

# The Atonement

## = Finished or Unfinished?

***It was in the mid-1950s that the “Finished Atonement” theory entered our denomination. Since then, it has been accepted by a growing number of church pastors, speakers, and leaders.***

***At the present time, this error is even beginning to penetrate some touring “Independent Ministries” speakers.***

***We should individually be aware of the issues involved, so we will more easily identify this theological error when it is presented in a sermon, lecture, or in written form.***

The “finished atonement” is the teaching that everything needful for our final salvation was finished at Calvary, when Christ died. Nothing more is needed, nothing, except our acceptance of that salvation.

Closely related to this error is the concept that we are saved by justification alone—since the atonement was finished at the cross. In connection with this, some teach a “finished justification,” the error that everyone’s justification took place in A.D. 31.

### **OUR HISTORIC BELIEF ABOUT THE ATONEMENT**

It is our historic belief that the atonement is made possible to us through the earthly life, sufferings, and death of Christ, as well as His heavenly priestly mediation. The sacrifice on Calvary was, itself, complete, but the atonement was not at that time completed. Here are a few statements, gleaned from our study, *The Timing of the Atonement—Part 1-2* [FF-351-352], now in our *Doctrine Tractbook*.

“The great facts of creation as presented by the inspired writers, the fall of man, the atonement, the perpetuity of the law—these all are practically rejected by a large share of the professedly Christian world.”—*Prophets and Kings*, 625.

“The third angel’s message was to be given, the minds of believers were to be directed to the heavenly Sanctuary, where Christ had entered to make atonement for His people.”—*Evangelism*, 695.

“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.”—5

*Testimonies*, 575.

“The whole world needs to be instructed in the oracles of God, to understand the object of the atonement . . . The object of this atonement was that the divine law and government might be maintained.”—*Manuscript 163*, 1897.

“Jesus sent His angels to direct the minds of the disappointed ones to the most holy place, where He had gone to cleanse the Sanctuary and make a special atonement for Israel.”—*Early Writings*, 251.

“In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the Sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement—a removal, or putting away, of sin from Israel.”—*Great Controversy*, 352.

“So when Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began.”—*Great Controversy*, 428-429.

“It would stand on record in the Sanctuary until the final atonement.”—*Patriarchs and Prophets*, 357.

“As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven.”—*Patriarchs and Prophets*, 358.

“Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming.”—*I Testimonies*, 58.

“Our Saviour is in the Sanctuary pleading in our behalf. He is our interceding High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood.”—*Fundamentals of Christian Education*, 370.

“Today He [Christ] is making an atonement for us before the Father. ‘If any man sin, we have an advocate with the Father, Jesus Christ the righteous.’”—*Manuscript 21*, 1895.

“Jesus is our great High Priest in heaven. And what is He doing? He is making intercession and atonement for His people who believe in Him.

Through His imputed righteousness, they are accepted of God as those who are manifesting to the world that they acknowledge allegiance to God, keeping all His commandments.”—*Testimonies to Ministers*, 37.

“As in the typical service, there was a work of atonement at the close of the year, so before Christ’s work for the redemption of man is completed there is a work of atonement for the removal of sin from the Sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the Sanctuary.”—*Great Controversy*, 421.

“The corruptions of this degenerate age have stained many souls who have been professedly serving God. But even now it is not too late for wrongs to be righted and for the blood of a crucified and risen Saviour to atone in your behalf, if you repent and feel your need of pardon. We need now to watch and pray as never before, lest we fall under the power of temptation.”—*3 Testimonies*, 476.

“Now, while our High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to temptation . . . He had kept His Father’s commandments and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

“It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ. Our Precious Saviour invites us to join ourselves to Him, to unite our weakness to His strength, our ignorance to His wisdom, our unworthiness to His merits.”—*Great Controversy*, 623.

“From this hour resolve to be the Lord’s, doing your whole duty, trusting implicitly in the great atonement. Do this and you will have nothing to fear. The remainder of your life journey will be tranquil and happy, and you will secure to yourself that life which shall continue as long as God shall live.”—*5 Testimonies*, 353-354.

#### **OUR HISTORIC BELIEF ABOUT JUSTIFICATION**

Contrary to popular feeling just now, our historic teaching on justification is not a solo ticket to heaven. Justification must be accompanied by obedience to the law of God.

Here are several passages, selected from our tract study, *The Nature of Justification* [FF—507], also in Part Two of our *Doctrine Tractbook*:

“The light shining forth from the Word of God has been clear and distinct—justification by faith, Christ our righteousness.”—*1 Selected Messages*,

361.

“There are grand truths, long hidden under the rubbish of error, that are to be revealed to the people. The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel’s message.

“The Holiness people have gone to great extremes on this point. With great zeal they have taught, ‘Only believe in Christ, and be saved; but away with the law of God.’ This is not the teaching of the Word of God. There is no foundation for such a faith. This is not the precious gem of truth that God has given to His people for this time. This doctrine misleads honest souls. The light from the Word of God reveals the fact that the law must be proclaimed. Christ must be lifted up, because He is a Saviour who forgiveth transgression, iniquity, and sin, but will by no means clear the guilty and unrepentant soul.”—*1 Selected Messages*, 360-361.

“There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with Him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true.”—*1 Selected Messages*, 213.

“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.

“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 Selected Messages*, 372.

“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.

“Justification by faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the Word. A living testimony goes forth to the world in consistent Christian action.”—*6 Bible Commentary*, 1071.

“Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these

two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter?"—*6 Bible Commentary, 1072.*

"All will be justified by their faith and judged by their works."—*4 Testimonies, 386.*

#### THE EVANGELICAL CONFERENCES

Our historic beliefs on this subject began a slow but dramatic changeover, as a result of what came to be known as the *Evangelical Conferences*. This was a series of meetings, of Walter Martin and Donald Barnhouse with key Adventist leaders in Washington, D.C. (R.A. Anderson and Leroy E. Froom), in the mid-1950s. You will find the most complete analysis of those meetings and their effect on our denomination, in our researched study, *The Beginning of the End: The Martin-Barnhouse "Evangelical Conferences" and their Aftermath [DH—101-118]*, now in our *Doctrinal History Tractbook*.

Walter Martin, a hard-driving man, appeared one day at our General Conference headquarters and told our leaders he was going to write a book about the beliefs of our church. And he asked if we wanted to provide him with any clarifying data. R.A. Anderson and L.E. Froom met with him and, in the course of two years of meetings, were confronted with a list of questions which Martin presented. He told them if they answered them "satisfactorily," he would tell the world in his book that they were "Christians," and Protestantism should accept them as such. Gradually, they produced contorted, compromising replies which were accepted by Martin.

The meetings were carefully kept secret from our people until 1956, when Barnhouse's *Eternity* magazine publicly broke the news.

"The lead article of this month's issue will come like a bombshell to many of our readers who have always viewed Seventh-day Adventists with suspicion."—"Now and Later," *Editors, Eternity Magazine, September 1956.*

"Further, they [the Adventist leaders we met with] do not believe, as some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary but instead that He was still carrying on a second ministering work since 1844. This idea is also totally repudiated."—*D.G. Barnhouse, "Are Seventh-day Adventists Christians?" in Eternity magazine, September 1956.*

*Questions on Doctrine* was primarily authored by L.E. Froom, plus some added material from R.A. Anderson and Elder Reid. This book summarized our doctrinal compromises, which Martin had accepted.

The "finished atonement" concept was an error which, to our knowledge, had never before appeared in one of our denominational publications. Here are Martin's questions on that topic, which our leaders tried to write acceptable answers to:

"Question 29—Seventh-day Adventists have frequently been charged with teaching that the atonement was not completed on the cross. Is this charge true?—*Questions on Doctrine, 341.*

"Question 30—Seventh-day Adventists are frequently charged with minimizing the atoning sacrifice completed on the cross, reducing it to an incomplete or partial atonement that must be supplemented by Christ's priestly ministry; perhaps it might be called a dual atonement. Is this charge true? Does not Mrs. White state that Christ is now making atonement for us in the heavenly Sanctuary? Please explain your position, and state wherein you differ from others on the atonement."—*Questions on Doctrine, 349.*

"Question 31—Does your teaching of the sanctuary service mean that the work of Christ on Calvary was not an all-sufficient, complete, once-for-all sacrifice—a sacrifice that obtained for us eternal redemption? Or was something subsequently necessary to make the sacrificial work of Christ effective for the salvation of man?"—*Questions on Doctrine, 356.*

The *first question*, above, asked if we believed that the atonement was not finished at the cross. Our leaders replied that it was fully completed, but that we still had to accept it afterward. In their reply, they tried to compromise between the Protestant position that nothing follows Calvary but acceptance, and the idea that Christ was a priest in heaven, offering us this acceptance.

The *second question* pushed the matter closer, and demanded whether we fully believed that the total atonement was finished at the cross. Our leaders replied that Christ had, indeed, finished the atonement at the cross, but that He was also our priest in heaven now, offering that completed atonement to those who would accept it.

The *third question* pressed it still closer: Was there anything we had to do after Calvary, beside accepting the finished atonement made on the cross? Our leaders hedged in their answer by discussing "the sinner's daily sacrifice," and the uniqueness of the goat in the yearly service.

"We believe that the atonement provides an all-sufficient, perfect, substitutionary sacrifice for sin, which completely satisfies the justice of God and fulfills every requirement."—*Questions on Doctrine, 352-353.*

"When, therefore, one hears an Adventist say, or reads in Adventist literature—even in the writings of Ellen G. White—that Christ is making atonement

now, it should be understood that we mean simply that Christ is now making application of the benefits of the sacrificial atonement He made on the cross.”—*Questions on Doctrine*, 354-355.

“This sacrifice [on Calvary] was completely efficacious. It provided complete atonement for all mankind.”—*Questions on Doctrine*, 357.

“Jesus our surety entered the ‘holy places’ and appeared in the presence of God for us. But it was not with the hope of obtaining something for us at that time, or at some future time. No! He had already obtained it for us on the cross.”—*Questions on Doctrine*, 381.

A friend, who at that time was a General Conference officer, later told the present writer that “atonement,” in *Questions on Doctrine*, had been changed to “atoning sacrifice” by some of those objecting to the changed doctrines in that book, in an effort to tone down the apostasy.

A number of doctrines were changed. The “finished atonement” was only one of them. Read this:

“On a second visit, he [Walter Martin] was presented with scores of pages of detailed theological answers to his questions. Immediately, it was perceived that the Adventists were strenuously denying certain doctrinal positions which had been previously attributed to them.”—*Are Seventh-day Adventists Christians?* Donald Grey Barnhouse, *Eternity*, September 1956.

Martin was a powerhouse of a personality. The present writer heard two of his three sermons, delivered to Adventists during that time (I was attending the Adventist Seminary, in Washington, D.C., during most of the Evangelical Conferences and on up to the publication of *Questions on Doctrine*). Martin also had a near-photographic memory. He quickly perceived that our leaders were willing to compromise our church beliefs. And he was just as quick to make the most of the situation. It was obvious that our leaders were willing to compromise, in order to gain acceptance by Protestant church leaders.

“He [Martin] pointed out to them that, in their bookstore adjoining the building in which these meetings were taking place, a certain volume published by them and written by one of their ministers categorically stated the contrary to what they were now asserting. The senders sent for the book, discovered that Mr. Martin was correct, and immediately brought this fact to the attention of the General Conference officers, that the situation might be remedied and such publications be corrected. The same procedure was repeated regarding the nature of Christ while in the flesh.”—*Are Seventh-day Adventists Christians?* D.G. Barnhouse, *Eternity*, September 1956.

We could discuss these concessions in much more detail, but, instead, will refer you to our eighteen-tract study on this topic, which is now Part Two

in our *Doctrinal History Tractbook*.

Before concluding this section, we should note the February 22, 1983, lecture given by Walter Martin in Napa, California, which we quoted at the conclusion of our lengthy study on the Evangelical Conferences. That evening, he said this:

“The Adventist Church in the clearest possible terms stated in 1956 that the atonement of Christ was completed on the cross; that it was over with, no continuation.”—*Walter Martin, 1983 Napa Lecture*.

“*Questions on Doctrine* said the atonement was finished on the cross. *Questions on Doctrine* said salvation is solely by grace through faith in Jesus Christ. That’s what it said, and that’s good, solid Christian theology.”—*1983 Napa Lecture*.

“And I came in one day [early on in our discussions] with a suitcase—literally a suitcase—full of publications from Adventist publishing houses. Before I opened that suitcase, I said to my brothers on the committee: ‘Do you know that your denomination teaches these things?’ And I listed them, and they were appalled . . .

“ ‘It gets even worse, brothers, It says here in your publications that Jesus didn’t complete the atonement on the cross. It says here in your publication—and I went down the line on the subject. ‘Impossible!’ ‘All right,’ I said, ‘Look in the suitcase.’ ”—*Walter Martin, Lecture delivered in Napa, California, February 22, 1983*.

#### SEVENTH-DAY ADVENTISTS BELIEVE

In 1987, a new doctrinal book was released by the General Conference through the Review and Herald Publishing Association. Entitled, *Seventh-day Adventists Believe*, it was the successor to *Questions on Doctrine*, which had been out of print for several years.

The “finished atonement” error was also placed in that new doctrinal book!

“The atonement, or reconciliation, was completed on the cross as foreshadowed by the sacrifices, and the penitent believer can trust in this finished work of our Lord.”—*Seventh-day Adventists Believe*, 315.

“As sinners we not only need the debt to be canceled, we need our bank account restored. We need more than release from prison, we need to be adopted into the family of the King. The mediatorial ministry of the resurrected Christ has the twofold objective of forgiving and clothing—the application of His death and life to our life and our standing before God.”—*Seventh-day Adventists Believe*, 114.

“The Holy Spirit brings the ‘It is finished’ of Cal-

Continued on the next tract

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Continued from the preceding tract in this series

vary within, applying the only experience of God's acceptance of humanity to us. This 'It is finished' of the cross calls in question all other human attempts to gain acceptance. In bringing the Crucified within, the Spirit brings the only ground of our acceptance with God, providing the only genuine title to and fitness for salvation available to us."—*Seventh-day Adventists Believe*, 131.

### THE ERROR IS STILL BEING TAUGHT

The error of a "finished atonement" is that man has nothing to do to be saved, other than to accept the atonement provided 2,000 years ago. The error of "finished justification" teaches that man's salvation is so certain that even his justification occurred 2,000 years ago!

There are a number of examples we could cite of this error. One is Norman Gulley's book, *Christ Our Substitute*, the companion book to the *Fourth Quarter 1982 Senior Sabbath School Quarterly*:

"'It is finished' blazes across the heavens, reaching both backward and forward in history . . . Just as surely as man's creation was completed on creation Friday, so His salvation was finished on crucifixion Friday."—*Christ Our Substitute*, 101-102.

"[Question:] 'Was His mission on earth not sufficient? Does He need now add to what He accomplished there? Is the "It is finished" of Calvary only a qualified fact after all? . . . How can we harmonize a completed work at the cross with a continuing work in heaven?' . . . [Answer:] 'Christ's death shut Satan's mouth and opened up the gates back into Eden for man. "It is finished" really means the end of both the controversy and man's salvation . . . so Christ's post-resurrection ministry doesn't add anything to the cross.' "—*Christ Our Substitute*, 113-114.

Thus, according to Gulley, everything ended at Calvary—including the great controversy between Christ and Satan.

Here is another example, from a different writer and lecturer:

"The gospel does not tell men that they will be justified if they do something first, even if that something is to believe. The gospel tells all men that they are already justified, legally and forensically. 'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them,' and our work is simply to exercise the ministry of

reconciliation and tell men so. He has committed unto us the word of reconciliation, the proclamation of news that is already accomplished."—*Robert J. Wieland, The 1888 Message: An Introduction, published by the Review and Herald, © 1980, 83.*

According to R.J. Wieland, justification precedes works and belief. By this theory, Adolf Hitler was justified all his life. So was Napoleon, Caesar, and Nero—three men whom the Spirit of Prophecy identified as very evil men. This view teaches that everyone was *justified* at the cross, 2,000 years ago. That could only happen if the *atonement* was finished at the cross, which is the teaching of modern, apostate Protestantism.

It should be noted that Wieland gives the above statement as though it were believed by E.J. Waggoner. Then, Wieland goes on to affirm that it must be so. Yet Waggoner never taught this.

It is partly on his belief in a "finished justification," that Wieland bases his well-known teaching, which is the subject of many of his sermons: "*It is easy to be saved, but hard to be lost.*"

Yet the Spirit of Prophecy teaching on this is quite different. Here is one of many examples:

"Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected."—*Christ's Object Lessons*, 331.

In reality, it is easy to be lost. On one hand, sin is enchanting, always inviting, always ready to enchain. On the other, God does not force anyone to remain with Him, so it is easy to drift away. It is very true that, if we are surrendered to Christ, He will hold us by a hand that will not let go—except by our choice. But it is easy to walk away and forsake Him.

The truth is that few will be saved, because it was so easy, so inviting to accept the temptations to sin—and be lost.

"He who is infinite in wisdom compels none to accept Heaven's most precious gift—compels none

to walk in the path which has been cast up at such a cost. Every one is permitted to choose for himself the narrow, shining steep that leads to heaven, or that broader and easier way which ends in death.”—*Our High Calling*, 11.

In two other passages, Wieland amplifies on his statement, quoted above, that we are automatically justified at the cross.

Wieland’s position is that men are justified before they believe, and that good works—obedience to God’s law—is unnecessary to entering and remaining in a state of justification with God. According to this, obedience to the law of God, by faith in Christ (Revelation 12:17; 14:12) has nothing to do with salvation! Let us quote his statement again:

“The gospel does not tell men that they will be justified if they do something first, even if that something is to believe. The gospel tells all men that they are already justified, legally and forensically. ‘God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them,’ and our work is simply to exercise the ministry of reconciliation and tell men so. He has committed unto us the word of reconciliation, the proclamation of news that is already accomplished.”—*Robert J. Wieland, The 1888 Message: An Introduction, published by the Review and Herald, © 1980, 83.*

According to the above, everyone was justified at the cross—and our only Christian activity is to tell men that they have already been justified! Have you ever read that in the Spirit of Prophecy? No, you have not.

Now, let us compare the above quotation with statements by Wieland from two other of his books:

“The King James Version says: ‘The free gift came upon all men unto justification of life.’ . . .

[According to the Adventist position, which Wieland says is incorrect:] The ‘all men’ means what it says, but the ‘acquittal’ or ‘justification’ doesn’t mean what it says.

There are four ways by which people have tried to understand this text.”—*R.J. Wieland, The Good News is Better than You Think*, 58.

Let us pause for a moment and ask: What *does* Romans 5:18 mean? Consider this: The “*free gift*” is salvation through Jesus Christ. We know this because, according to verse 17, those who “receive” it shall “reign in life.” It is entirely made possible through the life, death, and mediation of Jesus. It is a gift, but it is conditional upon our acceptance of it. Our “receiving” of it involves several things, which

are clearly outlined in God’s Word: Confession, asking for forgiveness, surrender, dedication and determination to change one’s life, acceptance of God’s forgiveness, obedience by faith in Christ, forgiveness of others, praise, worship, ministry to others, etc. These are all valid Bible-Spirit of Prophecy aspects of Christian living. Without them, one is not a Christian. One does not receive justification, nor retain it, if he is willfully disobeying God.

There is more to “receiving” the gift of righteousness and justification, than is stated in Romans 5:17-18. Wieland is oversimplifying the means of salvation—to only the words in one passage: Romans 5:18. Yet that is exactly what Desmond Ford does to Hebrews 8 and 9; he assumes that the limited information given in those two chapters is all we know about the Sanctuary mediation of Christ.

‘The free gift came upon all men unto justification of life.’

“*The free gift came upon all men.*” That means that the free gift was offered to all men. It does not mean that the free gift was automatically given to all men, as Wieland suggests.

“*Unto justification of life.*” The gift was offered for the purpose of justifying people so they could live forever with Christ. It did not automatically justify them, and endow them with eternal life.

Wieland says that all men already have justification, and (as he said in the above quotation) totally apart from obedience to God’s law. Our only work, according to him, is to notify them of their justification.

But, if that is true, why bother to tell them? They are going to heaven anyway, for they are already justified. Well, so they can accept it. But, according to Wieland’s interpretation of Romans 5:18, no acceptance is required; the free gift of justification has already been bestowed, and, according to his other statement, they will never in this lifetime need to obey God anyway. So why tell them they are already saved?

But let us go on. Wieland discusses four possible interpretations of Romans 5:18 in two passages:

“There are four ways by which people have tried to understand this text: (1) The ‘justification’ means what it says, but the ‘all men’ doesn’t mean what it says. Christ died only for the elect. This is Calvinist predestination.”—*R.J. Wieland, The Good News is Better than You Think*, 58.

Calvinism teaches that only certain ones, whom God preselected apart from their choices or actions will be saved. We agree with Wieland that such a view is incorrect.

“(2)

### JACK SEQUEIRA

Jack Sequeira is a close friend of Robert Wieland, and Wieland has heartily recommended Sequeira's book, *Beyond Belief*, for everyone to read.

In his book, Sequeira also teaches that our justification was completed at the cross. Let us consider some of his statements:

“Both creation as well as redemption were accomplished through Christ. Further, both were finished on the sixth day . . . Adam and Eve . . . [began by] resting in God's perfect and finished work . . . When Christ . . . [died] mankind's redemption was fully realized.”—*Handout prepared by Sequeira, and distributed at the Walla Walla City Church, April 1991 [similar to Beyond Belief, 184-185]*.

“God actually and unconditionally saved all humanity at the cross.”—*Beyond Belief, 8*.

“Justification means all of Christ's righteousness that He provided for us so that nothing more is required of us to qualify us for heaven.”—*Beyond Belief, 103*.

“Full and complete salvation has already been obtained in Jesus Christ . . . [It is incorrect to believe that] salvation ultimately depends to some degree on his or her behavior.”—*Beyond Belief, 91*.

“All three of these aspects of our salvation—justification, sanctification and glorification—have already been accomplished in the birth, life, death, and resurrection of our Lord Jesus Christ.”—*Beyond Belief, 30*.

As might be expected, Sequeira teaches a “corporate salvation.” According to Jack, we are not saved individually, for we were all saved in Christ at the cross.

“The entire human race is corporately one ‘in Jesus Christ,’ just as we are one ‘in Adam.’ What Jesus did, we have done, because we are corporately one in Him. His perfect life and death are considered to be our life and death as well.”—*Beyond Belief, 37*.

“When Christ died on the cross, all humanity was legally justified because all humanity died with Him there.”—*Beyond Belief, 43*.

Sequeira teaches that we do not need to obey the law, because Christ corporately obeyed it for us.

“The doctrine of substitution is based on the concept of corporate oneness. God can legally justify sinners because all humanity corporately obeyed the law in one Man, Jesus Christ.”—*Beyond Belief,*

48.

According to Sequeira, not only our justification was finished at the cross, our perfection was also!

“In Him we lived a perfect life; in Him we died the penalty for sin.”—*Beyond Belief, 43*.

Everything is finished; all you need is to speak the words, “I accept Christ,” and you are destined to be saved!

“Stumbling under grace, falling into sin, does not deprive us of justification. Neither does it bring condemnation.”—*Beyond Belief, 166*.

All “atonement finished at the cross” theories have but one objective: to eliminate the necessity of obedience to the law of God.

“How should we Christians view the law? Is it still binding on us? The answer is emphatically NO; the law is not binding on us as a means of salvation.”—*Beyond Belief, 173*.

“When we make Sabbath keeping a requirement for salvation, we are not entering rest at all. We are not pointing to a finished, complete salvation.”—*Beyond Belief, 183*.

According to Jack, we do not need the law of God, nor the Sabbath, nor even the example of Jesus. Instead, just accept Christ and be assured of salvation.

“God did not give us His only-begotten Son so that we could copy Him, but so that we could receive Him . . . God is not looking at us to see how good we are or how hard we are trying to keep His law.”—*Beyond Belief, 98*.

“All that is necessary for our salvation from sin is already an accomplished fact in Christ.”—*Beyond Belief, 118*.

“He [Satan] makes it appear that salvation comes not by faith alone, but that it depends to some degree on our own behavior.”—*Beyond Belief, 174*.

According to Sequeira, it is easy to be saved and hard to be lost.

“The righteousness that saves us is always in Christ, and since He is in heaven, where no thief can enter, it cannot be touched.”—*Beyond Belief, 174*.

“Satan tries to make us believe that salvation is not entirely by faith alone, but that it depends to some degree upon our behavior.”—*Beyond Belief, 178*.

### CONCLUSION

It is obvious that our church has departed far from the historic teachings of our people. This is indeed a great tragedy. In the last century, a people were called out and denominated to proclaim the commandments of God and the faith of Jesus. And yet today, these people are warping the meaning of faith of Jesus, and denying the necessity of obedience to the commandments of God.

Please remain true to God and His Written Word, all the way through the crisis ahead. —*vf*