fills us with righteousness. God is making it very clear that all the glory goes to Him.

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself." TM 456

The third angel's message of justification by faith points to the most holy place where Jesus is making His final atonement. Here we can see that our work of character is valueless. God gives man perfection as a free gift. That is doing for man that which he had not power to do for himself. There is no room for pride in God's method of saving man.

**COME
TO THE
MARRIAGE**

*If a person chooses to believe that making
right choices gives him a sinless character,
he has made a fatal choice. If right
choices make a person sinless then man
no longer needs Christ as his substitute
after he perfects his choices.*

Chapter 17

THE FATAL CHOICE

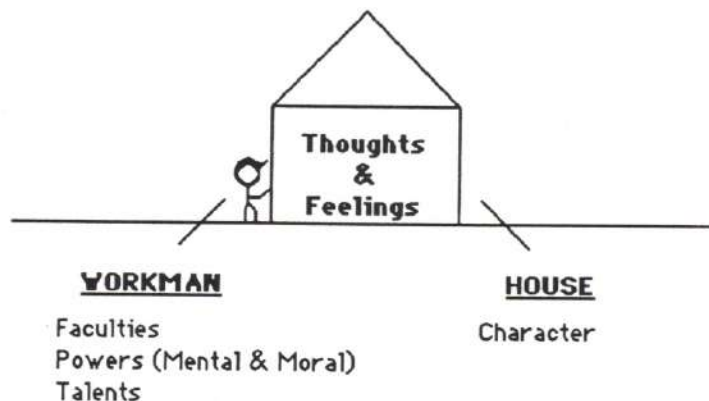
"Every faculty in man is a workman that is building for time and for eternity. Day by day the structure (character) is going up, although the possessor is not aware of it. It is a building which must stand either as a beacon of warning because of its deformity or as a structure which God and the angels will admire for its harmony with the divine Model. *The mental and moral powers which God has given us do not constitute character. They are talents, which we are to improve and which, if properly improved, will form a right character.* A man may have precious seed in his hand, but that seed is not an orchard. The seed must be planted before it can become a tree. *The mind is the garden; the character is the fruit.* God has given us our faculties to cultivate and develop. Our own course determines our character. In training these powers so that they shall harmonize and form a valuable character, we have a work which no one but ourselves can do." 4T 606 (emphasis and notes supplied)

Before we consider the above quotation let us review some definitions.

Faculty:	Ability to act or do.
Power	Ability to act; capacity for action. A faculty.

The words faculties and powers are used interchangeable. They are talents. Both of these terms have to do with the ability to act or do.

Let us illustrate the above paragraph:



The work that man must do is to develop the workman. This is a work that only man can do. The workman is our faculties, powers, or talents. These powers are not character, but they form the character. This workman is pictured as building the character.

Let us notice that the character is made up of thoughts and feelings. What does man do that builds the character and what does God do that man can't do? The part that man does is to put thoughts into his mind. He can choose what thoughts go into the memory. He uses his reason and judgment to determine what is truth. He chooses to read books that are uplifting or degrading. Man places thoughts into his head that give him the ability to do trades or professions. Man places thoughts in his mind that give him the power to get wealth. All men, good and bad, have thoughts. If character is made up of thoughts and feelings, man certainly has a lot to do with the character of the thoughts. The part that God plays, that man cannot do, is to change the desire. The thoughts and feelings combined make up the character.

But a person must remember that no matter how much work he puts into the garden, only God can make the seed grow. But it won't grow unless man does his work. The point we want to emphasize is that the mental and moral powers are not character. But they must be developed.

"The development of all our powers is the first duty we owe to God and to our fellow men. . .and we should cultivate every faculty to the highest degree of perfection. . ." COL 329, 330

The danger today is in confusing the mental and moral powers with character. We must strive for a perfection of our mental and moral powers. Let us list the mental and moral powers. These powers are talents. By studying them we can see how easy it is to confuse them with character. These talents are also gifts from God and He supplies the power to develop them. But they are not character.

This list of talents is taken from COL 327-353.

TALENTS - MENTAL AND MORAL POWERS (Faculties)

I SPECIAL GIFTS OF THE SPIRIT (COL 327,328)

- A Word of Wisdom
- B Word of Knowledge
- C Faith
- D Gift of Healing
- E Working of Miracles
- F Prophecy
- G Discerning of Spirits
- H Interpretation of Tongue

II OTHER TALENTS

- A Mental Faculties (Ed 230 231)
 - Reason
 - Judgment

- Memory - Knowledge
- Power to discriminate between truth & error
- B Speech
- C Influence
- D Time - life (MB 75 "Every moment of life is a gift of life")
- E Physical powers - health
- F Strength
 - trades
 - skills
 - professions
- G Power to get Wealth
- H Kindly affections
- I Generous impulses
- J Quick apprehension of spiritual things
- K Social power (AH 457)
- L Power of Self Control (CG 161)
- M Power of Will (CG 161)
- N Moral Powers of Faith, Hope, and Love (3T 187)

If a person has developed these mental and moral powers, he certainly could appear perfect. Two important moral powers are will power and power of self control. (GC 161) A person with strong will power could have correctness of choices or behavior. But will power is not character. Character is the desire God puts with our thoughts that makes habit patterns of thoughts that are unselfish. The ability to act (power) is will power. When a person naturally chooses to be selfish he is exercising his will power. Let us compare this concept with some other moral powers.

"The great moral powers of the soul are faith, hope, and love. . .It is through the exercise of faith, hope, and love that we come nearer and nearer to the standard of perfect holiness."
3T 187, 188

Faith, hope, and love are called moral powers. They are also elements of character.

"Love, joy, peace, long-suffering, gentleness, faith, and charity are the elements of the Christian character. These precious graces are the fruits of the Spirit. They are the Christian's crown and shield." CG 173

Faith, hope, and love are elements of character. They are also called the great moral powers. The moral powers are not character, but the ability to exercise the elements of character are powers. The acts a person does reveals his character, but they are not character. He can choose (will power) to perform acts of love (power). As he does this, he is thinking in a certain manner. Thus habits are formed that make up a habitual thought pattern. That pattern is character. The mental powers are the memory, the reason, and the power to discriminate between right and wrong. One can exercise his will power and put certain material into his memory. The power of reason and judgment must be exercised to determine truth. That process of action in using the mental power in arriving at truth is not character. But the beliefs (faith) combined with love would be an element of character.

For anything to be an element of character, it has to be a thought with feeling or a desire. The way man thinks is going to develop emotions of love or hate toward God or his fellow men. The mental powers are not character, but what he chooses to think about or believe will develop character. If man chooses to believe in purgatory, he will have a fear of God instead of a love of God. If his reason, judgment, or the ability to discriminate between right and wrong is poorly developed, he will put beliefs in his mind that will cause negative emotions. These thoughts plus feelings make up character. A mental picture of the human form is not sin until it is combined with a lustful desire. Memory is a faculty of the mind and is not character. The thoughts stored in the memory, when combined with desires, make character. A development of the powers does not change the desires. They may produce an outward correctness, but they cannot change the desire.

"Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

"The Saviour said, 'Except a man be born from above,' unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, 'he cannot see the kingdom of God.' John 3:3, margin. The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception." SC 18, 19

An individual must exercise his will power to perform good acts. But a lifetime of developing his will power so that he has apparent perfection of action does not give him a sinless character.

If a person chooses to believe that making right choices will give him a sinless character, he has made a fatal choice. This is so because without the final atonement, the blotting out of sin, his character cannot be sinless. The sanctuary service makes it clear that when a person sins, the character is blotted, and until the blots are removed, man will have a defective character. The pantheistic theories that we are warned about were theories that taught that men need only develop the power that is in him. Those were spiritualistic theories.

"His grace alone can enable us to resist and subdue the tendencies of our fallen nature. This power the spiritualistic theories concerning God make of no effect. If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness man has only to develop the power that is within him.

"These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with

the necessity for the atonement and make man his own savior."
8T 291

The powers within a person are the talents. Our mental and moral powers must be developed, but this will not bring man to holiness. That concept does away with the atonement. Not until sins are blotted out in the final atonement will man be perfect in character. The old desires must be removed before he can truly keep the law with all the heart.

The sanctuary service shows why a person is sinful. He is sinful because of the record of sin in his mind and in the books of record. He cannot be righteous without a mediator during the time of trouble, without the final atonement. When a person does not understand the blotting out of sin, he does not completely see his sinfulness. When he does not see his sinfulness, he will ^{not} see his need of Christ.

A person must have a correct understanding of justification by faith in order to have the power of the Holy Spirit. He may believe that all his works are done with the help of the Spirit, but that is not necessarily the fact. Without a view of our sinfulness, the victories gained only minister to pride. Any theories that omit the final atonement and teach that man can be sinless by making right choices are spiritualistic theories. We need to carefully remember that the mental and moral powers are not character. Yet a development of the powers can give an outward correctness. A person can develop his talent of kindly affections. He can develop the moral powers of love, hope, faith. He can be a person who looks very religious. But remember, the moral powers are not character. Be on guard - do not accept theories that do away with the atonement. Come to the marriage.

**COME
TO THE
MARRIAGE**

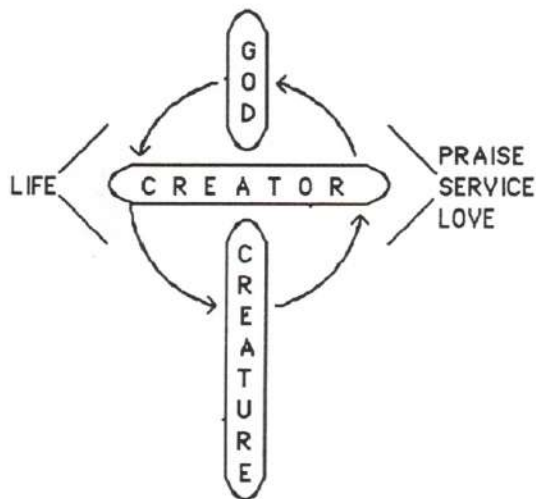
*The observance of Sunday is in keeping
with the character that has the desire for
self-exaltation. That character is
demonstration by the fact that man sets
his day of worship over the day of
worship that God has set up to observe.*

Chapter 18

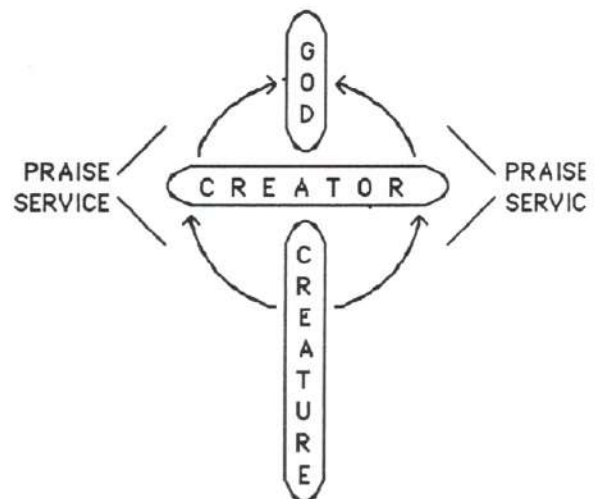
THE SABBATH

"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." DA 21,22 (emphasis supplied)

In the above quotation it states that Satan wanted to be worshipped. (homage) Therefore he misrepresented God. The method that Satan used in order to receive worship was to misrepresent God, attributing to Him the desire for self-exaltation. Let us review the character of God and the character of God as Satan misrepresented it.



DESIRE FOR UNSELFISHNESS



DESIRE FOR SELF-EXALTATION

The character of God is a character with the desire for unselfishness. To be unselfish, one must take and give. Selfishness implies always receiving and not giving unless it benefits you. It is easy to see that the angels in heaven were praising God. It is not obvious from what source that they were receiving life. Praise and service are an outward act. Life comes unseen and not with outward show. For Satan to receive worship (praise and love) he would have to hide the fact that God gives life. Why would anyone worship a creature? Creatures can't give life. Only God can give life and therefore is worthy of praise. So for Satan to receive worship he must obscure the fact that God gives life.

Therefore he misrepresented the Creator attributing to Him the desire for self-exaltation. How does that misrepresentation hide the fact that God gives life? The very term 'unselfishness' means that you give. If we study and believe that the character of God is a character with the desire for unselfishness, then the obvious question would be: What

does God give? Thus we will be constantly reminded that God is the Creator and He gives us life. Therefore we would be led to praise and love Him. We would worship God. Satan, in order to be worshipped, needed to obscure the fact that God was the giver of life.

Therefore he said that God had a desire for self-exaltation. This pictures God as the man on top who always receives. He is selfish. When we think of God as selfish we lose the concept that He gives life. We dwell upon the fact that man is always serving God and we forget that God is the life giver. The concept of the natural immortality of the soul goes hand in hand with the picture of God as having a desire for self-exaltation. Both concepts hide the fact that God is the life giver.

Another doctrine that Satan needs to push in the background is the Sabbath. Notice in the following quotation that there never would have been an idolater if the Sabbath had been universally kept. An idolater is a devil worshipper.

"Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel." GC 438

The reason the Sabbath doctrine needs to be hid is the fact that it calls attention to the Creator, the life giver. Let us review some quotations on the Sabbath and notice that the importance placed on the Sabbath is to keep in mind that God is the life-giver. The fact that God is the life-giver calls attention to His character. Remember that God's character has a desire for unselfishness. God gives life and takes praise and service. The Sabbath truth calls attention to this concept.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11

The Sabbath commandment points out the fact that God is the Creator.

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God-'because He is the Creator, and we are His creatures.' The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can

never become obsolete, and must never be forgotten.” It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that he is our Creator continues to be a reason why we should worship him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man’s thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, “him that made heaven and earth, and the sea, and the fountains of waters.” It follows that the message which commands men to worship God and keep his commandments, will especially call upon them to keep the fourth commandment.” GC 437