

# Identifying New Theology Concepts

## HOW TO TELL WHEN THE SPEAKER OR WRITER IS TEACHING NEW THEOLOGY

### INTRODUCTION: THE DANGER OF ERROR

Faithful believers frequently encounter speakers and writers who claim to be presenting our historic Advent beliefs. Those messages may come to you on audiotape, DVDs, radio, satellite, church service, camp meeting, internet, or print format.

With increasing frequency, I am receiving reports from friends who tell about a remarkable variety of new concepts or old errors; each under the guise of traditional Adventism or “new light.”

Cleverly worded, these messages subtly state that the listeners will be saved because they believe in Christ,—and that they need not worry; their day-by-day conduct cannot prevent them from receiving it.

It is urgent that you listen closely to what is being said to you, under the guise of “historic Adventism.” **Refuse to listen to, or recommend, speakers or writers who downplay the importance of ongoing obedience to the Word of God, by declaring that the grace of Christ saves us by justification alone.**

Messages must be sounded to our people, warning them of the dangers of the time in which we live.

“We are in a day of peril, when error and deception are captivating the people.”—*5 Testimonies*, 278.

“The cause, in the time in which we are living, demands . . . the publication of many more tracts to expose the increasing errors of this time.”—*Early Writings*, 95-96.

How can we tell the difference between what is truth and what should be avoided? Here are several guidelines which will help you traverse this maze of competing, and often conflicting, views which are being pushed at you.

First and foremost: **You must be reading in the Bible and Spirit of Prophecy more than you are considering the latest new ideas—if you wish to be protected from deception.**

You have a certain amount of time allocated to study. Make sure a significant portion of it is in the Inspired Books: the Bible and Spirit of Prophecy.

I strongly recommend that you listen to Spirit of Prophecy audiotapes frequently when you are eating, driving, or resting. Doing so will greatly increase the amount of coverage in God’s Word which you will be receiving,—for you are unlikely to read as much as you can hear on

a tape in those spare moments.

+++ We can provide you with nearly 700 tapes and almost a thousand hours of listening time, on lowest-cost audiotapes, plus an increasing number of CDs.)

Someone will reply, “All I need is the Bible.” To that I suggest that **these modern innovations, theories, and Bible interpretations can be so theoretical, fine-spun, or nonessential that you need a solid understanding of the Spirit of Prophecy in order to confront them.** This is because it provides you, in practically every line, with truth that is so much more detailed than is obtainable in the Bible alone.

**If God did not consider it vitally important that we have the Spirit of Prophecy, He would not have given it to us in these last days.**

**What should you do when you have just learned something new?** It may sound intriguing, or even exciting. Here are several additional principles to keep in mind:

- **Does it agree with both the Bible and Spirit of Prophecy?** This is a fundamental bedrock point.

- **Is this concept clearly stated in the Spirit of Prophecy?** Is it there in plain words? Patiently, year after year, God guided her in writing out the truths we need to know.

“I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out.”—*This Day with God*, 126.

- **Just because there appears to be some truth mingled with the new theory does not make it right!**

“It is a fact widely ignored, though never without danger, that error rarely appears for what it really is. It is by mingling with or attaching itself to truth that it gains acceptance.”—*Education*, 230-231.

- **Teachers of error will frequently quote a small piece of the Bible or Spirit of Prophecy to support a point which is clearly contradicted in many other passages.**

- **Is the new idea even mentioned or referred to in the Spirit of Prophecy?** If those inspired books totally ignore the new concept, beware!

- **Is the new viewpoint really important?** Much of the time, it is just something to sidetrack you from the important work we should be doing at this time.

- **A favorite device is to bring up some minor point**

**that was not mentioned in the Spirit of Prophecy, and try to make a big issue of it.** This is frequently done. But if she did not write on this point, it is because it is not important in fulfilling the work God gave us on earth.

**Satan has two special objectives in bringing all these theories, so frequently called “new light,” to your attention:**

**The first is to lead you away from the special work God has for you at this time,** which is to study the basic truths you need to know and to share them with others, especially the lost, all around you.

While many of our people have their attention drawn to nonessentials and fascinating novelties, they are not preparing for the Crisis ahead and not warning others to prepare for it.

**The second one is to lead you away from confidence in the Spirit of Prophecy.** Rather frequently, these people who produce new theories—encounter those who object and cite clear-cut Spirit of Prophecy passages which disprove a key aspect of what is being presented. So the speaker finds that, in order to maintain his influence over the audience,—he must subtly downgrade the accuracy and validity of the Spirit of Prophecy writings.

“The errors of popular theology have driven many a soul to skepticism.”—*Great Controversy*, 525.

These false teachers often begin by telling you that they have “new light” for you. But the assumption that everything presented as “new light” must be true—is not true! This is a false premise, and can get you into serious difficulties.

“How do men fall into such error? By starting with false premises, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error, but it does not lead to any just action, and this is why men are misled. In order to reign and become a power, they employ Satan’s methods to justify their own principles. They exalt themselves as men of superior judgment, and they have stood as representatives of God. These are false gods.”—*Testimonies to Ministers*, 364.

The speaker or writer may declare that this new light is “in advance of the Spirit of Prophecy.” Without putting it in just these words, he is, in effect, claiming that he is an inspired messenger from God, superseding the Spirit of Prophecy. Beware of such men!

**Beware of anyone who even hints that any or all of the Spirit of Prophecy writings are not totally inspired, correct, or adequate for our preparation for coming events and salvation.** Those who heighten their own importance by downgrading God’s Word are not safe to follow.

**A favorite device is to try to link the new concept in some way with established truth, or with a Bible or Spirit of Prophecy statement** which, twisted or stretched enough, seems somehow to be related to the

new idea.

“Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure truth. Error could not stand alone, and would soon become extinct, if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God.

“The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Through false doctrines Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men, and as traditions pass on from age to age, they acquire a power over the human mind.”—*5 Bible Commentary*, 1094-1095.

**There are men who enjoy the sense of imagined greatness they experience when they find that they can gain influence over minds by presenting something new and strange.** But men motivated by pride are not to be trusted. When, in their self-assured belief that their ideas are superior to the Spirit of Prophecy, they are guided by Satan.

**Just because someone claims to have “new light” does not mean you should listen to it. Here are two powerful statements about the danger of doing so:**

“I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men.

“The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth.

“God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness.

“I saw that we have no time to throw away in listening to fables. Our minds should not be thus diverted, but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason of our hope from the Scriptures.

“While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord.”—*Early Writ-*

ings, 124-125.

“The outposts are to be kept guarded. There are to be men to hold the fort, while the advancing forces are engaged in active warfare. To every man is given his work. We are not to echo the words of those in error, but to inculcate ideas of truth. Our work is to benefit our fellowmen.”—*Testimonies to Ministers*, 236-237.

**Once a human mind has accepted error, it can be difficult to eliminate it!**

“The mind in which error has once taken possession can never expand freely to truth, even after investigation. The old theories will claim recognition. The understanding of things that are true and elevated and sanctifying will be confused. Superstitious ideas will enter the mind, to mingle with the true, and these ideas are always debasing in their influence. Christian knowledge bears its own stamp of unmeasured superiority in all that concerns the preparation for the future immortal life.”—*Medical Ministry*, 89.

**The solution is to keep filling your mind with the Bible and Spirit of Prophecy!** By doing so, your thinking will be fortified by correct premises, and you will have well-balanced views.

**EIGHT BASIC ERRORS  
OF THE NEW THEOLOGY**

It is urgent that the Advent people be alerted to the errors underlying the new theology which, to a great degree, invaded our midst in the 1980s. These errors were brought into our church by religion teachers who received Ph.D. doctoral degrees from outside universities.

These eight errors are now being taught in a number of our seminars, camp meetings, and youth gatherings.

This report is a rather complete reply to what is being presented. Many of the speakers and writers may be very sincere men, but sincerity cannot substitute for doctrinal accuracy.

*In their briefest form, here are the eight special new theology errors being presented at this time:*

1. The doctrine of original sin, which teaches that **all humans are born sinful**.

2. The error that **Christ did not have a human nature like ours**.

3. The theory that **“justify” only means to declare righteous**; it has nothing to do with making us righteous.

4. The concept that **“justification alone” is the basis of our salvation**, and sanctification and the Holy Spirit’s transforming work in our lives, as we cooperate with Him, has nothing to do with our salvation. In fact, since it is claimed we are locked into sin from birth, there may be no transforming work of the Spirit.

5. The teaching that if one believes righteousness

(sanctification of humanity) is part of the ground of salvation, that person has stepped away from Protestantism—and backward into **Catholicism**.

6. The thinking that once a Christian is justified, that **justification extends on into the future**, and the person can only be lost by a clear-cut renunciation of faith in Jesus. Occasional acts of sin cannot separate him from Christ!

7. The teaching that, on the basis of 2 Corinthians 5:19, **the entire world has been involuntarily reconciled to God** because of Calvary.

8. The belief that **sanctification cannot, and will not, ever produce perfection** of character for anyone in this life.

**1 - THE ERROR OF ORIGINAL SIN**

This error is currently being taught in these words:

“*You are not a sinner because you sin. You sin because you are a sinner.*” “*You were born in a sinful state.*” “*You were made a sinner because it is built into your very genes, handed down from the father of the human race.*”

We all agree that man is born with a nature inclined toward sin. But the error of original sin goes beyond this,—for it teaches that a nature inclined toward sin is *sin itself!*

But this is not true!

**Sin is not something you inherited from your ancestors.** “Sin is the transgression of the law” (1 John 3:4). **Sin is a voluntary act on your part**; it is not something you were born with.

**I can only be judged and condemned in the Judgment because I personally chose to sin.** I cannot be condemned for something my ancestors did! *This is clearly taught in the Bible:*

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

“But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.”—*Ezekiel 18:20-22*.

In an attempt to prove that we receive involuntary sin at birth, the following two verses are quoted:

“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”—*Romans 5:18-19*.

But, in doing so, verse 12 is not mentioned.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon



all men, for that all have sinned.”—*Romans 5:12*.

The Greek expression, “*for that*,” literally means “*inasmuch as*.” In other words, **eternal death has passed upon all human beings because all who followed Adam have chosen to also indulge in sin**. This did not happen because Adam sinned, but because his descendants followed his example in choosing sin.

Romans 5 is clear that the consequences of Adam’s sin, and of Christ providing a remedy for sin—are both received by choice. (Notice, in Romans 5:18, that “*judgment came*” and “*the free gift came*” are supplied words, for the words are in italics in the KJV. Remove those phrases, and it becomes very difficult to place either the condemnation or justification of the human family in the past tense, as some try to do.

Verse 17 is clear that the reign of eternal death will be supplanted by the reign of eternal life for those “which receive abundance of grace and of the gift of righteousness.” “*Receive*” implies choice. The same applies in verse 19: “By the obedience of one shall many be made righteous.”

Thus we see that these choices occur after Calvary—and were not, as claimed, automatically given at the cross (which is the “atonement finished at the cross” error).

In summary of the meaning of Romans 5: While one man (Adam) introduced sin into the world, another Man (Christ) has introduced salvation as a remedy. But both—eternal death or eternal life—are received by choice. “Death passed upon all men, for that all have sinned” (*verse 12*). “They which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ” (*verse 17*). There is no evidence that anyone is made a sinner or made righteous apart from an act of the will.

Commenting on Romans 5, we are told:

“Human beings have degenerated. One after another they fall under the curse, because sin has entered into the world, and death by sin . . . We may choose God’s way and live; or we may choose our own way, and know that sin has entered into the world, and death by sin.”—*Signs, June 27, 1900*.

One new theology speaker is using the next two statements to support the error:

“All Heaven mourned on account of the disobedience and fall of Adam and Eve, which brought the wrath of God upon the whole human race.”—*Story of Redemption, 46*.

But the “whole human race” at the time of Adam and Eve’s transgression consisted of only two people. The wrath of God came upon Adam and Eve because they also sinned. Nothing in this statement demands the conclusion that sin and the wrath of God are involuntarily

passed to the human family.

Here is the second statement:

“Adam was endowed with a nature pure and sinless, but he fell because he listened to the suggestions of the enemy. His posterity became depraved, by one man’s disobedience many were made sinners.”—*Youth’s Instructor, June 2, 1898*.

The context of this next passage makes it clear just how Adam’s posterity has become depraved. This paragraph immediately follows the above one:

“When Christ came, it was to a world disloyal to God—a world all seared and marred by the curse of rebellion. Since the fall, the arch-deceiver had carried on his work with intense vigor, until the curse of transgression had fallen heavily upon the earth. Men were corrupted by Satan’s inventions. He had been leading them astray by his false representations of God’s character.”—*Ibid*.

“The arch-deceiver had carried on his work . . . until the curse of transgression had fallen heavily upon the earth” (*ibid.*) “Until” implies a process, not an event occurring once for all time. And we are told elsewhere:

“One after another, human beings fall under the curse, because sin has entered into the world, and death by sin.”—*Signs, June 27, 1900*.

The fall of man did not occur all at once. Actually, we are told, because of their ongoing choices—man continued falling afterward, and the sin kept deepening.

“If the race had ceased to fall when Adam was driven from Eden, we should now be in a far more elevated condition physically, mentally, and morally. But while men deplore the fall of Adam, which has resulted in such unutterable woe, they disobey the express injunctions of God, as did Adam, although they have his example to warn them from doing as he did in violating the law of Jehovah. Would that man had stopped falling with Adam. But there has been a succession of falls.

“Men will not take warning from Adam’s experience. They will indulge appetite and passion in direct violation of the law of God, and at the same time continue to mourn Adam’s transgression, which brought sin into the world. From Adam’s day to ours there has been a succession of falls, each greater than the last, in every species of crime.”—*1 Bible Commentary, 1082*.

Another Spirit of Prophecy quotation is cited in support of the error:

“As related to the first Adam, men receive from him nothing but guilt and the sentence of death.”—*Child Guidance, 475*.

But neither that statement, nor its context, says that this receiving of Adam’s guilt is involuntary. It requires a personal choice to incur and receive this guilt. Here is the truth of the matter:

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**PART TWO  
OF THREE**

Continued from the preceding tract in this series

“But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”—*James 1:14-15*.

“There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men, but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence.”—*That I May Know Him, 140*.

“It is not in the power of Satan to force anyone to sin. Sin is the sinner’s individual act. Before sin exists in the heart, the consent of the will must be given, and as soon as it is given, sin is triumphant, and hell rejoices. But there is no excuse for sin, either great or little.”—*Signs, December 18, 1893*.

## 2 - THE NATURE OF CHRIST

*Various speakers and writers will suggest the thought that Christ did not fully take the nature that we have.*

**The truth is that we received a fallen nature from our parents—going all the way back to Adam, not a sinful nature.**

**Christ fully took human nature, so He also took a fallen nature. This is a nature which is subject to the temptations** of Satan, a nature which can more easily sin because of this inherited fallenness.

Hebrews, chapter two, clearly explains that Christ, who never chose to sin, fully took our human nature.

“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.”—*Hebrews 2:14-18*.

Christ took, not the nature of unfallen Adam but, the nature of the descendants of Abraham (*Heb. 2:16*).

“It would have been an almost infinite humiliation for the Son of God to take man’s nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the work-

ing of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.”—*Desire of Ages, 49*.

“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit . . .

“So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His . . . Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”—*Romans 8:3-5, 8-9, 12-13*.

“God sending His own Son in the likeness of sinful flesh” (*Rom. 8:3*). The Greek word for “likeness” means “same.”

Some speakers claim that Christ was only like us in regard to physical frailties, but that is not what the Bible and Spirit of Prophecy teaches. It is also said that Christ had to be “exactly like us in every particular” to have our nature. **Here is the reason that men try to give Christ the unfallen nature of Adam: He is our example, which we should follow. If He could obey the law of God, we can also. But if, as some claim, He did not dare fully take our weakened nature, lest He be overcome,—then that is proof that we cannot stop sinning in this life.**

“Christ is our example in all things. In the providence of God, His early life was passed in Nazareth, where the inhabitants were of that character that He was continually exposed to temptations, and it was necessary for Him to be guarded in order to remain pure and spotless amid so much sin and wickedness. Christ did not select this place Himself. His Heavenly Father chose this place for Him, where His character would be tested and tried in a variety of ways. The early life of Christ was subjected to severe trials, hardships, and conflicts, that He might develop the perfect character which makes Him a perfect example for children, youth, and manhood.”—*Messages to Young People, 78*.

“All are accountable for their actions while upon probation in this world. All have power to control their actions. If they are weak in virtue and purity of

thoughts and acts, they can obtain help from the Friend of the helpless. Jesus is acquainted with all the weaknesses of human nature, and if entreated, will give strength to overcome the most powerful temptations. All can obtain this strength if they seek for it in humility.”—*Our High Calling*, 337.

**Listen not to those who claim that Christ knew not our every weakness!**

“He (Christ) was made in all points like unto His brethren, that He might be a merciful and faithful High Priest. He was to become acquainted with the weaknesses of every human being . . . that at the judgment of the great day none might question the justice of the decisions made. Our High Priest has been over the ground over which we must pass. He is acquainted with the circumstances of every case.”—*Review*, March 12, 1901.

“The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen.”—*Desire of Ages*, 329.

**Christ had to contend with evil thoughts, just as we do.**

“Some realize their great weakness and sin, and become discouraged. Satan casts his dark shadow between them and the Lord Jesus, their atoning sacrifice. They say, It is useless for me to pray. My prayers are so mingled with evil thoughts that the Lord will not hear them. These suggestions are from Satan. In His humanity Christ met and resisted this temptation, and He knows how to succor those who are thus tempted.”—*In Heavenly Places*, 78.

**Jesus struggled with other temptations.**

“Of the bitterness that falls to the lot of humanity, there was no part which Christ did not taste. There were those who tried to cast contempt upon Him because of His birth, and even in His childhood He had to meet their scornful looks and evil whisperings. If He had responded by an impatient word or look, if He had conceded to His brothers by even one wrong act, He would have failed of being a perfect example. Thus He would have failed of carrying out the plan for our redemption. Had He even admitted that there could be an excuse for sin, Satan would have triumphed, and the world would have been lost. This is why the tempter worked to make His life as trying as possible, that He might be led to sin.”—*Desire of Ages*, 88.

“Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as He was tried on the point of hasty and angry speech, He never once sinned with His lips. With patient calmness He met the sneers, the taunts, and the ridicule

of His fellow workers at the carpenter’s bench.”—7 *Bible Commentary*, 936.

“Satan led the cruel mob in its abuse of the Saviour. It was his purpose to provoke Him to retaliation if possible, or to drive Him to perform a miracle to release Himself, and thus break up the plan of salvation. One stain upon His human life, one failure of His humanity to endure the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure . . . Satan’s rage was great as he saw that all the abuse inflicted upon the Saviour had not forced the least murmur from His lips.”—*Desire of Ages*, 734-735.

**3 - JUSTIFICATION  
AS DECLARATIVE ONLY**

*It is claimed by some that God does not make us righteous, but only “declares us righteous.”* You will notice that **each of these eight new theology errors is keyed to the same objective: to prove that we cannot overcome sin in this life; in other words, that we cannot obey the law of God.** Righteousness is repeatedly said to be “counted,” “imputed,” “reckoned” to us. In other words, it is only paperwork, a legal transaction, and has nothing to do with our conduct or whether we obey anything in God’s Word.

In support of this error, mention is made of Romans 4:3: “Abraham believed God, and it was counted unto him for righteousness.”

The truth is that justification is both declarative and produces these results: Through our submission and cooperation—a life-changing work in our character and conduct is made.

At Nazareth, Christ declared that it was His mission “to preach deliverance to the captives . . . to set at liberty them that are bruised” (*Luke 4:18*). The word, translated “*deliverance*” and “*liberty*,” here is the same one used in Ephesians 1:7 and Colossians 1:14, referring to the “forgiveness of sins.”

The truth is that we can only be delivered from sin and set free from it by a decision—and “follow through”—on our part. This can only be done as we cling to Jesus and, by His enabling grace, press on unto perfection of character.

God’s forgiveness is far more than a mere judicial declaration. We are not chained to our sins throughout this earthly life!

“But forgiveness has a broader meaning than many suppose . . . God’s forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin, but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, ‘Create in me a clean heart, O God; and renew a right spirit within me.’ Psalm 51:10. And again he says, ‘As far as the east is from the west, so far hath He removed our transgressions from us.’ Psalm 103:12.”—*Mount of Blessing*, 114 (*italics in original*).



**It is through the Holy Spirit that this miraculous justification process, involving the putting away of sin from our life, occurs.**

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God . . . And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”—*Romans 5:1-2, 5*.

“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life.”—*Titus 3:5-7*.

It is claimed that “reckon” and “counted” in Romans 4 only applies to a legal paperwork declaration, and nothing more. However, in Numbers 18:27 and 30, the tithe was “reckoned” and “counted” unto the Levites. So these words include both a legal transaction and the actual experiential possession of these things as well. (*2 Samuel 4:2 is similar.*)

It is claimed that Romans 4:5-8 refers only to a legal justification of David. But checking back to where this is quoted from, Psalm 32:2, we find that it also includes a change in personal conduct.

“Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.”—*Psalm 32:2*.

**The Lord does not impute sin to those whom He can enable to put away sin.**

“If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”—*2 Chronicles 7:14*.

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.”—*Proverbs 28:13*.

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon.”—*Isaiah 55:7*.

“For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”—*Matthew 6:14-15*.

“For not the hearers of the law are just before God, but the doers of the law shall be justified.”—*Romans 2:13*.

As usual, the Spirit of Prophecy is in full agreement with what the Bible says on this point:

“But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ’s righteousness

while practicing known sins or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.”—*1 Selected Messages, 366*.

“God will soon vindicate His justice before the universe. His justice requires that sin shall be punished; His mercy grants that sin shall be pardoned through repentance and confession. Pardon can come only through His only begotten Son; Christ alone can expiate sin—and then only when sin is repented of and forsaken.”—*Upward Look, 49*.

“Christ died to evidence to the sinner that there was no hope for him while he continued in sin. Obedience to all God’s requirements is his only hope for pardon through the blood of Christ.”—*Upward Look, 189*.

“Christ is our hope and our refuge. His righteousness is imputed only to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. O that we might view the immensity of the plan of salvation as obedient children to all God’s requirements.”—*6 Bible Commentary, 1072*.

**It is not by our own works that this marvelous enabling power, this wonderful change, can be fulfilled in our lives. It can only be done through Christ** who, through the Holy Spirit, provides empowering grace.

“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life.”—*Titus 3:5-7*.

One speaker dares to say that though Abraham “laughed at God’s promise and had an illicit relationship with his maid,” he was still counted righteous by God. I would not wish to face his record in the Judgment when he has to answer for the permission to sin that he thus granted to the many young people who listened to him that day.

In reality, the Bible does not say Abraham was counted righteous *at the time* that he laughed at God’s promises and involved himself with Hagar. Scripture says he was counted righteous at the time God promised his seed would be numberless as the stars (*Gen. 15:6*, a chapter before the Hagar incident took place), and again when by faith Isaac was born (*Rom. 4:18-22*). Nowhere does Scripture say that Abraham’s faith was counted for righteousness at those times that his faith faltered.

**Our relationship with God occurs one moment at a time.** This is a solemn fact which none should ignore.

"We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."—*Desire of Ages*, 324.

**Yes, justification involves a declaration of righteousness. But when God declares something so,—it is so! It becomes an actual reality.** At the Creation, He declared, "Let there be light!" and there was light (Gen. 1:3). "He spake and it was done; He commanded, and it stood fast" (Ps. 33:9). Christ declared to the leper, "Be thou clean" (Matt. 8:3),—and he was clean!

Psalm 33:9 and Romans 4:17 says God "callesh those things which be not as though they were." Here is the explanation of this:

"In the study of the Bible the student should be led to see the power of God's Word. In the creation, 'He spake, and it was done; He commanded, and it stood fast.' He 'callesh those things which be not as though they were' (Psalm 33:9; Romans 4:17); for when He calls them, they are."—*Education*, 254 (*italics ours*).

According to the Spirit of Prophecy, **it is the Holy Spirit which provides us with justification, which is defined as the pardon of sin and the imputing of righteousness.**

"To be pardoned in the way that Christ pardons is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, 'A new heart will I give unto thee.' The image of Christ is to be stamped upon the very mind, and heart, and soul."—*Reflecting Christ*, 303.

"By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him. The image of Christ is cherished, and it captivates the whole being."—*6 Bible Commentary*, 1098.

"Why is it that there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for Christ? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through His professed followers as a light to the world?"—*6 Testimonies*, 423-424.

"Many are not wholly committed to the cause of God, and their position of wavering is a source of weakness in itself, and a stone of stumbling to others. With principles unsettled, unconsecrated as they are, the waves of temptation sweep them away from what they know to be right, and they do not make

holy endeavor to overcome every wrong, and through the imputed righteousness of Christ, perfect a righteous character."—*Messages to Young People*, 28-29.

It is clear that **genuine Biblical justification includes declarative and transforming functions.**

#### 4 - JUSTIFICATION IS NOT THE SOLE BASIS OF SALVATION

New theology speakers and writers base their conclusions on the twin errors that *sin is only something we do involuntarily (because we are born into sin), and that we are saved alone because God has declared us (and not made us) righteous.* In other words, obedience is not necessary, and our conduct does not matter. Mere profession of Christ is all that counts. It is claimed that "sanctification and obedience is never the ground of our salvation."

Quite consistently, *it is either hinted or stated that whatever good we do in this life, we do in our own strength, without the help of Christ's grace.* This gives the listener the impression that godly living is not worth striving for.

But the Bible and Spirit of Prophecy clearly state that **sanctification and the Holy Spirit's transforming work in our lives is the means of our salvation, not merely something that might be tacked on later.**

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—*2 Thessalonians 2:13*.

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour."—*Titus 3:5-6*.

"The world is seeking for those things that perish with the using; its diligence and activity are not exerted to obtain the salvation gained through the imparted righteousness of Christ."—*Special Testimonies, Series B, p. 278*.

"We are to believe that we are chosen of God, to be saved by the exercise of faith, through the grace of Christ and the work of the Holy Spirit; and we are to praise and glorify God for such a marvelous manifestation of His unmerited favor."—*Our High Calling*, 77.

Notice how, in the above passage, the work of the Holy Spirit in our lives is part of God's "unmerited favor."

"So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us."—*Steps to Christ*, 63.

Those teaching new theology concepts would prefer to put a period after "imputed to us" in the above state-



# Identifying New Theology Concepts

**PART THREE  
OF THREE**

Continued from the preceding tract in this series

ment. But **the ground of our salvation is not only Christ's imputed righteousness, but His imparted righteousness as well.**

"Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Messages to Young People*, 35.

**Contrary to what the new theology teaches, God wants us to live right and do right!**

"But in every nation he that feareth Him, and worketh righteousness, is accepted with Him."—*Acts 10:35*.

"Wherefore we labour, that, whether present or absent, we may be accepted of Him."—*2 Corinthians 5:9*.

My friend, **you and I want to be "accepted in the Beloved." Here is how this is done:**

"There is no way back to innocence and life except through repentance for having transgressed God's law, and faith in the merits of the divine sacrifice, who has suffered for your transgressions of the past; and you are accepted in the Beloved on condition of obedience to the commandments of your Creator."—*Signs, December 15, 1887*.

"Through Jesus there is divine sympathy between God and the human beings who, through obedience, are accepted in the Beloved. Thus humanity conforms to the will of divinity, fulfilling the words, 'If ye love Me, keep My commandments.' The commandment-keeping people of God are to walk in the sunlight of Christ's righteousness, their countenances expressing cheerfulness and thanksgiving, joyful in the assurance, 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'"—*Review, May 3, 1898*.

"Through obedience to all the commandments of God, we are accepted in the Beloved. We enter into the rights and privileges of Jesus, and the victories which He achieves."—*Signs, December 28, 1891*.

"The law is the expression of His will, and it is through obedience to that law that God proposes to accept the children of men as His sons and daughters."—*Sons and Daughters of God*, 45.

**This righteousness is enabling strength to over-**

**come! It is not merely imputed to us; it is imparted.**

"It was impossible for the sinner to keep the law of God, which was holy, just, and good; but this impossibility was removed by the impartation of the righteousness of Christ to the repenting, believing soul. The life and death of Christ in behalf of sinful man were for the purpose of restoring the sinner to God's favor, through imparting to him the righteousness that would meet the claims of the law and find acceptance with the Father."—*Faith and Works*, 118.

## **5 - HISTORIC ADVENTISTS ARE NOT CATHOLICS!**

A clever new theology deception is the claim that *those who believe that justify means to make righteous and that sanctification forms a part of the ground of salvation—are teaching Catholic theology!* One speaker calls it "the great divide between Catholicism and Protestantism." The following statement is quoted in support of this claim:

"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."—*Great Controversy*, 253.

In reality, Catholicism teaches that salvation is by *your own* works of penance, apart from help from Christ. But Luther declared that people must not only rely on Christ for salvation, they must put away their sins also (*GC 128-129*). Wesley understood more clearly that Christ enables us to obey God's law and that we cannot be saved unless we do. These passages are worth reading: *GC 255-256, 262-264*.

Beware of Adventist speakers and writers who say we must stay with Luther. God gave us clearer light after his time.

"The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding."—*Great Controversy*, 148-149.

## **6 - JUSTIFICATION TODAY DOES NOT SAVE US TOMORROW**

Incredibly, new theology speakers and writers claim that *once we are declared justified, we are destined to be saved and go to heaven!* They claim that the only way we can thereafter be lost is by totally repudiating Christ. But that error is nearly the same as the "once saved, always saved" teaching of many modern Protes-

tants!

**The Bible teaches that sin always separates the soul from God.**

“But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.”—*Isaiah 59:2*.

“By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.”—*1 Selected Messages, 235*.

“Just as soon as we separate ourselves from God by sin, which is the transgression of His law, Satan takes control of our minds.”—*Review, July 12, 1887*.

“Every impurity of thought, every lustful passion, separates the soul from God; for Christ can never put His robe of righteousness upon a sinner, to hide his deformity . . . There must be a progressive work of triumph over evil, of sympathy with good, a reflection of the character of Jesus. We must walk in the light, which will increase and grow brighter unto the perfect day.”—*Our High Calling, 214*.

“When man transgresses he is under the condemnation of the law, and it becomes to him a yoke of bondage. Whatever his profession may be *he is not justified*.”—*My Life Today, 250 (italics ours)*.

**It is equally clear that continual obedience is required in order for justification to be retained.**

“In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect.”—*1 Selected Messages, 366*.

“It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.”—*1 Selected Messages, 397*.

**Nowhere does the Spirit of Prophecy ever describe forgiveness of anything except past sins.**

“Christ, coming to the earth as man, lived a holy life and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God.”—*Desire of Ages, 762*.

“There is no way back to innocence and life except through repentance for having transgressed God’s law, and faith in the merits of the divine sacrifice, who has suffered for your transgressions of the past; and you are accepted in the Beloved on condition of obedience to the commandments of your Creator.”—*Signs, December 15, 1887*.

“Christ bears the penalty of man’s past transgressions, and by imparting to man His righteousness, makes it possible for man to keep God’s holy law.”—*6 Bible Commentary, 1092*.

Another subtle new theology error is that, *while justification is the work of Christ on Calvary, sanctification is done exclusively through the Holy Spirit*. But that is not true. The Godhead works together to save us.

“Our sanctification is the work of the Father, the Son, and the Holy Spirit.”—*7 Bible Commentary, 908*.

**Without our cooperation in obeying God, we cannot be saved.**

“His life, cleansed from vanity and selfishness, is filled with the love of God. His daily obedience to the law of God obtains for him a character that assures him eternal life in the kingdom of God.”—*Sons and Daughters of God, 42*.

“The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come.”—*Education, 109*.

Yet another new theology claim is that, *if you are “in Christ,” you are saved—apart from your conduct*. But God’s Word says something far different than such a devilish error.

“He that keepeth His commandments dwelleth in Him, and He in him.”—*1 John 3:24*.

**To know that we have eternal life means to become new creatures through the transforming power of Christ, obedient to all His commandments.**

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”—*2 Corinthians 5:17*.

**7 - THE ERROR THAT THE WHOLE WORLD IS RECONCILED TO CHRIST**

This cleverly worded error teaches that, *at Calvary, the entire world was reconciled to God, and remains so today*. It is said that a “finished atonement” has been made,—*and all we need do now is accept it*; and, unless we outright deny Christ at some future time, our salvation is assured. Our names will not come up for final review in the Investigative Judgment before Christ returns.

It is claimed that 2 Corinthians 5:19 proves that Christ has already reconciled the whole world to Himself.

“To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”—*2 Corinthians 5:19*.

But the word, “reconciling” in verse 19 is in the present tense. Down through the centuries, and continuing today, it is true that Christ is trying to reconcile the world to Himself. Some are accepting it, but many others are rejecting it. Our work is to plead with them to accept that which Christ offers.

It is true that we are all physically alive because of Calvary, but that does not mean that we are all saved.

The momentous fact is **that which Christ offers us requires the renunciation of sin, and that is not what people desire. They want an easier way. The new theology offers it**: salvation apart from the need to resist temptation and overcome sin.

God’s Word teaches that **only those who have confessed and forsaken their sins can be reconciled to God** (*2 Chron. 7:14; Prov. 28:13; Isa. 55:7; 1 John 1:9*). This

does not include the whole world.

“He [the sinner] must accept the provisions of the gospel; he must be reconciled to God through obedience to His law and faith in Jesus Christ. His life from thenceforth must be governed by a new principle . . . He must face the mirror, God’s law, discern the defects in his moral character, and put away his sins, washing his robe of character in the blood of the Lamb.”—*Amazing Grace*, 144.

“It is by the law of God that the sinner is convicted. He sees his own sinfulness in contrast with the perfect righteousness which it enjoins, and this leads him to humility and repentance. He becomes reconciled to God through the blood of Christ.”—*Faith and Works*, 53-54.

“By the atoning sacrifice of Christ, and His work of mediation in our behalf, we may become reconciled to God. The blood of Christ will prove efficacious to wash away the crimson stain of sin.”—*Signs*, January 20, 1881.

“He who would lift himself up in His presence must first prostrate himself at the foot of the cross of Calvary. Then can men be reconciled to God in Christ Jesus, and be clothed with Christ’s righteousness.”—*1888 Materials*, 589.

“Those who do not believe in Christ are not reconciled to God; but those who have faith in Him are hid with Christ in God.”—*Sons and Daughters of God*, 239.

## 8 - THE ERROR THAT WE ARE “NEVER SANCTIFIED ENOUGH”

This is another subtle way to undermine confidence in the enabling power of Christ to help us resist temptation and put away our sins.

One speaker says, “My sanctification and my obedience is never properly the grounds of my salvation. Do you understand? *Your sanctification will never be sanctified enough!*”

In other words, give up, and enjoy life; for Jesus is going to save you anyway by “declared justification.” Desmond Ford, at the Palmdale Conference in 1976, made the declaration, “Sinless behavior is possible only to a sinless nature.” That was what he had been teaching the students at Avondale College in Australia for years. As a result, both faculty and students began indulging in a wide variety of bad sins. **God will judge heavily those who encourage others to remain in their sins.**

**The new theology denies that clean, godly living can be achieved with the help of Christ in this life.** Yet dedication and personal holiness is a necessity, if we are ever to reach heaven.

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.”—*1 Thessalonians 5:23-24*.

“What is sanctification? It is to give one’s self

wholly and without reserve—soul, body, and spirit—to God; to deal justly; to love mercy, and to walk humbly with God; to know and to do the will of God without regard to self or self-interest; to be heavenly minded, pure, unselfish, holy, and without spot or stain.

“It is through the truth, by the power of the Holy Spirit, that we are to be sanctified—transformed into the likeness of Christ. And in order for this change to be wrought in us, there must be an unconditional, wholehearted acceptance of the truth, an unreserved surrender of the soul to its transforming power.”—*Our High Calling*, 212.

“Sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God.”—*Christ’s Object Lessons*, 360.

“In the day of judgment, the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven. He could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.”—*3 Selected Messages*, 360.

“The Saviour is wounded afresh and put to open shame when His people pay no heed to His Word. He came to this world and lived a sinless life, that in His power His people might also lead lives of sinlessness. He desires them by practicing the principles of truth to show to the world that God’s grace has power to sanctify the heart.”—*Review*, April 1, 1902.

“Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave Himself a whole sacrifice to redeem the whole person, body, soul, and spirit. And love is manifested in obedience.”—*6 Testimonies*, 92.

“Christ came to this earth and lived a life of perfect obedience, that men and women, through His grace, might also live lives of perfect obedience. This is necessary to their salvation. Without holiness no man shall see the Lord.”—*Review*, March 15, 1906.

New theology advocates believe and teach that sanctification will always fall short of God’s law,—because **they have accepted the original sin error, invented by St. Augustine** (A.D. 354-430). **He admitted in his autobiography that he could not control his passions.** This is the Catholic error that we are locked into sin at birth and cannot escape from it. (Rome added to this the idea that a few manage to do so in their own strength,—and those are the ones which the church canonizes as “saints.”) **The new theology teaches what Rome teaches: that God helps no one resist sin.** He either does not do it at all or He does it apart from their cooperative efforts.



But God, who knows the end from the beginning, predicted 2,000 years ago that the final remnant of the faithful, down in our time, would, through the enabling strength of faith in Jesus, be steadfastly obeying His holy law.

“Here are they that keep the commandments of God, and the faith of Jesus.”—*Revelation 14:12*.

### **DO YOU WANT TO BE AN OVERCOMER?**

**The eight promises to overcomers in the book of Revelation are not for these new theology doubters. They desire an easier reward.**

But you and I can be different. We can cry to God for help and, in His strength, go on unto perfection; for that is the will of God for us (*Matt. 5:48*). By doing so, we vindicate the character of God and His holy law against the charges of Satan (*GC, chap 29*).

**Just as Jesus overcame the world, so we can also.**

“I have overcome the world.”—*John 16:33*.

“Be not overcome of evil, but overcome evil with good.”—*Romans 12:21*.

“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.”—*2 Peter 2:20-21*.

“Ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one.”—*1 John 2:14*.

“Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world.

“They are of the world: therefore speak they of the world, and the world heareth them.”—*1 John 4:4-5*.

“For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world.”—*1 John 5:3-4*.

**Do you, with all your heart, want to be an overcomer and, through the enabling grace of Christ, live good, clean lives? Rededicate your life just now to Him and view the glorious promises He has in store for you!**

“He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”—*Revelation 2:7*.

“He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.”—*Revelation 2:11*.

“He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”—*Revelation 2:17*.

“And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations.”—*Revelation 2:26*.

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.”—*Revelation 3:5*.

“Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name.”—*Revelation 3:12*.

“To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.”—*Revelation 3:21*.

“I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

“He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”—*Revelation 21:6-8*.

**I specifically prepared this study to warn God's faithful Advent people to beware of the teachings of the new theology.** These fallacious concepts are being taught in our academies, colleges, universities, and seminaries. They are being taught in many of our churches and gatherings.

**Be a teacher of truth! Warn others; teach them what is right.** Explain to them the only pathway to heaven. There are not two or three. There is only one narrow way; and the signpost says, **“Obedience to the law of God through the grace of Christ.”** Be among those who “overcome him [the devil]” (*Rev. 12:11*). Join the ranks of the overcomers! The promises to overcomers are sweet.

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