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Sanctuary Institute Syllabus IV

ORIGINAL SIN

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EDITORIAL PREFACE

The Advent Movement has been called into existence to complete the Reformation of the sixteenth century. In order to comprehend what is involved in completing the Reformation, we need to understand the great Protestant concept of *original sin*, and then see the relationship of *original sin* to the cleansing of the heavenly sanctuary (Daniel 8:14). It is impossible to understand the theology of the current *Awakening message* without a consideration of the age-long problem of *original sin*.

This **Syllabus IV** presents the heart of the theology of the Awakening message. It is a glorious and thrilling message. God has provided, in the truth of the cleansing of the sanctuary, His full and final answer to the problem of *original sin*. In certain sections, Luther and Wesley have been extensively quoted to show that the Awakening is consistent with the great Reformation concepts of justification by faith. At the same time, it is illuminating as to how the Advent movement is to complete the Reformation.

Syllabus IV is being sent forth with the prayer that it may be used of God to awaken the sleeping saints to the significance of Christ's closing mediation in the most holy place of the heavenly sanctuary. The presentation is in note form, and the interested reader is expected to look up many references and to examine the full context of the statements cited. Emphases to Spirit of Prophecy statements have sometimes been supplied.

N.J.

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ORIGINAL SIN

Robert D. Brinsmead

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KEW TO ABBREVIATIONS OF E.G. WHITE PUBLICATIONS

Key	Title
AA . . .	<i>Acts of the Apostles</i>
1BC . . .	<i>S.D.A. Bible Commentary, Vol. 1 (2BC, 3BC, etc., for the other volumes)</i>
CG . . .	<i>Child Guidance</i>
ChS . . .	<i>Christian Service</i>
COL . . .	<i>Christ's Object Lessons</i>
COR . . .	<i>Christ Our Righteousness (compiled by A.G. Daniells)</i>
CS . . .	<i>Counsels on Stewardship</i>
CT . . .	<i>Counsels to Teachers and Students</i>
DA . . .	<i>Desire of Ages</i>
Ed . . .	<i>Education</i>
Ev . . .	<i>Evangelism</i>
EW . . .	<i>Early Writings</i>
FE . . .	<i>Fundamentals of Christian Education</i>
FLB . . .	<i>The Faith I Live By</i>
GC . . .	<i>Great Controversy</i>
GCB . . .	<i>General Conference Bulletin</i>
GW . . .	<i>Gospel Workers</i>
MB . . .	<i>Thoughts From the Mount of Blessing</i>
MH . . .	<i>Ministry of Healing</i>
ML . . .	<i>My Life Today</i>
MM . . .	<i>Medical Ministry</i>
MYP . . .	<i>Messages to Young People</i>
OHC . . .	<i>Our High Calling</i>
PP . . .	<i>Patriarchs and Prophets</i>
QD . . .	<i>Questions on Doctrine</i>
RH . . .	<i>Review and Herald</i>
SC . . .	<i>Steps to Christ</i>
SD . . .	<i>Sons and Daughters of God</i>
1SM . . .	<i>Selected Messages, Book 1 (2SM for Book 2)</i>
SR . . .	<i>Story of Redemption</i>
ST . . .	<i>Signs of the Times</i>
1T . . .	<i>Testimonies For the Church, (2T, 3T, 4T, etc., for the other volumes)</i>
TM . . .	<i>Testimonies to Ministers</i>

Chapter 1

THE NATURE AND ORIGIN OF SIN

The Advent Movement is to witness an event which the church on earth has not yet experienced—an end of sin. To prepare her for such an event, the Spirit of Prophecy has given to the Advent Movement a flood of light on the nature and origin of sin. An understanding of sin's beginnings is vital if we are ever to participate in witnessing its final end in the experience of the church.

WITH WHOM DID SIN ORIGINATE?

1. Isa. 14:6-14; Ezek. 28; Rev. 12:9; John 8:44; PP 33-43; GC 433-450; DA 19-26.
2. "He [Christ] remembered the persistence and malice of Satan, who had boldly contended with the angels in heaven that his sentence was unjust, maintaining that there was no self-denial with God, and that Satan, in struggling to carry out his purpose and have his own way, was only imitating the example of God. If God followed His own will perfectly and continually, *why should not the first son created in his image do so?* By this argument Satan deceived many of the holy angels. He complained continually of God's severity, just as children sometimes complain of their parents' severity, in restraining them from carrying out plans destructive to the family government. Rather than submit to the will of God he turned from the light of reason, and set himself in opposition to the divine plan."—ST, May 16, 1878.

WHAT IS SIN?

1. *Sin is the spirit of lawlessness.*

It isn't just the act of lawlessness, but the spirit of lawlessness. Thus the RSV more correctly translates 1 John 3:4: "Sin is lawlessness." ". . . it is the outworking of a principle at war with the great law of love which is the foundation of the divine government."—GC 493.

"The same spirit that prompted rebellion in heaven still inspires rebellion on earth. . . . His [Satan's] spirit now reigns in the children of disobedience."—GC 500. He worked "to excite opposition to the law of God, . . ."—PP 38.

2. *Sin is the spirit (or desire) of being independent of God.*

"Satan was dependent on God for his life. He resolved to ignore this dependence, . . ."—RH, April 16, 1901.

3. *Sin is the spirit of self-originated "holiness."*

"He [Satan] reiterated his claim that the angels needed no control, but should be left to follow their own will, which should ever guide them right."—GC 499.

Satan claimed that angels "needed no such restraint [as the will of God], for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err."—PP 37. Satan came to regard God's glory as pertaining to himself (PP 35).

Note: Lucifer's proposal was not "Let us do evil," but "Let us do good—without God." But no creature has innate, self-originated holiness.

4. *Sin is the spirit of selfishness.*

"Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven."—DA 21.

". . . the spirit of selfishness is the spirit of Satan."—AA 339.

"Satan is the originator of sin. In heaven he resolved to live for himself."—RH, April 16, 1901.

". . . disposition to serve himself instead of his Creator, . . ."—PP 35.

See statement under Question, "With Whom did Sin Originate?" on page 6. Satan determined to have his own way (cf. Isa. 53:6).

Along with selfishness, sin may be called the spirit of self-exaltation and pride. ". . . he was filled with pride in his own glory," and "aspired to be equal with God."—PP 36, 37. "Little by little, Lucifer came to indulge the spirit of self-exaltation."—PP 35.

5. *Sin is the spirit of envy, jealousy, hatred and discontent.*

See SR 14; EW 145; GC 495-6.

6. *Sin is the spirit of Deicide (murder of God).*

(a) Implicit in Lucifer's desire to have God's place was the desire to get rid of God. Jesus said that Satan was a murderer from the beginning (John 8:44).

(b) "Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. . . . Satan must more fully develop his principles, . . . The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror."—GC 496, 499, 501.

"At the cross of Calvary, love and selfishness stood face to face. Here was their crowning manifestation. Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown."—DA 57.

"Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer."—DA 761.

WHEN AND WHY DID GOD CREATE MAN?

1. The plan to create man was formulated from the days of eternity (Eph. 1:4, 5; 3:9-11).

The creation of many orders of beings with the power of perfect freedom of will brought God face to face with the possibility of sin. How would He meet this situation? He would create a being from dust, yet a being who would be the counterpart of God. Then, through education, God would elevate him to sit with the Son of God on the throne of the universe. This new order of being, the crowning act of God's creation, would reveal the glory and wisdom of God's character to the whole universe in such a way—or shall we say that they would be such vessels for the revelation of the Creator—that sin in the universe would become an “impossibility.”

Evidently then, the creation of man was to bring a new revelation of God to the universe, indeed the crowning revelation that would secure the universe against apostasy.

2. The plan was announced in heaven, which announcement precipitated the open rebellion of Lucifer (EW 145).
3. The plan was executed immediately after Satan was cast out of heaven (SR 19; EW 146; RH, Feb. 24, 1874).
4. Man was created in God's image to reveal His glory (Isa. 43:7; Eph. 1:4, 5, 12 RSV; 4T 354; Ed 15). He was appointed to be God's instrument to answer the challenge of sin and Satan, and to vindicate God's character and government. Paul distinctly states

that it was God's eternal purpose to reveal His “manifold wisdom” to “the principalities and powers in heavenly places” by means of the church (Eph. 3:10).

Although the plan to create man was announced in heaven before the fall of Lucifer (EW 145), the plan was executed immediately upon Satan's expulsion from heaven (EW 146; SR 19); for it was now that the demonstration of the love, mercy, and grace of God was imperative in order that the universe might be established on a basis of eternal security. Man was called into existence “for the praise of his glory” (Eph. 1:6, RSV). He was given the great and exalted privilege of co-operating with his Creator in the vindication of God's law and in the sweeping away of Satan's kingdom. And having done this, man was appointed to take his place on the throne of the universe with Christ (1 Sam. 2:8; Rev. 3:21; 20:6; 2:26, 27).

This was God's purpose in the creation of man, and nothing less than this was God's purpose for the human race. It may seem so unspeakably great, causing us to stagger before the promise in unbelief, but God's Word declares it plainly and boldly; and unless we believe it we can have neither a true view of the plan of salvation nor of the prophecies of the Bible. Man is born to be king, not just of this world, but of the universe. He is born to be heir, as Luther said, “not of some rich and mighty prince, not of the world, but of Almighty God, the Creator of all things.”

5. The fall of man did not change God's eternal purpose in the creation of man. Through Christ and His saints the purpose must be fulfilled. Consider the significance of Dan. 8:14; Rev. 14:7; Ezek. 43:1-3; Rev. 7:2-4; 18:1; in relation to God's purpose for man.

WHAT WAS THE NATURE OF MAN WHEN GOD CREATED HIM?

1. He was made in God's image: Gen. 1:27.
2. He was designed to be a temple for the indwelling of the Creator: 2 Cor. 6:16; 5:1-4; 1 Cor. 6:19; 3:16, 17; Lev. 26:11, 12; Exo. 25:8; DA 161; Ed 36.
3. Like the temple with its outward court and inward temple, man's nature is two-fold—body and mind, flesh and spirit: 2 Cor. 4:16; 7:1; 1 Cor. 6:20; 1 Sam. 16:7; Rom. 12:1, 2; 8:16; Eph. 4:23; 3:16, 17; COR 78-80. Consider the lesson of divine love in the two-fold nature of man. The *mind's* need of and dependence on the *body* illustrates God's need of and dependence upon man. The church is the body of Christ.

WAS THE SIN OF MAN THE SAME AS THE SIN OF LUCIFER?

1. 1 John 3:8; John 8:44; Eph. 2:1-3.
2. It was Satan who tempted man to sin.
3. He insinuated his own spirit of unbelief and cruel distrust. "It was distrust of God's goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, . . ."—Ed 25.
4. He imbued man with his spirit of selfishness.
5. He imbued man with the spirit of self-originated "holiness." Satan told Eve she could be independent of God's will, and yet would not die; and that since she was holy, she would not sin by following her own impulses.
6. He filled her with the spirit of self-exaltation—the desire to be like God (Gen. 3:5 RSV; SR 34). Implicit in Lucifer's desire to have God's place was the desire to get rid of God. Calvary unfolds and establishes the terrible nature of sin. Adam and Eve also became guilty of the will to kill the Creator.

"The change which had come in the thinking of Adam and the basis of this change is found in the sophistry of the serpent in which Adam trusted that it was indeed true that he would be God (Gen. 3:5, cf. margin). In this there was and is revealed the very root of sin. Obviously, there was no possible way for man to be God, unless he was able to get rid of God, or bluntly, to

WHAT CHANGES TOOK PLACE IN ADAM'S NATURE THROUGH SIN?

kill God. The reasonableness of this is clearly portrayed by Christ when He said that the devil 'was a murderer from the beginning' (John 8:44). In its most elementary form, it simply means that Satan offered to man the prospect of getting rid of God, and man accepted the offer. Admittedly, man may not have consciously understood this, indeed probably did not understand it. This, however, does not alter the end result."—D.K. Short, *Cleansing of the Sanctuary*, a thesis presented at the S.D.A. Theological Seminary, 1958.

7. ". . . man had sinned through yielding to the deceptions of this apostate spirit, . . ."—GC 500.

"Satan is the originator of sin. . . he prevailed on Adam to sin. . . Every sin committed awakens the echoes of the original sin."—RH, April 16, 1901.

Note: Lucifer also was offered pardon through Christ, and his probation did not close until he fully committed himself against his Creator (GC 495-6; SR 17; PP 39). The same principle applies in the experience of man.

Since the nature of man is two-fold (outward man and inward man), the fall affected both the organism and the heart of man.

1. When Adam misused the God-given powers of his organism, the process of degeneration of the human body with all its physical, mental, and moral powers, began to take place. The fall did not consist in a change of the faculties but a change in the employment of the faculties (RH, March, 1887, as quoted in *Syllabus No. 3*, p. 14). Through the fall, the seeds of decay and death were implanted in the human body.
2. The fall of Adam's inward, spiritual nature was not a gradual fall. It was an immediate and absolute fall. In his innocence his spirit was in harmony with the Holy Spirit Who is the Spirit of love (4T 224). When Adam sinned, he cut himself off from the Holy Spirit and delivered his heart to be controlled by the spirit of Satan.
 - (a) ". . . selfishness took the place of love."—SC 17.
 - (b) ". . . the spirit of selfishness is the spirit of Satan."—AA 339.
 - (c) "Selfishness is the essence of depravity, . . ."—CS 24.
 - (d) ". . . selfishness became the law of those who placed themselves under his leadership."—RH, April 16, 1901.
 - (e) ". . . man had sinned through yielding to the deceptions of this apostate spirit, . . ."—GC 500.

**HOW PERMANENT WAS THE ACQUIRED KNOWLEDGE OF EVIL
DECREED TO BE?**

- (f) "When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan."—GC 505.
- (g) "This will, that forms so important a factor in the character of man, was at the fall given into the control of Satan."—*Testimony*, No. 33, pp. 41-43 (GCB, 1895, p. 187).
- (h) "They [Adam and Eve] both ate, and the great wisdom they obtained was the knowledge of sin and a sense of guilt."—SR 37.

Note: The above statements concerning the change in man's nature pertain to the change of the human heart, the corruption of the human spirit, and the defilement of the human mind; i.e., the moral fall of the inward man.

1. The knowledge of evil would be man's portion throughout his probationary life (Gen. 3:17).
2. "God cursed the ground because of their sin in eating of the tree of knowledge, and declared, 'In sorrow shalt thou eat of it all the days of thy life.' He had apportioned them the good, but withheld the evil. Now He declares that they shall eat of it, that is, they should be acquainted with evil all the days of their life."—SR 40.
3. "It was not the will of God that the sinless pair should know ought of evil. . . . But, contrary to His command, they had eaten of the forbidden tree, and now they would continue to eat of it—they would have the knowledge of evil—all the days of their life. From that time the race would be afflicted by Satan's temptations."—PP 59.
4. "Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil."—Ed 26.
5. "The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he can not resist."—Ed 29.

SUMMARY

The spirit of selfishness, the law of sin and death, the character of Satan, the bent to evil, was impressed upon the nature of Adam. God said that his nature would bear this curse all the days of his probationary life. Continual repentance, confession, and sorrow for sin was to be his portion. The cursed ground, with its tendency to bring forth thorns and weeds, was to be a constant reminder of the sinful tendency of his own heart.

Chapter 2

ORIGINAL SIN INHERITED DEPRAVITY, INBRED SINFULNESS

HOW DID ADAM'S SIN AFFECT HIS POSTERITY?

1. “. . . through the offence of one many be dead, . . . by one man's offence death reigned by one; . . . by the offence of one judgment came upon all men to condemnation; . . . by one man's disobedience many were made sinners, . . .” (Rom. 5:15-19; see also 1 Cor. 15:21, 22).
2. “Satan is the originator of sin. . . . he prevailed on Adam to sin. Thus at its very source human nature was corrupted.”—RH, April 16, 1901.

IS THE GUILT OF ADAM'S SIN IMPUTED TO HIS POSTERITY?

1. “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” (Ezek. 18:20).
2. “ ‘Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.’ It is inevitable that children should suffer from the consequences of parental wrong-doing, but they are not punished for the parents' guilt, except as they participate in their sins.”—PP 306.

WHAT DO WE INHERIT IN CONSEQUENCE OF ADAM'S SIN?

1. We inherit a weakened and degenerate body; i.e., the whole human organism with its physical, mental, and moral powers.

(a) "For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity."—DA 117.

(b) "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 working of the great law of heredity."—DA 49.

(c) See also CG 422, 378; MH 130; MYP 68; 1SM 267-8.

(Note: Physical, mental, and moral powers do not constitute character. 4T 606).

2. We inherit not only the degenerate outward man (the organism of the human body), but the sinful state of the inward man; i.e., a selfish heart, a corrupted spirit, a wicked mind.

(a) "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5).

(b) "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires

of the flesh and of the mind; and *were by nature* the children of wrath, even as others" (Eph. 2:1-3).

(c) "That which is born of the flesh is flesh; . . ." (John 3:6). ". . . the carnal mind [literally, the mind of the flesh; i.e., the mind that we are born with] is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

(d) ". . . inherited evil traits of character; . . ."—6T 282. "There is every phase of character received by children as an inheritance."—FE 277-8.

(e) "Because of sin his [Adam's] posterity was born with inherent propensities of disobedience."—5BC 1128.

(f) ". . . original propensities of sin . . . in the heart . . ."—Ev 192.

(g) Speaking of the Christian's warfare, Ellen G. White says, "There is wrestling with inbred sin; . . ."—RH, Nov. 29, 1887.

(h) "The inheritance of children is that of sin. Sin has separated them from God."—CG 475.

(i) A newborn child has not developed any thoughts, but the bent to evil and the propensities of disobedience are in the heart ready to manifest themselves. As surely as the oak tree is in the acorn, just so surely are all the actions of sin in the inherited sinful nature.

(j) A child does not become sinful by nature because he sins. He sins because he is sinful by nature. All who are born

THROUGH WHAT MEANS DO WE INHERIT A DEGENERATE ORGANISM?

of the flesh are like the proverbial corrupt tree which cannot bring forth good fruit (Matt. 7:18). Even if one born of the flesh committed no act of sin he is still sinful; and he needs the merit of Christ's death to obtain salvation.

- (k) The body itself is not inherently sinful (for Jesus inherited the degenerate human body). It is the mind* or heart or spirit which is inherently sinful. Sin is a principle. It is the spirit of Satan—the spirit of lawlessness, the spirit of pride, the spirit of enmity, the spirit of selfishness, etc. It does not reside in the fabric of the human organism. It is not a virus in the blood stream. Sin is a *spiritual force* which has corrupted the human spirit.

1. This is a physiological or biological inheritance. Through the genes and chromosomes of the male and female reproductive cells (and perhaps other cellular properties of inheritance) we inherit our entire human organism.
2. Weakened physical, mental and moral powers (which do not constitute character—4T 606), strengthened appetites and bodily cravings, animal propensities, etc., are all transmitted biologically.

**Mind* is here used to denote the inward man of the heart as in Romans 7:22, 23, 25; 8:7; 12:2; and not the intellectual power.

HOW DO WE INHERIT THE SINFULNESS (THE CORRUPT PRINCIPLES, THE SPIRIT OF SELFISHNESS, THE LAW OF SIN AND DEATH, ETC.?)

1. As the father of the race, Adam's action involved his entire family. What he did affected all men even though they were in no way responsible for his act of transgression. The fall consisted of two things: *detachment* and *attachment*. Adam severed his connection with the Holy Spirit and became an ally of the devil. Selfishness took the place of love. The spirit of Satan took the place of the Spirit of holiness. He sold himself to Satan.
2. Since Adam was the father of the race, his act of transgression separated the human race from the Holy Spirit. All of his children inherited this separation. This was not a *biological* inheritance but a *legal* inheritance, just as the inheritance of a father's debt or a father's fortune is not transmitted biologically but legally. Again, Adam sold himself to Satan. Consequently, his children inherited bondage to the devil. This bondage to the devil is not transmitted biologically but *legally*, just as the children of Negro slaves were slaves by legal inheritance.

Further instances of the two different types of inheritance are as follows: A Negro slave would have dark skin through biological inheritance, but bondage through legal inheritance. According to *Christ's Object Lessons*, p. 112, ideas are inherited, but certainly they are not transmitted in the genes and chromosomes. Neither is the actual sinfulness of the heart transmitted in the genes and chromosomes. But, due to the intimate relationship of mind and body, there is an intimate relationship between the biological (genetic) inheritance and the legal (sinful) inheritance. By way of illustration, the sin of impatience may be cited. Impatience has a definite effect upon the body. The effects of impatience are transmitted biologically. "It is inevitable that children should suffer from the consequences of parental wrong-doing . . ."—PP 306.

The inherited bodily condition will predispose toward impatience. But such tendencies that are transmitted to the fabric of the human organism are not sinful. Then by legal (sinful) inheritance the children are born without the Holy Spirit and with the spirit of Satan, the very spirit of impatience in their hearts. The biological inheritance is weakness. The Satanic inheritance is sinfulness.

3. The apostle Paul says, "I am carnal, sold under sin" (Rom. 7:14). We have all been sold under sin. Adam sold us. Satan and his evil angels have lawful claim to every child conceived and born in the natural course. Thus every son of Adam is born with the spirit of Satan in him. Not only does he have Adam for a father, but he is included among those of whom Jesus said, "Ye are of your father the devil, . . ." (John 8:44). Adam's sin meant that we would all be born cut off from God and connected to Satan. This is why all men are sinners by nature (Eph. 2:1-3). Sinfulness, which is the spirit of Satan, is not a *biological* inheritance, but a *Satanic* inheritance.
4. To summarize: the degenerate human organism is received by biological inheritance. Sinfulness of the human mind is received by legal inheritance.
 - (a) "The inheritance of children is that of sin. Sin has separated them from God."—CG 475.
 - (b) "Having conquered Adam, the monarch of the world, he [Satan] had gained the race as his subjects, . . ."—RH, Feb. 24, 1874.

WHAT IS THE SPIRITUAL CONDITION OF EVERY ONE BORN OF THE FLESH?

- (c) "Through man's sin, Satan had gained control of the human race, . . ."—PP 77. "As a result of Adam's disobedience, every human being is a transgressor of the law, sold under sin . . . serving Satan."—ST, July 23, 1902.
- (d) "Children who have not experienced the cleansing power of Jesus are the lawful prey of the enemy, and the evil angels have easy access to them."—CT 118. "Children are the lawful prey of the enemy, . . ."—RH, Sept. 19, 1854.

(See **Present Truth**, 1968, No. 2, for a more exhaustive presentation of the nature of man, inheritance, etc.)

1. ". . . every imagination of the thoughts of his heart [the whole purposes and desires of the heart] was only evil continually" (Gen. 6:5).
2. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). "Desperately wicked," that is, inscrutably wicked, unsearchably sinful; so that no man could possibly understand the wickedness of his own heart. See Eccl. 8:11; 9:3; Mark 7:21-23.
3. ". . . the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).
4. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1).
5. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled" (Col. 1:21).
6. See Romans 3:9-23. "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" "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 4:5; 1:14, 15).

WHAT WAS THE REFORMATION'S EMPHASIS ON MAN'S INBRED SINFULNESS?

7. All men are sinners. They are not just sinners by deed; they are sinners by nature. Sinfulness is a *state* of being. It is a *state* of separation, alienation, and enmity against God. The natural man is utterly unfit for fellowship with Him. Indeed, he finds no pleasure in Him, no delight in His fellowship, no joy in doing His will. God is not loved or enjoyed for what He is. The acts of disobedience are merely the *fruit* of this *state* of separation.

1. In the fourth century A.D., Pelagius, an English monk, endeavored to explain the phenomena of universal sinfulness by propounding that the children merely follow father Adam's bad example. He claimed that men could live righteously as Adam before the fall if they only refused to follow the sinful example of Adam. Augustine (354-430 A.D.), one of the great theologians of the church, refuted the *Pelagian* heresy by proving that all men are born sinners; i.e., that they have a depraved nature and a disposition to moral corruption even before they commit any actual sin. In spelling out this doctrine, he called this inherited sinfulness *original sin*,—a term which has stuck to orthodox Christianity like the word *Trinity*.

However, Augustine went too far in setting forth the doctrine of *original sin*. He proposed that since the whole human race was *in Adam* when he sinned, then the actual guilt of Adam in eating the forbidden fruit belongs to the whole human family; that the taint of sinful corruption was transmitted from generation to generation through the sexual act of procreation.

2. Although Augustine became a Catholic saint, Catholicism gradually took on a mixture of Pelagian and Augustinian theology. In the Middle Ages the swing to Pelagianism was very evident in the multitudinous works to earn salvation, penance, indulgences, and the general trend of the people to increasingly depend on the church for salvation. Losing sight of their utter sinfulness of nature, people naturally put confidence in the flesh and imagined some sort of efficacy in good works.
3. The Reformation of the sixteenth century revived the doctrine

of *original sin*, and the Reformers sought to weed out every trace of Pelagianism from their theology. All Reformers laid great stress on man's sinfulness of nature, against which they exalted the sovereign grace of God in man's redemption. With the Reformers, this was not a matter of pure theology, but a belief rooted in deep, personal knowledge of their own sinfulness and the greatness of God's grace.

It should be noted that the Reformers taught that man's inborn depravity is really sin. True, there was a minor difference among some of them as to the guilt of Adam's sin—Luther at first accepted the Augustinian view that all men are responsible for Adam's act in that all sinned in Adam; Zwingli denied the guilt part of *original sin*. All were united however in affirming man's inheritance of *total depravity*. By the term *original sin* they meant the sinful nature, the inbred corruption of heart, the inherited inclinations to sin, etc.

Luther's Statements on Original Sin

4. "Behold, I was conceived in iniquity, and in sin did my mother conceive me. . . . he [the Psalmist] wraps up all of human nature as in one bundle and says, 'I was conceived in sin.' He is not talking about certain actions but simply about the matter, and he says: 'The human seed, this mass from which I was formed, is totally corrupt with faults and sins. The material itself is faulty. The clay, so to speak, out of which this vessel began to be formed is damnable. What more do you want? This is how I am; this is how all men are. Our very conception, the very growth of the foetus in the womb, is sin, even before we are born and begin to be human beings.'

". . . Thus the true and proper meaning is this: 'I am a sinner, not because I have committed adultery, nor because I have had Uriah murdered. But I have committed adultery and murder because I was born, indeed conceived and formed in the womb, as a sinner.' So we are not sinners because we commit this or that sin, but we commit them because we are sinners first. That is, a bad tree and bad seed also bring forth bad fruit, and from a bad root only a bad tree can grow."

". . . Thus before she gave him [the Psalmist] birth, his mother was nourishing a sinner with her blood in the womb. We should hold the same thing about everyone who is born, ever was born, or ever will be born into this world, except Christ. The fact that John the Baptist and others were sanctified in the womb (Luke 1:15) does not abolish the fact that they were conceived in sin, just as the flesh still remains wicked in adults who have been sanctified by the Spirit and faith.

"This doctrine of original sin is one of those outstanding doctrines which reason does not know, but which, like others, is learned from the Law and the promises of God. . . ."

"This verse [Psalm 90:8] contains the reason why we all ought to confess that we are sinners, that all our efforts are damnable in the sight of God, and that God alone is righteous. This teaching is most necessary in the church; neither the pope nor the Turk believes it. I can testify from my own example that I did not yet know this teaching when I had been a doctor of theology for many years. . . ."

". . . We need the Word of God from heaven to reveal this uncleanness or fault of our nature. With faith in this Word let us confess

that this is the way things are, even though all nature should object, as object it must. This is the most difficult teaching of this psalm, yes, of all Scripture or theology; without it, it is impossible to understand Scripture correctly, as the dreams of modern theologians prove.”—*Luther’s Works*, Vol. 12, pp. 347-351.

5. “. . . it [original sin] is the proneness toward evil; the loathing of the good; the disdain for light and wisdom but fondness for error and darkness; the avoidance and contempt of good works but an eagerness for doing evil. As it is written in Ps. 14:3: ‘They are all gone out of the way, they are together become unprofitable.’ And in Gen. 8:21: ‘The imagination and thought of man’s heart are prone to evil.’ God hates and imputes not merely this lack (inasmuch as many forget their sin and are not aware of it) but this whole sinful cupidity that causes us to disobey the commandment ‘You shall not covet’ (Ex. 20:17), as the apostle shows in a very clear analysis farther on in the seventh chapter of this letter [Book of Romans]. For it is this commandment that shows us our sin, as the apostle says: ‘I had not known that concupiscence is sin except the law had said: You shall not covet’ (Rom. 7:7).

“Accordingly, the ancient fathers were correct when they taught that it is this original sin which is the ‘tinder’ of sin, the law of the flesh, the law of our members, the feebleness of nature, a tyrant, our original disease, etc. It is as with a sick man whose mortal illness is due to the fact that not merely one part of his body lost its health, but that his whole body is sick and that all his senses and powers are debilitated, so that, to cap it all, he is nauseated by what would be wholesome for him and consumed by the desire for what harms him. . . .”—Luther, *Lectures on Romans*, in *Library of Christian Classics*, pp. 167, 168.

6. “Original sin is our inherited tendency to do that which is evil, and our disinclination and inability to do that which is good.”—*Luther’s Small Catechism*, p. 40.
7. “We must confess, as Paul says in Romans 5:11, that sin originated from one man Adam, by whose disobedience all men were made sinners and subject to death and to the devil. This is called original or capital sin. The fruits of this sin are afterwards the evil deeds which are forbidden in the Ten Commandments, such as unbelief, false faith, idolatry, to be without fear of God, arrogance, blindness, and, to speak briefly, not to know or regard God, not to regard God’s Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc. This hereditary sin is so deep a corruption of nature, that no reason can understand it, but it must be believed from the revelation of Scriptures. Ps. 51:5; Rom. 5:12 sqq.; Ex. 33:3; Gen. 3:7 sqq.”—*Smalcald Articles*, Part Three, Sec. 1, Book of Concord, Vol. 1, pp. 321 f.

The Augsburg [Protestant] Confession (1530 A.D.)

8. “Our churches, with common consent, do teach . . . that since the Fall of Adam, all men begotten according to nature, are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin is truly sin, even now condemning and bringing eternal death upon those not born again through baptism and the Holy Spirit. . . .

“They condemn the Pelagians and others, who deny that the vice of origin is sin, and who, to obscure the glory of Christ’s merits

and benefits, argue that man can be justified before God by his own strength and reason.”—Quoted in *Luther’s Small Catechism*, p. 90. See also GC 207.

Wesley on Original Sin

9. “I shall offer some reasons, why we should especially observe the sin of our nature.

“(1) Because, of all sins, it is the most extensive and diffusive. It goes through the whole man, and spoils all. Other sins mar particular parts of the image of God; but this defaces the whole. It is the poison of the old serpent cast into the fountain, and so infects every action, every breathing of the soul.

“(2) It is the cause of all particular sins, both in our hearts and lives. ‘Out of the heart of man proceed evil thoughts, adulteries,’ and other abominations. It is the bitter fountain; and the particular lusts are but rivulets running from it, which bring forth into the life a part only, not the whole, of what is within.

“(3) It is virtually all sins; for it is the seed of all, which want but the occasion to set up their heads. Hence it is called, ‘a body of death,’ as consisting of the several members which constitute that ‘body of sins,’ (Col. 2:11), whose life lies in spiritual death. It is the cursed ground, fit to bring forth all manner of noxious weeds. Never did every sin appear in the conversation of the vilest wretch that ever lived. But look into thy nature, and thou mayest see all and every sin in the root thereof. There is a fullness of all unrighteousness there;—atheism, idolatry, adultery, murder. Per-

haps none of these appear to thee in thy heart; but there is more in that unfathomable depth of wickedness than thou knowest.

“(4) The sin of our nature is of all sins the most fixed and abiding. Sinful actions are transient, though the guilt and stain of them may remain. But the corruption of nature passes not away. It remains in its full power, by night and by day at all times, till nature is changed by converting grace.

“You may observe three things in the corrupt heart: (i) There is the corrupt nature; the evil bent of the heart, whereby men are unapt for all good, and fitted for all evil. (ii) There are the particular lusts or dispositions of that corrupt nature, such as pride, passion, covetousness. (iii) There is one of these stronger than the rest—‘the sin which doth so easily beset us.’

“The corruption of nature is the riverhead, which has many particular lusts wherein it runs; but it mainly disburdens itself into that which we call the predominant sin. But as in some rivers the main stream runs not always in the same channel, so the besetting sin may change, as lust in youth may be succeeded by covetousness in old age. Now what does it avail, to reform in other things, while the reigning sin retains its full power? What, if a particular sin is gone? If the sin of our nature keep the throne, it will set up another in its stead,—as when a water-course is stopped in one place, it will break out in another. Thus some cast off their prodigality; but covetousness comes in its stead. Some quit their profaneness; but the same stream runs in the other channel of self-righteousness.

“That you may have a full view of the sin of your nature, I would recommend to you three things. 1. Study to know the spirituality

HOW DOES THE SPIRIT OF PROPHECY HARMONIZE WITH THE REFORMERS' TEACHING ON ORIGINAL SIN?

and extent of the law of God; for that is the glass wherein you may see yourselves. 2. Observe your hearts at all times; but especially under temptation. Temptation is a fire that brings up the scum of the unregenerate heart. 3. Go to God through Jesus Christ, for illumination by His Spirit. Say unto Him, 'What I know not, teach Thou me,' and be willing to take in light from the word. It is by the word that the Spirit teacheth; but unless He teach, all other teaching is little purpose. You will never see yourselves aright, till He light His candle in your breast. Neither the fullness and glory of Christ, nor the corruption and vileness of your nature, ever were, or can be, rightly learned, but where the Spirit of Christ is the teacher.

"To conclude: Let the consideration of what has been said commend Christ to you all. Ye that are brought out of your natural state, be humble; still coming to Christ, still cleaving to Him, for the purging out what remains of your natural corruption. Ye that are yet in your natural state, what will ye do? Ye must die. . . . But come ye speedily to Jesus Christ. . . ."—Sermon, Bristol, August 17, 1757, from *The Works of John Wesley*, Vol. IX, Zondervan, pp. 462-464.

We will see that the Spirit of Prophecy confirms the great Protestant emphasis concerning what the Reformers called *original sin*; but with this exception—it denies the guilt part of original sin (see PP 306), which some of the Reformers denied too.

1. "Satan is the originator of sin. . . . he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin."—RH, April 16, 1901.
2. "Without the transforming process which can come alone through divine power, *the original propensities to sin are left in the heart* in all their strength, to forge new chains, to impose a slavery that can never be broken by human power."—RH, Aug. 19, 1890.
3. "There is wrestling with *inbred sin*; there is warfare against outward wrong."—RH, Nov. 29, 1887.
4. "The inheritance of children is that of sin. Sin has separated them from God."—CG 475.
5. "Because of sin his [Adam's] posterity was born with inherent propensities of disobedience."—5BC 1128.

WHY ARE WE FORBIDDEN TO JUDGE AND CONDEMN OTHER SINNERS?

6. "Inherited evil traits of character . . ."—6T 282. "Pride of heart is a fearful trait of character . . ."—4T 377. "Evil tendencies of the heart . . ."—Ed 111. "Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement."—4BC 1160.
7. "There is in the nature of man . . . a disposition to envy, jealousy and cruel distrust. . . ."—3T 343. "In the human heart there is natural selfishness and corruption. . . ."—4T 496. "The carnal heart must be crucified; for its tendency is to moral corruption. . . ."—5T 267. "The natural heart does not love to think of God, of heaven, or of heavenly things."—CG 533. "The natural heart is full of hatred to the truth, as it is to Jesus."—ML 261. "The tendencies of the natural heart are downward."—4T 587.
8. "Our hearts are naturally sinful, and slothful in the service of Christ. . . ."—2T 710. ". . . our hearts are naturally depraved. . . ."—CT 544. "The vileness of the human heart is not understood."—MM 143. "In the unregenerate heart there is love of sin, and a disposition to cherish and excuse it."—GC 508. ". . . the human heart is selfish, sinful and vicious."—RH, May 5, 1885.

1. See Romans 1:24-32; 2:1.
2. The hearts of all are fashioned alike (Ps. 33:15).
3. As long as the root of sin (inbred sinfulness) clings to our nature, the actual sins of all men who have ever lived are in our nature in the seed thereof. Therefore the sins of the whole world—past, present, and future—are in every man. Refer back to Wesley's comments in this chapter.

**WHAT EVENT, ABOVE ALL OTHERS, DEMONSTRATES THE IN-
SCRUTABLE WICKEDNESS OF THE HUMAN HEART?**

1. The will to crucify the Lord of glory, and to keep crucifying Him eternally, is in the hearts of all men.

2. Only in the light of the cross of Calvary can the true nature of sin be discerned. Lucifer was the originator of sin. He coveted God's place on the throne of the universe (Isa. 14:13, 14). Implicit in his desire to have God's place was the will to get rid of God—to kill Him. But even Lucifer did not at first understand the real nature of his feelings (GC 496). Jesus, however, declared that Satan "was a murderer from the beginning" (John 8:44). Calvary proved it.

Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown (DA 57). He had revealed himself as a murderer (DA 761).

3. The human race was also tempted to take God's place (Gen. 3:5 RSV). Therefore the heart of man is guilty of the same sin:
 - (a) "He that committeth sin is of the devil" (1 John 3:8).
 - (b) "The carnal mind is enmity [hatred] against God" (Rom. 8:7).
 - (c) "Whoso hateth his brother [or God] is a murderer" (1 John 3:15).

(d) "Every sin committed awakens the echoes of the original sin."—RH, April 16, 1901.

(e) "Upon all rests the guilt of crucifying the Son of God"—DA 745.

(f) "By every sin Jesus is wounded afresh. . . ."—DA 300.

4. Although only Jews and Roman soldiers participated in the act of putting Christ on the cross, the Word of God says that the hearts of all men are fashioned alike (Ps. 33:15). Those who condemn other sinners should realize that the same sin is in their own hearts (Rom. 2:1). All sin has one common root, and Calvary shows that it is the will to kill God.

5. The human mind is not conscious of its sin. Jesus prayed for His murderers, "Father, forgive them; for they know not what they do" (Luke 23:34). "That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God."—DA 745. So too, the apostle Peter charged the Jews that they had "killed the Prince of life . . . through ignorance" (Acts 3:14-17). The will to kill God is not a conscious sin, but a sub-conscious sin. Calvary witnesses to the truth of the prophet's words: "Deep is a man's mind, deeper than all else, on evil bent; who can fathom it?" (Jer. 17:9, Moffatt). Ellen G. White says: "The vileness of the human heart is not understood."—MM 143.

6. Although man represses his sin into his sub-conscious mind—for the full consciousness of sin would kill him—the hidden content of the mind is revealed in the process of *projection*. This is the human mind's peculiar function of imputing its hidden guilt to another. Adam and Eve not only blamed each other for their sin, but they placed the blame upon God (Gen. 3:11-13). Guilt is the disposition to impute evil to God. Another remarkable illustration of projection is given by the children of Israel in the wilderness. Every time God brought them into strait places to test their hearts, they made the startling charge that God had it in His mind to kill them (Ex. 16:3; 17:3; Num. 14:3). This base accusation was merely a projection of their own attitude of God. Calvary proved it!
7. Guilt, man's disposition to impute the evil of his own heart to God, is the cause of all false doctrines which clothe the Creator in the evil characteristics of human nature. The supreme example of this is the doctrine of eternal torment. Where did men get the idea that God had it in His heart to take poor mortal man, and for the sins of a few brief years, thrust him into the pain of eternal torment? They got it from their own hearts. The doctrine of eternal torment is the result of the projection of human guilt. The disposition to perpetuate the crime of Calvary is hidden in the human heart.
8. There is a respectable community of Christians called Laodicea (Rev. 3:14-21). They say, "I am rich and increased with goods, and have need of nothing." Christ replies sorrowfully, "Thou knowest not . . ." Significant words!—reminiscent of Christ's words to His people nearly two thousand years ago: "They know

not what they do." "Blind!" says the True Witness as He renders the verdict of Laodicea's condition—blind to the reality of the cross, blind to the great sin of ignorance which is to be dealt with on this Day of Atonement (Heb. 9:7, NEB).

9. Christ is speaking to us in the Laodicean message. That which we have failed to believe about our hearts, we are now acting out, and will act out to the full, unless we repent.

Chapter 3

**ORIGINAL SIN
IN JUSTIFICATION, REGENERATION,
AND DAILY SANCTIFICATION**

WHAT ARE WE TO UNDERSTAND BY TOTAL DEPRAVITY? HOW DOES IT RENDER ALL HUMAN EFFORT AND "GOOD WORKS" WHICH ARE PERFORMED APART FROM JESUS?

1. "Selfishness is the essence of depravity."—CS 24.
2. It defiles every act of life, even the virtues of human goodness. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6).
3. "He [man] has nothing of his own but what is tainted and corrupted, polluted with sin, utterly repulsive to a pure and holy God."—1SM 342.
4. "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6).
5. *Total depravity* does not mean that all good qualities or virtues are extinct in human nature; but it means that because of inbred sin, all these good qualities and virtues are polluted with the element of selfishness and sin.

HOW INCAPABLE IS A MAN OF TURNING TO RIGHTEOUSNESS WITHOUT CHRIST?

1. He is dead in trespasses and sin (Eph. 2:1).
2. He cannot repent (Acts 5:31; SC 26; 1SM 390, 393).
3. He cannot, indeed has no desire to, seek the Lord (Rom. 3:11).
4. "All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement—at-one-ment—with God."—6BC 1077.

WHAT DID GOD DO FOR THE WHOLE HUMAN FAMILY IN CHRIST?

1. God took the initiative, gave us His Son, and made Him to be our righteousness. Just as human nature became separated from God and unrighteous in Adam, so human nature was united to God and made righteous in Christ.

“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” (Rom. 5:18, 19).

2. Humanity is forgiven, cleansed, restored, redeemed, and perfected in Christ. Study carefully the Pauline expression, *in Christ* (Rom. 3:24, 25; 1 Cor. 1:30; Eph. 1:7-13; 2:1-17; Col. 1:20-23; 2:9-15; Heb. 1:3; 9:11, 12).
3. Great was the fall of man in Adam; but greater is the redemption and restoration which has been accomplished in Christ (Rom. 5:12-20; 1 Cor. 15:21, 22).
4. We were not responsible for the fall, and it happened without our aid. In the same way we were not responsible for human salvation that God wrought out in Christ. God perfected humanity in Christ without our aid. “The life which Christ offers us is more perfect, more full and complete than was the life which Adam forfeited by transgression.”—ST, June 17, 1897.

HOW MAY THE SINNER EXPERIENCE THE BLESSEDNESS OF JUSTIFICATION?

1. God confronts the sinner with His love, and invites him to look upon the love of God shining from the cross of Calvary (John 3:14-17; 1:29; Isa. 45:22).
2. The sinner, being made aware of his sin in the light of the law as it is illuminated by the cross, must recognize his utter sinfulness and helplessness (SC 28; 1SM 316; DA 745, 300).
3. He must *choose* to respond to the drawing of infinite love (Jer. 31:3; MB 104, 105, 113; DA 175, 176; 1SM 323).
4. He must come to God through Christ just as he is—helpless, sinful, and dependent (Rom. 3 and 4; 1SM 332, 333).
5. As he responds to the drawing of the love of Christ the Lord gives him repentance toward God and faith in the Lord Jesus Christ (Acts 5:31; 2SM 20; Gal. 5:22).
6. He must rely solely upon the merits of Jesus Who has been made his righteousness, believing that for Christ’s sake God will receive, pardon and justify the ungodly sinner who relies with his whole heart on the merits of Christ (Rom. 3 and 4).
7. It is God who justifies. He justifies (meaning, judges as righteous, pronounces as blameless) all who have faith in Christ as a personal Saviour. He imputes (reckons, ascribes) to the repentant, believing sinner, the perfect righteousness of Christ (Rom. 3 and 4; 6BC 1070; SC 62; COL 163; 1SM 394; SD 240; FLB 113).

WHAT GREAT EXPERIENCE ALWAYS ACCOMPANIES JUSTIFICATION BY FAITH?

1. The Bible writers speak of a great change produced in the heart of the repentant sinner. It is called regeneration, conversion, the new birth, death of the old life and resurrection of the new life in Christ (John 3:3-6; Acts 3:19; Titus 3:5-8; Rom. 6; 2 Peter 1:4; Ps. 51; Ezek. 36:25-27; 2 Cor. 5:17; Eph. 4:23; Rom. 12:1, 2).
2. "We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self."—RH, March 5, 1889.
3. "The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—GW 161.
4. "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.' And again he says, 'As far as the east is from the west, so far hath He removed our transgressions from us.'"—MB 114, comment on Luke 11:4.
5. See **Sanctuary Institute Syllabus** No. 2, pages 78-86 for a full outline on regeneration.

Summary

6. Justification is always accompanied by regeneration, which:
 - (a) breaks the controlling power of original sin in the heart. It no longer rules and reigns in the heart;
 - (b) imparts to the heart new tendencies, motives, and desires; and makes the believer a partaker of the divine nature.

**DID LUTHER TEACH THAT JUSTIFICATION, REGENERATION,
AND THE DAILY EXPERIENCE OF SANCTIFICATION ERADICATE
ORIGINAL SIN ALTOGETHER?**

1. "Original sin, after regeneration, is like a wound that begins to heal; though it be a wound, yet it is in course of healing, though it still runs and is sore. So original sin remains in Christians until they die, yet itself is mortified and continually dying. Its head is crushed in pieces, so that it cannot condemn us."—*Table Talk*, CCLVI.
2. "So, if we believe that original sin has ruined us to such an extent that even in the godly, who are led by the Spirit, it causes abundance of trouble by striving against good, it is clear that in a man who lacks the Spirit nothing is left that can turn itself to good, but only to evil."—John Dillenberger, *Martin Luther*, p. 203.
3. "The lives and confessions of these [Paul, Jerome, Cyprian] and all saints prove the saying of St. Paul in Romans vii, 'I delight in the law of God after my spirit, yet find in my members a contrary law of sin,' so that no one can deny that sin is still present in all the baptized and holy men on earth, and that they must fight against it."—"An Argument in Defense of All the Articles of Dr. Martin Luther Wrongly Condemned in the Roman Bull"—*Works of Martin Luther*, Vol. III, p. 17-19.
4. "Isaiah LXIV says, 'We are all of us unclean, and all our righteousness is as a filthy stinking rag.' Observe that the prophet excepts nobody, but says 'we are all of us unclean,' and yet he was a holy prophet. Again, if our righteousness is unclean and a stench in God's nostrils, what will unrighteousness be? Moreover, he says 'all righteousness,' none excepted. So, then, if there is such a

thing as a good work without sin, this prophet lies, which God forbid! Is not this passage of Isaiah clear enough?"—*Ibid.*, p. 99.

5. ". . . the Scholastic theologians did not deal adequately with sin and grace. For they imagine that original sin, just like actual sin, is entirely taken away, as if sins were something that could be moved in the flick of an eyelash, as darkness is by light. The ancient holy fathers Augustine and Ambrose, however, dealt with these issues quite differently, namely, according to the method of Scripture. But the Scholastics follow the method of Aristotle in his *Ethics*, and he bases sinfulness and righteousness and likewise the extent of their actualization on what a person does. But Blessed Augustine said most plainly that 'in baptism sin (concupiscence) is forgiven, not in the sense that it is no longer there, but in the sense that it is not counted as sin.' . . .
- "So then, this life is a life of cure from sin; it is not a life of sinlessness, as if the cure were finished and health had been recovered. The church is an inn and an infirmary for the sick and for the convalescents. Heaven, however, is the palace where the whole and the righteous live."—*Luther: Lectures on Romans*, pp. 128, 130.

DID WESLEY TEACH THAT ORIGINAL SIN IS ERADICATED FROM THE HEARTS OF THE REGENERATE SAINTS?

1. "And as this position, there is no sin in a believer, no carnal mind, no bent to backsliding, is thus contrary to the word of God, so it is to the experience of his children. These continually feel a heart bent to backsliding, a natural tendency to evil, a proneness to depart from God, and cleave to the things of earth. They are daily sensible of sin remaining in the heart, pride, self-will, unbelief; and of sin cleaving to all they speak or do, even their best actions and holiest duties. Yet at the same time they 'know that they are of God'; they cannot doubt it for a moment. They feel his Spirit clearly 'witnessing with their spirit, that they are the children of God.' They 'rejoice in God through Christ Jesus, by whom they have now received the atonement.' So that they are equally assured, that sin is in them, and that 'Christ is in them the hope of glory.'"—*Wesley's Sermons*, pp. 12, 13.
2. "Christ indeed cannot *reign* where sin reigns; neither will He *dwell* where any sin is *allowed*. But He *is* and *dwells* in the heart of every believer who is *fighting against* all sin; although it be not yet purified, according to the purification of the sanctuary."—*Ibid.*, p. 13.
3. "That believers are delivered from the *guilt* and *power* of sin we allow; that they are delivered from the *being* of it we deny."—*Ibid.*, p. 21.
4. "Repentance frequently means an inward change—a change of mind from sin to holiness. But we now speak of it in a quite different sense, as it is one kind of self-knowledge, the knowing ourselves sinners; yea, guilty, helpless sinners, even though we know we are the children of God."—*Ibid.*, p. 33.
5. "Indeed, when we first know this, when we first find redemption in the blood of Jesus, when the love of God is first shed abroad in our hearts, and His kingdom set up therein, it is natural to suppose that we are no longer sinners; that all our sins are not only covered, but destroyed. As we do not then feel any evil in our hearts, we readily imagine none is there. Nay, some well-meaning men have imagined this not only at that time, but ever after, having persuaded themselves that when they were justified they were entirely sanctified; yea, they have laid it down as a general rule, in spite of Scripture, reason and experience. These sincerely believe, and earnestly maintain, that all sin is destroyed when we are justified, and that there is no sin in the heart of a believer; that it is altogether clean from that moment. But though we readily acknowledge 'he that believeth is born of God,' and 'he that is born of God doth not commit sin,' yet we cannot allow that he does not *feel* it within; it does not *reign* but it does remain. And a conviction of the sin which remains in our heart is one great branch of the repentance we are now speaking of."—*Ibid.*, pp. 33, 34.
6. "Now where is he, even among those that seem strong in faith, who does not find in himself some degree of all these evil tempers? So that even these are but in part 'crucified to the world'; for the evil root still remains in their heart."—*Ibid.*, p. 38.
7. "We may, therefore, set it down as an undoubted truth, that covetousness, together with pride, and self-will and anger, remain in the hearts even of them that are justified."—*Ibid.*, p. 40.

DOES THE SPIRIT OF PROPHECY SUPPORT THE REFORMATION DOCTRINE OF JUSTIFICATION BY FAITH ON THIS POINT; i.e., THAT ORIGINAL SIN (INBRED SIN) STILL REMAINS IN THE REGENERATE SAINTS?

8. "And it is most certain, they are thus far right; there does still *remain*, even in them that are justified, a *mind* which is in some measure *carnal* (so the apostle tells even the believers at Corinth, 'Ye are carnal'); a *heart bent to backsliding*, still ever ready to 'depart from the living God'; a propensity to pride, self-will, anger, revenge, love of the world, yea, and all evil; a root of bitterness, which, if the restraint were taken off for a moment, would instantly spring up; yea, such a depth of corruption, as, without clear light from God, we cannot possibly conceive. And a conviction of all this sin *remaining in their hearts*, is the repentance which belongs to them that are justified."—*Ibid.*, p. 41.

1. "There is a wrestling with inbred sin; there is warfare against outward wrong."—RH, Nov. 29, 1887.
2. "There must be a constant, earnest struggling of the soul against the evil imaginings of the mind."—RH, June 12, 1888.
3. "When we lay hold of Christ by faith, our work has just begun. Every man has corrupt and sinful habits that must be overcome by vigorous warfare."—OHC 121.
4. "Constant war against the carnal mind must be maintained. . . ."—2T 479.
5. "In the human heart there is a natural selfishness and corruption, which can only be overcome by most thorough discipline and severe restraint; and even then it will require years of patient effort and earnest resistance."—4T 496.
6. "The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence

WHAT ARE THE SCRIPTURAL DECLARATIONS AND EVIDENCES THAT SIN STILL DWELLS IN THE REGENERATE?

that we have not had a view of the beauty and excellence of Christ.”—SC 64, 65.

7. “Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclination to self-indulgence. His long resistance of light, warnings, and appeals has left its mark upon his life. . . .”—RH, Jan. 13, 1891.
8. “A constant battle must be kept up with the selfishness and corruption of the human heart.”—5T 397.
9. “We must strive daily against outward evil and inward sin. . . .” RH, May 30, 1882.

1. “For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin” (Rom. 7:14-25).

This passage* must apply to a regenerate man for the following reasons:

- (a) There is a logical order in the book of Romans. Paul has already dealt with the unregenerate, justification, and the changes of heart that attend justification.

*Early Sanctuary Awakening publications used Romans 7:14-25 to illustrate the experience of a convicted sinner who tries to reform by keeping the law in his own strength. *Steps to Christ*, p. 19, seems to do the same thing; for the confession of weakness and sinfulness certainly applies to all men—regenerate and unregenerate.

HOW THEN ARE WE TO UNDERSTAND 1 JOHN 1:9: "IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST TO FORGIVE US OUR SINS, AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS"?

- (b) He abhors evil, whereas an unregenerate man "abhorreth not evil" (Ps. 36:4).
- (c) He delights in the law of God after the inward man. See Psalms 119:72, 113; 1:1-3.
- (d) He serves the law of God in his mind.
- (e) Romans 7 is a warning to believers not to trust in the "flesh." If they recognize their sinfulness and continually seek deliverance, then the Spirit of life in Christ will make them free from the law of sin and death; i.e., sin will not reign.

Note: Both Luther and Wesley took the position that Romans 7:14-25 was the confession of the regenerate. In his *Lectures on Romans*, pp. 200-216, Luther presents a powerful twelve-point argument to prove that this Scripture is the confession of the regenerate. For Wesley's comments, see pages 40, 41 of *Repentance in Believers*, in the Appendix.

A believer in Jesus has put away all *actual* (known) sin. He does not cherish sin, but continually dies to his sinful nature. He is cleansed of all his guilt, and through the *imputed* righteousness of Christ he is totally cleansed. Yet the process of purification must continue in his heart. Thus the context of 1 John 1:9 says: "If we continue and keep on walking in the light . . . the blood of Jesus Christ His Son continues and keeps on cleansing us from all sin" (1 John 1:7-9, literal Greek sense).

- 2. "For there is no man that sinneth not" (1 Kings 8:46; 2 Chr. 6:36).
- 3. "For there is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20).
- 4. "For in many things we offend all" (James 3:2).

HOW DID LUTHER EXPRESS THE PARADOX OF A CHRISTIAN BEING PURE AND YET IMPURE?

1. "Therefore, no saint regards and confesses himself to be righteous, but he always asks and waits to be justified, and because of this he is reputed as righteous by God who has regard for the humble (Luke 1:48).

"In this sense, Christ is the King of the Jews, i.e., of those who confess that they are always beset by sin and who yet seek to be justified and detest their sins. Hence, 'God is wonderful in his saints' (Ps. 68:35), because he regards as righteous those who acknowledge and bewail themselves as sinners, but condemns those who think that they are righteous."—*Lectures on Romans*, p. 113.

2. "For inasmuch as the saints are always aware of their sin and implore God for the merciful gift of his righteousness, they are for this very reason also always reckoned righteous by God. Therefore, they are before themselves and in truth unrighteous, but before God they are righteous because he reckons them so on account of this confession of their sin: they are sinners in fact, but by virtue of the reckoning of the merciful God they are righteous; they are knowingly righteous and knowingly unrighteous, sinners in fact but righteous in hope.

"And this is what is meant by what it says here: 'Blessed are they whose iniquities are forgiven and whose sins are covered' (Ps. 32:1). Hence, there follows this: 'I said I will confess against myself my unrighteousness' (i.e., I am always aware of my sin, so that I can confess it to thee) and therefore 'thou hast forgiven the wickedness of my sin' (Ps. 32:5), not only to me but to all. Hence, there follows: 'For this let everyone that is holy pray to thee' (Ps. 32:6). Notice here that everyone who is godly is a sinner who prays for himself. So a righteous man is basically one who accuses

himself. And again: 'The righteous man will make supplication for his faults' (Ecclus. 39:7) and once more in Ps. 38:18: 'For I will declare my iniquity, and I will be sorry for my sin.' It is the mercy of God, then, which is wonderful in its great sweetness: he takes us at the same time for sinners and nonsinners. Sin remains and simultaneously does not remain in us."—*Ibid.*, p. 125.

3. "It is as with a sick man who believes his physician when he gives him the most certain assurance that he will get well. Hoping for the promised recovery, he obeys the physician's orders and abstains from all that is prohibited to him and waits for the fulfillment of the physician's promise. This man is at once sick and healthy, sick in fact but healthy in the hope for the promised health. In the same way, our Samaritan Christ took the man who was half dead in order to cure him by promising him the most perfect well-being in the life to come. Therefore, also, this man was righteous and sinful at the same time, a sinner in fact but a righteous man by virtue of his faith in the promise and of his hope that it would be kept."—*Ibid.*, p. 126.
4. "Now can we say that he is perfectly righteous? No; but he is at the same time both a sinner and righteous, a sinner in fact but righteous by virtue of the reckoning and the certain promise of God that he will redeem him from sin in order, in the end, to make him perfectly whole and sound. And, therefore, he is perfectly whole in hope, while he is in fact a sinner, but he has already begun to be actually righteous, and he always seeks to become more so, always knowing himself to be unrighteous."—*Ibid.*, p. 127.

DOES THE SPIRIT OF PROPHECY TEACH THAT THE REGENERATE ARE PURE, YET IMPURE?

5. "The saints in being righteous are at the same time sinners; they are righteous because they believe in Christ whose righteousness covers them and is imputed to them, but they are sinners because they do not fulfill the law* and are not without sinful desires. They are like sick people in the care of a physician: they are really sick, but healthy only in hope and in so far as they begin to be better, or, rather: are being healed, i.e., they will become healthy. Nothing can harm them so much as the presumption that they are in fact healthy, for it will cause a bad relapse."
—*Ibid.*, p. 208.

1. "In ourselves we are sinners, but in Christ we are righteous."—*loc. cit.*
2. "Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners."—5T 48.
3. "So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. . . . Looking upon them, Jesus could say, 'Ye are clean.' "—DA 646. Then, immediately following this declaration that they were clean, Jesus said Peter would deny Him: "Hidden in his [Peter's] heart were elements of evil that circumstances would fan into life."—DA 673.
4. "As the people of God afflict their souls before Him, pleading for purity of heart, . . ."—5T 475. (Read the whole section for context which shows them to be the saints of the Lord).
5. "None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature."—AA 561.

*Meaning, that in themselves the saints do not perfectly fulfill the entire will of God. Luther was not antinomian. He certainly believed in the principle of obedience to the ten commandments.

WHAT HAPPENS IN THE EXPERIENCE OF THOSE WHO, TAKING A WRONG VIEW OF 1 JOHN 1:9, IMAGINE THAT THEIR HEART IS ENTIRELY CLEAN?

6. "At every stage of development our life may be perfect. . . ."—COL 65.
7. "The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature."—SC 64.

Luther's Insight Into the Laodicean Condition

1. "Even if we recognize no sin in ourselves, we must yet believe that we are sinners. This is why the apostle says: 'I know nothing against myself, yet am not hereby justified' (1 Cor. 4:4). For as through faith the righteousness of God lives in us, so through faith also sin is alive in us; i.e., by faith alone we must believe that we are sinners, for this is not obvious to us; indeed, quite often we are not even conscious of it. Therefore, we must stand in the judgment of God and believe him when he says that we are sinners, for he cannot lie. And it must be so, although it is not evident, for 'faith is the evidence of things not seen' (Heb. 11:1) and rests content with the words of God alone.

"The Kingdom of Christ that has been prophesied will consist of this very humility and judgment. For thus 'he judges among the nations' (Ps. 110:6). And 'There are set thrones for judgment' (Ps. 122:5), for we must continuously accuse, judge, and condemn ourselves and confess ourselves as evil in order that God may be justified in us. It is this same faith which speaks out of words like these: 'Clean thou me from hidden faults. Who can disclose his errors?' (Ps. 19:12), and again: 'Remember not the sins of my ignorance' (Ps. 25:7)."—*Lectures on Romans*, p. 81.

2. "Others, again, who regard themselves as righteous, he causes to stand still, so that they become lukewarm and give up all longing for betterment (in accordance with what the book of Revelation says in ch. 3:14 about the angel of Laodicea)."—*Ibid.*, p. 121.

3. "Thus, we confess that we are sinners, and with our weeping, penitence, grieving, and tears we show that we are sinners also in our own eyes. As soon, namely, as such fear and uneasiness cease, the sense of security lays hold of us; and where security prevails, the divine decree of counting our sin to us is again in force, for God has decided that he will not impute sin to anyone who implores his mercy with fear and trembling. It is by this, his most merciful counsel, that God, whose name be blessed forever, forces us to tire of this life, to long for his mercy, to hate sin, to repent, etc.

"This is why, in the Holy Scriptures, hypocrites and people who regard themselves as holy are reproached for nothing so much as for this sense of security; it is considered as the source of the pride by which they give up the fear of God. Proverbs 1:29 f.; 'Because they have hated instruction and received not the fear of the Lord, nor consented to my command,' etc. Psalm 36:1: 'There is no fear of God before their eyes.' Hosea 10:3: 'We fear not the Lord.' This wretchedness results from the fact that people do not seek to drive out the internal sin, of which we have spoken, but give consideration only to the actual sin of deed, word, or thought. When they are rid of this kind of sin through confession, they go their way, feeling secure, and do not trouble themselves with the thought that, with a single sigh to God, they might cure also that internal sin, so that it is not imputed to them. As it says in Rev. 3:17: 'Because you say, I am rich and have gotten riches, and know not that you are wretched and miserable, naked, and poor.' And the apostle says: 'Purge out the old leaven, that you may be a new lump even as you are unleavened.' (1 Cor. 5:7). But who among them sees that these two prevail at one and the same time, namely, that they are unleavened and yet that the old leaven must be purged out from them? This can be because the one is there

in fact and the other is made up of hope and God's nonimputation because of the reverent humility of faith. They have the old leaven but they are grieved on account of it and invoke grace, and thereby they are unleavened by God's reckoning; he does not count the old leaven as sin, but he lets it remain so that it can be purged out. A man, therefore, who considers only his actual sin, and is anxious that it should be purged out, soon becomes presumptuous and secure because he knows that he can be cleansed by the sacrament and by confession, and so he walks about without fear and is no longer conscious of any sin."—*Ibid.*, pp. 135, 136.

HOW DOES WESLEY EXPRESS THE NICE BALANCE BETWEEN VICTORY OVER SIN AND RECOGNITION OF SIN IN BELIEVERS?

1. "Is there any sin in them that are born of God, or are they wholly delivered from it?"—*Wesley's Sermons*, p. 3.
2. "Indeed some of these seem to carry the thing too far; so describing the corruption of heart in a believer, as scarce to allow that he has dominion over it, but rather is in bondage thereto; and by this means, they leave hardly any distinction between a believer and an unbeliever."—*Ibid.*, pp. 4, 5.
3. "The question is not concerning *outward sin*, whether a child of God *commit sin* or no. We all agree and earnestly maintain, 'He that committeth sin is of the devil.' We agree, 'Whosoever is born of God doth not commit sin.'"—*Ibid.*, p. 7.
4. "We allow that the state of a justified person is inexpressibly great and glorious. He is born again, 'not of blood, nor of the flesh, nor of the will of man, but of God.' He is a child of God, a member of Christ, an heir of the kingdom of heaven. 'The peace of God, which passeth all understanding, keepeth his heart and mind in Christ Jesus.' His very body is a 'temple of the Holy Ghost,' and a 'habitation of God through the Spirit.' He is 'created anew in Christ Jesus,' he is *washed*, he is *sanctified*. His heart is purified by faith; he is cleansed 'from the corruption that is in the world'; 'the love of God is shed abroad in his heart by the Holy Ghost which is given unto him.' And so long as he 'walketh in love,' (which he may always do) he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in His sight; so exercising himself as to 'have a conscience void of offence towards God and towards man'; and he has power both over outward and inward sin, even from the moment he is justified."—*Ibid.*, pp. 7, 8.
5. "But was he not then freed from all sin, so that there is no sin in his heart? I cannot say this; I cannot believe it; because Paul says to the contrary."—*Ibid.*, p. 8.
6. "Christ indeed cannot *reign* where sin reigns; neither will He *dwell* where any sin is *allowed*. But He *is* and *dwells* in the heart of every believer who is *fighting against* all sin; although it be not yet purified, according to the purification of the sanctuary."—*Ibid.*, p. 13.
7. "That believers are delivered from the *guilt* and *power* of sin we allow; that they are delivered from the *being* of it we deny."—*Ibid.*, p. 21.
8. "But though we readily acknowledge 'he that believeth is born of God,' and 'he that is born of God doth not commit sin,' yet we cannot allow that he does not *feel* it within; it does not *reign*, but it does remain. And a conviction of the sin which *remains* in our heart is one great branch of the repentance we are now speaking of."—*Ibid.*, p. 34.

WHY MUST IMMATURE CHRISTIANS BE WARNED AGAINST THE IDEA THAT THE NEW BIRTH ERADICATES ORIGINAL SIN ALTOGETHER?

Luther:

1. "Thus, we confess that we are sinners, and with our weeping, penitence, grieving, and tears we show that we are sinners also in our own eyes. As soon, namely, as such fear and uneasiness cease, the sense of security lays hold of us; and where security prevails, the divine decree of counting our sin to us is again in force, for God has decided that he will not impute sin to anyone who implores his mercy with fear and trembling."—*Lectures on Romans*, p. 135.
2. "This foolish opinion [that there is no sin in the regenerate] has led to a most harmful deception: people who are baptized or have received absolution think that they are at once without sin; they become secure in the feeling that they have obtained righteousness and they do nothing because they are not conscious of any sin they should fight against and purge out under groaning and tears and with sorrowful effort."—*Ibid.*, p. 212.

Wesley:

3. "One argument more against this new unscriptural doctrine may be drawn from the dreadful consequences of it. One says, 'I felt anger to-day.' Must I reply, 'Then you have no faith'? Another says, 'I know what you advise is good, but my will is quite averse to it.' Must I tell him, 'Then you are an unbeliever, under the wrath and the curse of God'? What will be the natural consequence of this? Why, if he believe what I say, his soul will not only be

grieved and wounded, but perhaps utterly destroyed, inasmuch as he will 'cast away' that 'confidence which hath great recompense of reward'; and having cast away his shield, how shall he 'quench the fiery darts of the wicked one'? How shall he 'overcome the world'?—seeing 'this is the victory that overcometh the world, even our faith.' He stands disarmed in the midst of his enemies, open to all their assaults. What wonder, then, if he be utterly overthrown; if they take him captive at their will; yea, if he fall from one wickedness to another, and never see good any more? I cannot therefore by any means receive this assertion, that there is no sin in a believer from the moment he is justified; first, because it is contrary to the whole tenor of Scripture; secondly, because it is naturally attended with the most fatal consequences, not only grieving those whom God hath not grieved, but perhaps dragging them into everlasting perdition."—*Wesley's Sermons*, p. 14-16.

White:

4. "There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, 'These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ

HOW DOES LUTHER WARN AGAINST THE MISTAKEN ENTERPRISE OF BEING IN TOO GREAT A HASTE TO BE FREE FROM ORIGINAL SIN?

the righteous.' And do not forget the words of Christ, 'The Father Himself loveth you.' He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently; believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise Him who is the health of our countenance.

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature."—SC 64.

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

1. "Still others he [Satan] urges on to the foolish enterprise of trying to become pure and sinless saints. As long as they feel that they are sinful and that evil may unexpectedly overcome them, he keeps them in terror before the judgment, and fatigues their conscience almost to the point of despair. He senses what each individual's bent is and tries to tempt him accordingly. But because these people strive so fervently for righteousness, it is not easy to persuade them to try the opposite. So he deals with them in the following way: First he helps them in their project—with the result that they are much too quick in their attempt to get rid of all concupiscence. Then, when they find that they cannot accomplish their purpose, he makes them sad, dejected, despondent, desperate, and utterly upset in their conscience.

"... We are like a convalescent: if he is in too much of a hurry to get well, he runs the chance of suffering a serious relapse; therefore, he must let himself be cured little by little and he must bear it for a while that he is feeble. It is enough that our sin displeases us, even though it does not entirely disappear. Christ bears all sins, if only they displease us, for then they are no longer our sins but his, and his righteousness is ours in turn."—*Lectures on Romans*, p. 121.

2. "Others, again, are too pusillanimous. They sin in a different way. They are in too great a hurry to have the old leaven purged out in order to obtain perfect health. They would like to root out entirely even the internal sin, but when they find this to be impossible because they fall from time to time, they become sad and dejected and lose hope. Inasmuch as grace does not co-operate with their excessive zeal, they try, therefore, to make themselves entirely pure by their own good works—and are most miserably dashed down."—*Ibid.*, p. 136.

WHY DOES GOD LEAVE ORIGINAL SIN IN THE HEART OF THE REGENERATE?

1. "Cursed is the ground for thy sake" (Gen. 3:17; SR 40; PP 59; Ed 26, 29). Since the fall, character can only be formed by conflicts; and part of these conflicts is with the selfishness and corruption of the human heart.
2. It is not God's impotence that prevents Him from completely delivering the believer from all depravity in one instant of conversion. Rather, it is God's wisdom that the believer is not delivered from all depravity instantly. It is faith which is counted for righteousness (Rom. 4:3). Man's great sin is that he wants to live apart from God. He is so prone to forget his need of dependence upon Him. Therefore God allows the believer to be aware of the depravity of his nature in order that he may learn to put no confidence in the flesh, but rather develop an unshakeable faith in God. It will also give him some appreciation of the depth of the pit from which he has been dug that he may the more earnestly appreciate the preciousness of the Saviour (see DA 493).
4. "But we should know that sin is left in the spiritual man for the exercise of grace, for the humiliation of pride, and for the restraint of presumptuousness. For if we do not earnestly endeavor to struggle against sin, we already have it, even though we have ceased to commit any sin for which we could be condemned. For we are not called to a life of ease but to labor against our passions. And they would not be without guilt (for they really are sins and damnable, indeed) unless God in his mercy did not impute them to us. But he does not impute them to those only who, invoking his grace, resolutely attack their faults and fight against them."—*Ibid.*, p. 212.

Luther:

3. "Now it is this security which is the mother of hypocrites and causes hypocrisy. The reason why God leaves us in sin (of which we spoke), in the 'tinder,' in concupiscence, is that he wants to keep us in fear of him and in humility so that we may always keep running to his grace, always fearful that we may sin, i.e., always praying that he does not impute our sin to us and that he does not let it get dominion over us. Indeed, we fall into sin precisely by having no fear, for this evil in us (i.e., security) is by itself sin since, because of it, we do not love God above everything."—*Lectures on Romans*, p. 135.

HOW CAN A BELIEVER KNOW THAT GOD RECKONS HIM AS
RIGHTEOUS IF HE STILL HAS ORIGINAL SIN IN HIM?

1. See Romans 4:5-8.

Luther's Comments:

2. (a) "But it is by the mercy of God that this evil, though it remains, is not reckoned to those who fervently call upon him to set them free."—*Lectures on Romans*, p. 127.

(b) "Blessed is the man who is being lightened of his crime, who is being covered to his sin. Blessed is the man to whom the Lord will not count his iniquity" (Ps. 32:1-2). The first term: 'crime,' which is variously interpreted and in Hebrew is called 'pēshāū,' I should understand as designating the work of sin. The second one: 'sin,' which is called 'hātā' and practically everywhere interpreted as sin, I take to refer to the root-sin in us or to concupiscence for evil."—*Ibid.*, pp. 131, 132.

(c) "So then, it says first: 'Blessed is the man who is being lightened of his crime,' i.e., who by grace is made free from the burden of his crime, namely, the actual sin he has committed. But this is not enough, unless he is at the same time 'covered to his sin,' i.e., unless the root-evil in him is not imputed to him as sin. His sin is covered when, though it is there, it cannot be seen—and what cannot be seen can also not be counted."—*Ibid.*, p. 132.

(d) "What is meant is: Thou hast not imputed to me the unrighteousness that is in me on account of that certain radical and deep sin. 'For this let everyone pray unto thee,' etc. (v. 6), i.e., for the unrighteousness of his sin. For all will confess that in reality they are unrighteous before thee on account of this sin. Therefore, thou wilt forgive them and, by covering their sin, not impute unrighteousness to them."—*Ibid.*, p. 139.

White:

3. "The Redeemer longed to create in him [the rich young ruler] that discernment which would enable him to see the necessity of heart devotion and Christian goodness. He longed to see in him a humble and contrite heart, conscious of the supreme love to be given to God, and hiding its lack in the perfection of Christ."—DA 519.

4. "We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ our Substitute."—2SM 32-33.

ARE ALL GOOD WORKS DEFILED BY ORIGINAL SIN? IF SO,
HOW DOES GOD ACCEPT THEM?

Luther:

1. “. . . experience shows that in every good we do there remains that concupiscence toward evil, and nobody is free from it, not even an infant a day old.”—*Lectures on Romans*, p. 127.
2. “For even good works that are done over against the resistance of the ‘tinder’ and sensuality are not done with such intensity and purity as the law requires, since they are not done with one’s whole powers but only with the powers of the spirit that resist the powers of the flesh. For this reason, we sin even if we do good, unless God covers this imperfection through Christ and does not impute it to us because of our faith and the humble prayer that this imperfection be endured in Christ.”—*Ibid.*, p. 143.
3. “Isaiah LXIV says, ‘We are all of us unclean, and all our righteousness is as a filthy stinking rag.’ Observe that the prophet excepts nobody, but says ‘we are all of us unclean,’ and yet he was a holy prophet. Again, if our righteousness is unclean and a stench in God’s nostrils, what will unrighteousness be? Moreover, he says ‘all righteousness,’ none excepted. So, then, if there is such a thing as a good work without sin, this prophet lies, which God forbid! Is not this passage of Isaiah clear enough?”—“An Argument in Defense of All the Articles of Dr. Martin Luther Wrongly Condemned in the Roman Bull,”—*Works of Martin Luther*, Vol. III, p. 99.

Wesley:

4. “And as this position, there is no sin in a believer, no carnal mind, no bent to backsliding, is thus contrary to the word of God, so it is to the experience of his children. These continually feel a heart bent to backsliding, a natural tendency to evil, a proneness to depart from God, and cleave to the things of earth. They are daily sensible of sin remaining in the heart, pride, self-will, unbelief; and of sin cleaving to all they speak or do, even their best actions and holiest duties.”—*Wesley’s Sermons*, p. 12.

White:

5. “The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value to God. They ascend not in spotless purity, and unless the Intercessor, who is at God’s right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ’s propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.”—ISM 344.

HOW ONLY IS PERFECT OBEDIENCE POSSIBLE?

6. "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandment."—ISM 312.
 7. "Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world."—ISM 368.
 8. This shows that we are not only completely dependent upon the power of Christ to do good works (which are the fruit of faith) but having done them in His strength, we are completely dependent upon Him to purify them and to make them acceptable to God.
1. Salt must be added to every offering and sacrifice (Mark 9:49; DA 439).
 2. "Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience."—AA 532.
 3. "Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved."—SD 270.
 4. "Could they look into the censer of the angel that stands at the golden altar before the rainbow-circled throne, they would see that the merit of Jesus must be mingled with our prayers and efforts, or they are as worthless as was the offering of Cain. Could we see all the activity of human instrumentality, as it appears before God, we would see that only the work accomplished by much prayer, which is sanctified by the merit of Christ, will stand the test of the judgment. When the grand review shall take place, then shall ye return and discern between him that serveth God and him that serveth Him not."—ChS 263.
 5. "But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him,—perfect obedience to His law. But righteousness without a blemish can be obtained only through the imputed righteousness of Christ."—RH, Sept. 3, 1901.

SUMMARY OF ORIGINAL SIN AND THE DAILY EXPERIENCE OF REGENERATE SAINTS

Wesley:

“From what has been said, we may easily learn the mischievousness of that opinion, that we are *wholly* sanctified when we are justified; that our hearts are then cleansed from all sin. It is true, we are then delivered, as was observed before, from the dominion of outward sin; and, at the same time, the power of inward sin is so broken that we need no longer follow or be led by it; but it is by no means true that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind, and the heart bent to back-sliding, are entirely extirpated.”*—*Wesley's Sermons*, p. 58.

6. “Under the covenant of grace God requires from man just what He required in Eden—perfect obedience. The believing sinner, through his divine Substitute and Surety, renders obedience to the law of God.”—ST, Sept. 5, 1892.
7. “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.”—TM 37.
8. **Note:**
 - (a) The foundation of righteous living is imputed righteousness. “. . . good works are but the result of the working of His sin-pardoning love.”—5BC 1122.
 - (b) Imparted righteousness (the indwelling life of Christ) is that which provides the actual power for a life of obedience. (The more the believer depends upon the merits of Christ, the more he will receive of the imparted Life).
 - (c) Again: Imputed righteousness must make every act of obedience pure and acceptable, since it has passed through the corrupted channel of humanity. Thus imputed righteousness is not only the foundation of the building of Christian service; it is also the roof, or headstone.

*Wesley was as clear as Luther on original sin remaining in the regenerate. Also, he was clear that it was not extirpated in the normal daily experience of sanctification. Whereas Luther flatly said that original sin remains until death, Wesley thought that it would be possible to reach an experience of absolute freedom from inward sinfulness in this life. He said that this utter rooting out of original sin would have to be accomplished by another sovereign decree of God. Although some of Wesley's followers claimed to have apprehended this “second blessing,” Wesley himself confessed that he had not obtained it. Although Wesley avoided the expression *sinless perfection*, he nevertheless believed that a *state* of absolute freedom from sin was possible in this life. Wesley obviously suffered some confusion on this point, and torrents of criticism over his doctrine of perfection. I can only conclude that he was a saint of God who tried to apprehend that which God has for His people in the experience of Daniel 8:14. The light from the most holy place was not shining in Wesley's day. In one respect, Luther was more correct in saying that original sin remains in Christians until they die. In another respect Wesley was more correct in saying that somewhere, somehow, such perfection is possible in this life (see next chapter). Wesley laid more stress on sanctified living than Luther did.

Chapter 4

**ORIGINAL SIN
AND THE CLEANSING OF THE SANCTUARY**

WHAT DEFILES THE SANCTUARY IN TYPE AND ANTITYPE?

1. Actual sin on the part of Israel defiles the tabernacle in the sense that it profanes the place of God's name (Lev. 20:3; Ezek. 5:11; Rom. 2:24; Jer. 32:34; Deut. 12:11; 1 Kings 8:29; 9:3; Ps. 74:7).
2. The blood of the daily sin offering bears the guilt of the repentant sinner into the tabernacle and defiles it (Lev. 4-6; 10:17; PP 354-5).
3. Original sin (inbred sinfulness) defiles the tabernacle, since:
 - (a) the saints dwell in the temple (Rev. 11:1); i.e., they dwell there in spirit by faith (EW 254-5).
 - (b) the worship of the saints (prayers, praise, and good works) enters the temple as incense, but it is defiled by the corrupt channel of humanity; i.e., because of *original sin*, the *sinful nature* (1SM 344).
 - (c) the tabernacle and the High Priest bear all the uncleanness of the children of Israel. Jesus and His sanctuary carry all our imperfection as we abide in Him (Ex. 28:38; Num. 18:1; Lev. 16:16). We must realize the relationship of the sanctuary and the people. As long as the people are unclean, the sanctuary must remain unclean.

WHY MUST WE CONCLUDE FROM DANIEL 8:14 THAT THE FINAL GENERATION WILL BE CLEANSSED FROM ORIGINAL SIN?

1. The sanctuary will be cleansed before Jesus comes. The saints dwell in Christ and in His sanctuary. The sanctuary cannot be cleansed and the High Priest cannot be freed until original sin is blotted out of the saints who abide in Christ and dwell in His temple (Rev. 11:1; 1SM 344).
2. After the close of human probation, the saints must live in the sight of a holy God without an Intercessor in the sanctuary (Rev. 15:8; GC 425). While original sin remains, it cannot be denied that the saints are in constant need of forgiveness and cleansing. Even their prayers and acts of obedience must be cleansed by the intercession of Christ in the sanctuary.

It is utterly impossible and fantastically unreasonable to imagine that the saints could live in the sight of a holy God without an Intercessor and still have *original sin* in them.

In His life on earth, Jesus received help and strength from God; but He had no Intercessor. He was able to live in mortal flesh without an Intercessor because there was no taint of original sin in His humanity (see **Present Truth**, 1968, No. 2).

As touching original sin, the humanity of the sealed saints must be as the humanity of Jesus Christ.

3. When Jesus comes in His full glory, the saints stand in His presence while still in their mortal bodies. If they had original sin in them, they would fall as dead men in His presence, even as Daniel and John were unable to endure His glory (Dan. 10; Rev. 1).

WILL THE TRANSLATED SAINTS HAVE A DIFFERENT EXPERIENCE FROM THOSE WHO HAVE DIED IN THE LORD?

4. Jesus comes “the second time without sin [meaning, not to deal with sin, apart from sin, etc.] unto salvation” (Heb. 9:28).
 - (a) The *entire* problem of sin must be dealt with while Jesus is still in His sanctuary. The Second Advent provides no eradication of sin—whether actual or original.
 - (b) “The transformation of character must take place before His coming. Our natures must be pure and holy; . . .”—OHC 278.
 - (c) “When Christ comes, our characters will not be changed. These vile bodies will be changed, and fashioned after the likeness of His glorious body; but there will not be a moral change wrought in us then.”—RH, Aug. 7, 1888.

1. See Revelation, chapter 14.

Ellen White:
2. “None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had.”—GC 649; see also 1SM 66.

James White:
3. “The mass of people think that if a person is prepared to die, he is prepared for the coming of the Lord. But they do not consider the difference between dying and standing alive to meet the Lord at His appearing. It is one thing to die in the Lord, to yield our spirits to Him while He is pleading for us before the Father’s throne, and quite a different thing to stand in the time of trouble after Jesus has ceased to plead in man’s behalf, after His priesthood is closed, and He is preparing to come to redeem His own, and take vengeance on His foes. They who realize these things will bless heaven that means have been devised in the mercy of God for the perfection of the saints.”—*Life Sketches of James and Ellen White*, p. 431 (this book is *not* the present *Life Sketches of Ellen G. White*).

S.N. Haskell:

4. "We must not content ourselves by doing just as our fathers did, who passed away before the judgment opened in the courts of heaven. God requires special service of His people *now*. They are to live while their cases are being decided in heaven, and Satan brings to bear upon the last generation, which are weaker physically than any previous generation, all the wisdom he has gained in a six thousand years' warfare. Those who, in the investigative judgment, are accounted worthy, will live for a time without a Mediator. Their experience will be different from that of any other company that has ever lived upon the earth. There are many reasons why God in His infinite mercy has enjoined special duties upon the last generation, that they might be more strongly fortified against the attacks of the enemy, and not be overthrown by his devices."—"The Cross and Its Shadow," quoted in Metz' Brochure, *Cleansing of the Sanctuary*, p. 32.
5. ". . . in the last days under the Third Angel's Message, a peculiar people will be developed, whose characteristics will be righteousness and holiness, such a people, indeed, as have never been since the world began."—*Union Conference Record* (Australia), July 10, 1899, p. 4.

M.L. Andreason:

6. "In the last generation God gives the final demonstration that men can keep the law of God and that they can live without sinning.

God leaves nothing undone to make the demonstration complete. The only limitation put upon Satan is that he may not kill the saints of God. He may tempt them, he may harass and threaten them; and he does his best. But he fails. He cannot make them sin. They stand the test, and God puts His seal upon them.

"Through the last generation of saints God stands finally vindicated. Through them He defeats Satan and wins His case. They form a vital part of the plan of God."—*The Sanctuary Service*, pp. 318, 319.

7. "Will any attain to the perfection to which Paul said he had not attained . . . ? We believe so. Read the description of the 144,000 in Revelation 14:4, 5. . . . They will reflect the image of God fully."—*The Book of Hebrews*, pp. 467, 468.

R.A. Anderson:

8. "The expression 'first fruits' refers to quality. Of all those redeemed from the earth, the [144,000] are first in quality. Those who come forth from the grave at the second coming of Christ will be raised in a state of perfection by the power of creation. Those who will be living to witness His coming will have grown into perfection by the grace and power of the indwelling Spirit."—*Unfolding the Revelation*, p. 149.

WHAT SPECIFIC EVIDENCE SHOWS THAT THE CLEANSING OF THE SANCTUARY INVOLVES THE PEOPLE OF GOD?

1. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Lev. 16:30).
2. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth; for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:1-3; see also GC 424-426, which says that Mal. 3:1 is the same as Dan. 8:14. Compare with 1SM 344).
3. See Joel 2:15-28; Zech. 3.
4. See context of Daniel 8:14.
5. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein" (Rev. 11:1).
6. "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."
-1T 58.

WHAT EVIDENCE IS THERE THAT LEVITICUS 16 ILLUSTRATES THE CLEANSING FROM ORIGINAL SIN?

1. The people had already received, in type, the daily cleansing of forgiveness. This took place in the daily service of the first apartment.
2. A further, final cleansing was provided for the people on the Day of Atonement. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Lev. 16:30). We have already seen that a forgiven believer is pure, and yet impure, because of original sin.
3. In the daily service the repentant sinner confessed his actual sin over the head of the goat. Then the goat had to die because it bore the actual sin (in type). But on the Day of Atonement, no specific confession was made upon the head of the goat. It bore no actual sin. Yet the goat had to die. Only the wages of sin brings death. While the daily sin-offering pointed to Christ dying for our actual sin, the yearly service pointed to Christ dying for our sinful nature. We have already considered that Christ had to die even for those who committed no actual sin because they were born with inbred sinfulness.
4. In the daily service each Israelite confessed his specific sins. Each had a different experience. On the Day of Atonement all were of one accord. Each man's experience was the same. While the confession of actual sins differs with each individual, there is one thing that identifies all men: all have inbred sinfulness. Thus, on the Day of Atonement the congregation was united in the one great confession of their *sinful state of being*.

DOES THE ANTI-TYPICAL DAY OF ATONEMENT PROVIDE SUCH FULL DELIVERANCE FOR THE SAINTS?

5. Why were lots cast for the two goats on the Day of Atonement? According to the Jewish records, the goats chosen for the service were identical. Thus the Lord's goat had to die for that which identified him with the scapegoat. Jesus was symbolized by the snake on Moses' pole. He was made to be sin for us. "... He took upon Himself our sinful nature."—QD 656-7. The sinful nature is Satan's nature. Thus the identification of the two goats illustrates Christ dying for original sin.
 6. At the end of the High Priest's work in the most holy place, Israel was, in type, fully cleansed from the loss of the *state* of holiness.
 7. Thus the daily service illustrated the daily cleansing of regeneration and sanctification; while the yearly cleansing illustrated the final cleansing from original sin.
1. "But the judgment shall sit, and they shall take away his dominion, . . ." (Dan. 7:26).
 2. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? . . . And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. . . . And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:15-17, 25, 28).
 3. The three angels' messages of Revelation 14 are the anti-type of Leviticus 16. See Revelation 14:1-5 for a description of the product of the anti-typical Day of Atonement (see also GC 424-426).
 4. See Zech. 3; Zeph. 3:9-17; Isa. 4:2-6; Heb. 10:1-3, 14-18; Acts 3:19.

HOW DOES THE SPIRIT OF PROPHECY DESCRIBE THE DELIVERANCE THAT COMES TO THE SAINTS WHO ENTER THE JUDGMENT FOR FINAL ATONEMENT?

1. "Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will be betrayed 'both by parents, and brethren, and kinsfolks, and friends.'

"Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast."—5T 472-3.

2. "But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the Divine Advocate pleads in their behalf."—5T 474.
3. "The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon his perfect purity; that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law."—5T 474-5.
4. "As the people of God afflict their souls before him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, never more to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled

among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A 'fair mitre' is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."
—5T 475-6.

5. "Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.

"While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, 'I know them by name. I have graven them on the palms of My hands. "The sacrifices of God are a broken spirit: a broken and a contrite

heart, O God, Thou wilt not despise." ' And to the accuser of His people He declares, 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father 'a glorious church, not having spot, or wrinkle, or any such thing.' Their names stand enrolled in the book of life, and concerning them it is written, 'They shall walk with Me in white: for they are worthy.' "—GC 484.

WHY ARE THE TRUE PEOPLE OF GOD REPRESENTED AS ENTERING THE JUDGMENT IN FILTHY GARMENTS AND PLEADING FOR PURITY OF HEART?

1. It is according to the type.
2. As we saw in the last chapter, the regenerate are clean as to actual sin, but unclean as to original sin.
3. Therefore the saints enter the judgment clothed with the wedding garment of perfect righteousness (Matt. 22:11). Every soul who is converted receives this perfect garment of righteousness (ISM 331); and every soul who maintains his conversion "keepeth his garments" (Rev. 16:15). The saints enter the judgment with hearts purified *by* faith.

As Luther would say, they are clean and yet unclean; pure and yet impure. Because of their sinfulness of nature they enter the judgment with a filthy garment, pleading for purity of heart; because they have repentance, faith and works that testify of hatred of sin and love of righteousness, they enter the judgment clothed in Christ's perfect righteousness.

HOW DOES CHRIST REMOVE THE FILTHY GARMENT AND GIVE THE AGONIZING SAINTS A CHANGE OF RAIMENT IN THE JUDGMENT OF THE LIVING?

1. As the former rain of the Spirit washes the heart from guilt, regenerates, and sanctifies, so the latter rain accomplishes the final purging of the soul and brings the seal of eternal perfection.
2. "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense" (Isa. 4:3-5).
3. In her comments on Joel 2:15-17, Ellen White says: "Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. . . ."

"Said the angel: 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen, weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firmly, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through.

Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy. . . . Still the evil angels pressed around them, but they could have no power over them. . . . *I asked what had made this great change. An angel answered: 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'* ”—1T 179-183.

4. “The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. . . . The ripening of the grain represents the completion of the work of God’s grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

“The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.”—TM 506.

5. “. . . they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.”—EW 71.

“. . . they will receive the latter rain, and thus be fitted for translation.”—1T 187.

6. Compare Acts 3:19 with Joel 2:15-28.

7. The latter rain, which fits the saints to live without an Intercessor, is the blessing of the judgment of the living. Pentecost came upon the early church as the result of a great event in the heavenly sanctuary—Christ was inaugurated as High Priest. The latter rain will come as the result of another great event in the heavenly sanctuary—the judgment of the living.

CONCLUSION

In the judgment Christ makes a final atonement and blots out original sin. That such a mighty blessing and deliverance awaits God's people is made plain by the following statements of Inspiration:

1. Leviticus 16:30.
2. Malachi 3:1-4 (compare ISM 344).
3. Daniel 7:26.
4. Isaiah 4:1-5.
5. Acts 3:19.
6. Zechariah 3 and comments on same in 5T 472-5.
7. Joel 2:15-28.
8. Psalm 72:2-6.
9. Revelation 14:1-12.
10. Zephaniah 3:9-17.
11. Daniel 8:11-14 and Revelation 11:1.

Chapter 5

THE ISSUES AT STAKE

WHAT IS THE PURPOSE OF THE ADVENT MOVEMENT IN RELATION TO THE REFORMATION OF THE SIXTEENTH CENTURY?

1. "The reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history."—GC 148.
2. "To the Seventh-day Adventist, then, the 'cleansing of the sanctuary' was a broad term, with far-reaching connotations, having its roots deep in Scripture prophecy. The Adventists consequently considered themselves to be reformers; charged before God with carrying forward the torch of truth relighted in the glorious times of the Reformation, and working for the restoration of the apostolic faith of the early church and the completion of the Reformation, under the last-day banner of 'the commandments of God and the faith of Jesus.'"—L.E. Froom, *The Prophetic Faith of Our Fathers*, Vol. IV, p. 1161.

WHAT WAS THE GREAT WORK ACCOMPLISHED BY THE REFORMATION IN RELATION TO THE MAN OF SIN AND THE SIN PROBLEM?

1. The Reformation message of justification by faith gave the Papal man of sin a "deadly wound" (Rev. 13:3). We should not confine the giving of the deadly wound to the physical overthrow of the ailing Papacy in 1798. It was the truth of justification by faith which gave the real stroke to the Papacy. The Reformation awakened the nations of Europe; and shook them loose from their slavish support of the Papacy. As a result, by the time the French general entered Rome in 1798, there was not one nation that would come to the help of the Papacy. The event in 1798 only made apparent what had already taken place—namely, that the Papacy's power over the nations of Europe had been broken. What broke it? The universal testimony of historians is that the Reformation did it. What weapon did it use? Justification by faith gave the man of sin the wound and broke his power.
2. The man of sin was manifested in that corporate institution called the Papacy. But the Papacy is only a manifestation of sinful human nature in its collective capacity. The man of sin sits in the temple of God, exalting himself to take God's place. He is the old man, the carnal mind, the human heart which is deceitful and desperately wicked. His imaginations and intents are the same as the Papacy's imaginations and intents (compare 2 Cor. 10:4, 5 with 2 Thess. 2:3, 4). Now what the Protestant doctrine of justification by faith did to the corporate man of sin it did to the individual man of sin. In those who accepted the message it broke the power of the sinful nature in the life of the believer, giving original sin a deadly wound. As John Wesley said, ". . . when we are justified . . . the power of inward sin is so broken that we need no longer follow or be led by it; but it is by no means true that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding, are entirely extirpated."—*Wesley's Sermons*, p. 58 (see Appendix for entire article).

THEN WHAT DOES IT MEAN TO COMPLETE THE WORK OF THE REFORMATION IN REGARD TO THE MAN OF SIN AND ORIGINAL SIN?

1. Obviously, to complete the work of the Reformation in the individual lives of believers means to destroy original sin out of the hearts of the saints. This utter end of the old man in the hearts of the saints will lead to the end of the corporate man of sin. Thus Daniel says: "Tidings out of the east and out of the north shall trouble him [referring to the sealing and the message of Revelation 18:1] . . . he shall come to his end and none shall help him." "The judgment shall sit, and they shall take away his dominion" (Dan. 11:44, 45; 7:26).
2. Justification by faith as preached by Luther wounded the sinful nature; justification by faith as preached by the third angel who points to the most holy place (EW 254) will utterly destroy the old man. Then the words of the prophet shall be fulfilled: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more" (Zeph. 3:14, 15). "O Lord our God, other masters besides You have roled over us, but we will acknowledge and mention Your name only. They [the former tyrant masters] are dead, they shall not rise and come back. Therefore You have visited and made an end of them, and caused every memorial of them [every trace of their supremacy] to perish" (Isa. 26:13, 14 Ampl. Ver.).

3. The cleansing of the sanctuary is the only original and distinctive contribution that Seventh-day Adventism has made to the Christian faith. But it is no small contribution. It is God's final answer to the problem of sin. It is the final answer to the problem of original sin, which problem the Christian Church has been endeavoring to solve for two thousand years. God has raised up a movement to declare that the hour of His judgment is come, that sin is now to be blotted out forever, even to the last root of it. The message is to go with a loud voice, the mystery of God is now to be finished by our High Priest, and the saints are to be sealed.

Why has so much light on the origin and nature of sin been given to the Advent people? Because we have been brought to the time when it is to be blotted out of the experience of the church for the first time in six thousand years.

WHY HAS THE JUDGMENT AND THE FINAL ATONEMENT BECOME AN ABSOLUTE NECESSITY?

1. The man of sin's deadly wound is being healed (Rev. 13:3). The Papacy now declares that it accepts Luther's teaching on justification by faith. Does the Protestant teaching of justification by faith harm the Papacy now? No, but rather, it is even enhancing her power mightily. The Protestant doctrine of justification by faith has no adverse effect upon Rome now. Not only has she become immune to its ill effects upon her system, but she is now demonstrating that she can professedly embrace it to the furtherance of her power.
2. In the same way, the Protestant message of justification by faith is fast losing its power to deal a blow to the controlling power of original sin in the lives of Christians. Indeed, the whole Christian world is in the process of uniting in a first apartment revival that will be mightily used of Satan (see GC 464, 588; EW 55, 56, 261).
3. Certain aspects of insect control in agriculture illustrate what is happening in the religious world. Some insects will build up an immunity to substances that once killed their kind or rendered them impotent. Sometimes they even require what was formerly poisonous to them in order to live. Wonder of wonders, the Papacy not only survives the Protestant doctrine of justification by faith, but she verily needs it to live again and to increase her power!
4. God is meeting the challenge of the resurrected beast by giving the gospel in a new setting. Revelation 18:1 will be a lethal dose for the man of sin. The gospel is to be proclaimed in the setting of the anti-typical Day of Atonement, in the setting of the three angels' messages, in the setting of the most holy place of the sanctuary, and in the setting of the judgment.

5. The three angels' messages are now being sounded, but Laodicea has not, as yet, seen their full import; hence the loud cry has thus far been thwarted:

S.N. Haskell:

"The blessings which God offered to the Jews, and which they rejected, are now set before us, and the same necessity that then existed for a re-setting of the gospel now exists. If we fail to receive these truths now, it will be for the same reason that the Jews failed—because we do not perceive the re-setting of the gospel. But in order to receive the truth in its new relations it is necessary for us to get rid of our previous ideas and religious training. We must be reindoctrinated. We cannot put new wine into old bottles; we cannot build a new experience on the basis of the old. . . .

"There will be a great falling out from our ranks, because so many have not received the message in its spirit and power. The Prophet asked, 'Whom shall I teach knowledge'? There seemed to be so few who were capable of understanding what he had to say. He replies, 'Them that are weaned from the breast,' or they that were cut off from tradition, those that were weaned from their pre-conceived opinions and worn out experiences; and it is only those who are capable of forming a proper conception of the truths for these last days. We must receive the truths of the three messages as the gospel in a new setting. There is a power connected with these truths that is not to be found outside of them. . . .

"What do we find the nature of these three messages to be? A resetting of the gospel of Christ. It becomes necessary to have it

WHAT ARE THE ALTERNATIVES BEFORE THE ADVENT MOVEMENT REGARDING ORIGINAL SIN?

reset because of the traditions and customs of the world that have come. . . . Satan will bring on the field just before the second coming of Christ all signs and lying wonders. He will exhibit all the power he has manifested since he was cast out of heaven. He will manifest it right down here, and the remnant will have to meet it. . . . The grace we have is not sufficient, but we must get more grace, and it comes with the seeking of God for something more than we have ever experienced. We need more grace than the people of God have had at any time.”—*The Third Angel’s Message*, (Study Journal)—*Union Conference Record* (Australia), July 8-9, 1899.

6. God meets the challenge of the healed beast and his image by calling His people into the judgment. He blots out sin and gives them the latter rain. The loud cry of the third angel sounds in the strength of the angel of Revelation 18:1.

Three views are advanced for the complete eradication of original sin from the hearts of the saints:

ALTERNATIVE 1

1. *Regeneration (the “daily”)*: There have been many fundamental Adventists who have believed in complete moral perfection (sinlessness) before the Lord comes; but they have not understood the problem of original sin. Therefore they have thought that through the *daily* regeneration experience they would be brought to total freedom from sin. While this blindness to the sin of our nature has continued, God has had no alternative but to take three generations of the Advent movement to the grave instead of to translation.

Many have not yet learned what all the apostles and great Reformers learned—that regeneration does not utterly eradicate original sin from the heart (see the evidence presented in Chapter 3). Thus, to believe in the perfection of the final generation without the light on the final atonement is an impossible and untenable situation.

2. We set it down as a solid, immovable truth that the daily experience of regeneration (the anti-type of the daily, first apartment ministration of the sanctuary) does not entirely eradicate original sin. Sanctification is a process of learning that we need a *final atonement*: “As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain.”—TM 509.

It has taken Adventism at least 120 years to learn that we need a final atonement! The answer is in its own special message!

ALTERNATIVE 2

3. *Second Advent*: Three generations of failure to reach the state of perfection required for the final generation, as well as their own experience, have convinced others that it is impossible in the ordinary daily experience. They have therefore concluded that original sin will be removed from the hearts* of the saints at the second advent.

Dr. Edward Heppenstall:

4. "The old creature or the old man remains with us till the day of our death or the day of Christ's coming; but as long as we look to Christ the author and the finisher of our faith sin and self cannot prevail. . . . The Christian believes that there still remains in the regenerate man a fountain of evil; that sin always exists in the saints till they are divested of their mortal bodies. . . .

"This original sin remains in Christians and non-Christians until they die or are translated."—*Definition of Righteousness* (lessons used at Andrews University), pp. 18, 20.

"We find here the most solemn warning against sinless perfection in this life. The Christian knows that there still remains in him a fountain of evil, a depraved nature. . . ."—ST, Dec., 1963. Full article reprinted in Metz Brochure, No. 1.

*As Wesley recognized and emphatically taught, original sin does not reside in the physical flesh, but in the human heart.

Taylor G. Bunch:

5. "Webster defines perfection as being 'blameless' and 'flawless' with characters 'fully formed,' 'completely developed,' 'satisfying the highest expectation,' and having reached 'full maturity.' It is stated that perfectionism from a theological viewpoint is 'the doctrine that a state of freedom from sin is attainable, or has been attained, in the earthly life. . . . We should remember that only when Jesus comes can we be made perfect.'—*The Ministry*, Dec., 1965.

R.S. Watts:

6. "We will never reach sinless perfection in this life. . . ."—RH, May 19, 1966.

Dr. Desmond Ford:

7. "The consecrated believer has sin *in* him but no sin *on* him, just as Christ had sin *on* Him but no sin *in* Him. That is to say, every converted soul still has his old nature to fight and from this source he is continually tempted, whereas Christ had no old nature of evil. See Romans 7:14-23 and Galatians 5:17. Our old nature will be finally destroyed at glorification when our Lord returns. Then we will have sin neither in us nor on us."—ST (Australian edition), August 1, 1967.

WHAT ARE THE IMPLICATIONS IN THE PRESENT CALL TO GATHER AT THE SANCTUARY AND TO ENTER THE JUDGMENT?

Comments:

8. In view of the implications of Daniel 8:14, we cannot adopt this second alternative—i.e., that original sin is finally eradicated from the last generation when they are translated. However, this theological viewpoint is partly right, and is more consistent than *Alternative 1*. Original sin remains in Christians until they die. On this point all the apostles, true Reformers, and informed Adventist theologians are agreed. But it does not, cannot remain in the last generation until they are translated.

ALTERNATIVE 3

The Judgment and the Final Atonement:

9. Lev. 16; Dan. 8:14; Mal. 3:1-3; Acts 3:19; Joel 1; 5T 472-5; 1T 179-183; TM 506; and many other passages declare with one emphatic voice that there is to be a final cleansing of the saints in the judgment,* where Christ makes the final atonement, blots out sins, and gives His people the perfecting latter rain.

Daniel 8:14 is God's final answer to the problem of original sin. This is the light of the angel of Revelation 18:1.

*Those who are dead receive the final atonement posthumously (EW 254), and experience its blessing at the resurrection.

1. To ask God to seal us (Rev. 7:2; 14:1) apart from the blotting out of original sin is to ask God to seal original sin in our minds and hearts for ever.

2. To seek God in any other place but in the most holy place, with all that this means, is to expose us to a false experience which will seal original sin in us for ever (EW 55-56).

The mark of the beast has broader and deeper connotations than we often realize.

3. Beast worship is *man of sin* worship. It involves more than worshipping the revived Roman power. It involves the worship not only of the collective man of sin, but the personal *man of sin*. It is self-worship, self which refuses the invitation to enter the most holy place to be blotted out, self which takes the Protestant doctrine of justification as a means of sitting in the temple of God, showing himself that he is God.

4. To choose to retain original sin when God calls His people to the judgment to have it blotted out is to commit the ultimate sin; for it will be a decision to go on crucifying Christ for eternity if it were at all possible (see *Proposition 41*).

WILL THE BLOTTING OUT OF ORIGINAL SIN EXPOSE THE SAINTS TO THE DANGER OF TRUSTING IN THEMSELVES?

1. The daily experience has taught them the lesson of total dependence upon Christ.
2. The final crisis of the judgment of the living and the test on the law of God will make them fully conscious of the sinfulness of their lives. They seal their decision to live in absolute dependence upon Jesus for eternity.
3. They will finally live as Jesus lived in human flesh—without original sin, without an Intercessor; but by the grace and strength of God alone, in strong cryings and tears unto Him who alone is able to keep them from falling.
4. The terrific ordeal of the time of trouble will make them fully conscious of their weakness and unworthiness.
5. Original sin is the heart's disposition to be independent of God and to trust in itself. Therefore the blotting out of sin will in no sense be a return to self-dependence. It is the eternal end of it.
6. As Jesus received a body free from the effects of sin at His resurrection, so the saints will be set free from the vile body, and their conflict in disciplining the vile body, at the second coming of Jesus.

WHAT IS FALSE PERFECTIONISM?

It is erroneously seeking any of the following *states* in this life:

1. Living without faith in God as the soul's only righteousness; or living without the enabling power of His Spirit. This is to blasphemously put oneself above Christ who emptied Himself and lived His human life in God.
2. Having a perfect restoration of physical, mental, or moral powers—which is an impossibility in this life.
3. Living without mistakes of judgment or understanding; or having the ability to perfectly perform all duties as Adam did in the perfection of all his faculties. This is manifestly impossible in this life.
4. Claiming that our holiness is anywhere else but in God, and in God alone (Rev. 15:4)—which claim was the origin of sin itself.
5. Trusting to our own impressions or impulses. This caused the fall of perfect angels—how much more would it cause the fall of degenerate creatures!
6. Reaching a point where it is impossible to sin. This will never be.

APPENDIX

WESLEY'S SERMONS.

SIN IN BELIEVERS.—REPENTANCE IN
BELIEVERS.—SCRIPTURE WAY OF
SALVATION.—PATIENCE.
PERFECTION.

“Do not neglect strongly and explicitly to
urge the believers to ‘go on to perfection.’
When this is constantly and earnestly done, the
Word is always clothed with power.” — JOHN
WESLEY.

THE CHRISTIAN WITNESS CO.
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SIN IN BELIEVERS.

“If any man be in Christ he is a new creature” (2 Cor. v. 17).

I. Is there then sin in him that is in Christ? Does sin *remain* in one that believes in Him? Is there any sin in them that are born of God, or are they wholly delivered from it? Let no one imagine this to be a question of mere curiosity; or, that it is of little importance whether it be determined one way or the other. Rather, it is a point of the utmost moment to every serious Christian, the resolving of which very nearly concerns both his present and eternal happiness.

And yet I do not know that ever it was controverted in the primitive church. Indeed there was no room for disputing concerning it, as all Christians were agreed. And so far as I have ever observed, the whole body of ancient Christians, who

have left us anything in writing, declare with one voice that even believers in Christ, till they are "strong in the Lord, and in the power of his might," have need to "wrestle with flesh and blood," with an evil nature, as well as "with principalities and powers."

And herein our own church (as indeed in most points) exactly copies after the primitive; declaring in her ninth article, "Original sin is the corruption of the nature of every man, whereby every man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh is not subject to the law of God. And although there is no condemnation for them that believe, yet this lust hath of itself the nature of sin."

The testimony is given by all other churches; not only by the Greek and Romish churches; but by every reformed church in Europe, of whatever denomination. Indeed some of these seem to carry

the thing too far; so describing the corruption of heart in a believer, as scarce to allow that he has dominion over it, but rather is in bondage thereto; and by this means, they leave hardly any distinction between a believer and an unbeliever.

To avoid this extreme, many well meaning men, particularly those under the direction of the late Count Zinzendorf, ran into another, affirming that "all true believers are not only saved from the *dominion* of sin, but from the *being* of inward as well as outward sin, so that it no longer *remains* in them." And from them, about twenty years ago, many of our countrymen imbibed the same opinion, that even corruption *is no more* in those who believe in Christ.

It is true that when the Germans were pressed upon this head, they soon allowed, (many of them, at least,) that "sin did still remain *in the flesh*, but not *in the heart* of a believer"; and after a time, when the absurdity of this was shown, they fairly gave up the point, allowing that sin did still remain, though not reign, in him that is born of God.

But the English, who had received it from them, (some directly, some at second or third hand,) were not easily prevailed upon to part with a favorite opinion; and even when the generality of them were convinced it was utterly indefensible, a few could not be persuaded to give it up, but maintain it to this day.

II. For the sake of those who really fear God, and desire to know "the truth as it is in Jesus," it may not be amiss to consider the point with calmness and impartiality. In this, I use indifferently the words, *regenerate*, *justified*, or *believers*; since, though they have not precisely the same meaning, (the first implying an inward, actual change, the second a relative one, and the third the means whereby both the one and the other wrought) yet they come to one and the same thing, as every one that believes is both justified and born of God.

By sin, I here understand inward sin, any sinful temper, passion or affection, such as pride, self-will, love of the world,

in any kind or degree, such as lust, anger, peevishness, any disposition contrary to the mind which was in Christ.

The question is not concerning *outward sin*, whether a child of God *commit sin* or no. We all agree and earnestly maintain, "He that committeth sin is of the devil." We agree, "Whosoever is born of God doth not commit sin." Neither do we now inquire whether inward sin will *always* remain in the children of God; whether sin will continue in the soul, as long as it continues in the body; nor yet do we inquire whether a justified person may *relapse* either into inward or outward sin; but simply this: Is a justified or regenerated man freed from *all* sin as soon as he is justified? Is there then no sin in his heart?—nor ever after, unless he fall from grace?

We allow that the state of a justified person is inexpressibly great and glorious. He is born again, "not of blood, nor of the flesh, nor of the will of man, but of God." He is a child of God, a member of

Christ, an heir of the kingdom of heaven. "The peace of God, which passeth all understanding, keepeth his heart and mind in Christ Jesus." His very body is a "temple of the Holy Ghost," and a "habitation of God through the Spirit." He is "created anew in Christ Jesus;" he is *washed*, he is *sanctified*. His heart is purified by faith; he is cleansed "from the corruption that is in the world"; "the love of God is shed abroad in his heart by the Holy Ghost which is given unto him." And so long as he "walketh in love," (which he may always do) he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in His sight; so exercising himself as to "have a conscience void of offence towards God and towards man"; and he has power both over outward and inward sin, even from the moment he is justified.

III. But was he not then freed from all sin, so that there is no sin in his heart? I cannot say this; I cannot believe it; because Paul says to the contrary. He is

speaking to believers, and describing the state of believers in general, when he says, "The flesh lusteth against the Spirit, and the Spirit against the flesh: these are contrary one to the other" (Gal. v. 17). Nothing can be more express. The apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers; that even in the regenerate, there are two principles, "contrary one to the other."

Again: when he writes to the believers at Corinth, to those who were sanctified in Christ Jesus, (1 Cor. i: 2), he says, "I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, as unto babes in Christ. Ye are yet carnal; for whereas there is among you envying and strife, are ye not carnal?" (ch. iii. vers. 1-3). Now here the apostle speaks unto those who were unquestionably believers,—whom in the same breath he styles his brethren in Christ, as being still, in a measure, carnal. He affirms, there was envying (an evil temper), occasioning strife among them, and yet does not give the least intimation

that they had lost their faith. Nay, he manifestly declares they had not; for then they would not have been babes in Christ, And (what is most remarkable of all) he speaks of being carnal, and babes in Christ, as one and the same thing; plainly showing that every believer is (in a degree) carnal, while he is only a babe in Christ.

Indeed, this grand point, that there are two contrary principles in believers, nature and grace, the flesh and the Spirit, runs through the epistles of St. Paul, yea, through all the Holy Scriptures; almost all the directions and exhortations therein, are founded on this supposition, pointing at wrong tempers or practices in those who are, notwithstanding, acknowledged by the inspired writers to be believers. And they are continually exhorted to fight with and to conquer these, by the power of the faith which was in them.

And who can doubt that there was faith in the angel of the church of Ephesus, when our Lord said to him "I know thy works, and thy labor, and thy patience:

thou hast patience, and for my name's sake hast labored and hast not fainted" (Rev. ii. 2-4). But was there, meantime, no sin in his heart? Yea, or Christ would not have added, "Nevertheless I have somewhat against thee, because thou hast left thy first love." This was a real sin which God saw in his heart; of which, accordingly, he is exhorted to *repent*; and yet we have no authority to say that even then he had no faith.

Nay, the angel of the church at Pergamos, also, is exhorted to *repent*, which implies sin, though our Lord expressly says, "Thou hast not denied my faith" (v. 13-16.) And to the angel of the church in Sardis, he says, "Strengthen the things which remain, that are ready to die." The good which remained was *ready to die*; but was not equally dead (chap. iii. 2.) So there was still a spark of faith even in him; which he is accordingly commanded to *hold fast* (ver. 3.)

Once more: when the apostle exhorts believers to "cleanse themselves from all

filthiness of flesh and spirit" (2 Cor. vii. 1) he plainly teaches that those believers were not yet cleansed therefrom.

Will you answer, "He that abstains from all appearance of evil," does *ipso facto* "cleanse themselves from all filthiness." Not in any wise. For instance: a man reviles me; I feel resentment, which is filthiness of spirit; yet I say not a word. Here I "abstain from all appearance of evil"; but this does not cleanse me from that filthiness of spirit, as I experience to my sorrow.

And as this position, there is no sin in a believer, no carnal mind, no bent to backsliding, is thus contrary to the word of God, so it is to the experience of his children. These continually feel a heart bent to backsliding, a natural tendency to evil, a proneness to depart from God, and cleave to the things of earth. They are daily sensible of sin remaining in the heart, pride, self-will, unbelief; and of sin cleaving to all they speak or do, even their best actions and holiest duties. Yet

at the same time they "know that they are of God"; they cannot doubt it for a moment. They feel his Spirit clearly "witnessing with their spirit, that they are the children of God." They "rejoice in God through Christ Jesus, by whom they have now received the atonement." So that they are equally assured, that sin is in them, and that "Christ is in them the hope of glory."

"But can Christ be in the same heart where sin is? Undoubtedly he can. Otherwise it never could be saved therefrom. Where the sickness is, there is the physician,

"Carrying on His work within,
Striving till He cast out sin."

Christ indeed cannot *reign* where sin reigns; neither will He *dwell* where any sin is *allowed*. But He *is* and *dwells* in the heart of every believer who is *fighting against* all sin; although it be not yet purified, according to the purification of the sanctuary.

It has been observed before that the

opposite doctrine, that there is no sin in believers, is quite new in the church of Christ; that it was never heard of for seventeen hundred years; never till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer; unless, perhaps, in some of the wild, ranting Antinomians. And these likewise say and unsay, acknowledging there is sin *in their flesh*, although no *sin in the heart*. But whatever doctrine is *new* must be *wrong*; for the *old* religion is the only *true* one; and no doctrine can be right, unless it is the very same "which was from the beginning."

One argument more against this new, unscriptural doctrine may be drawn from the dreadful consequences of it. One says, "I felt anger to-day." Must I reply, "Then you have no faith"? Another says, "I know what you advise is good, but my will is quite averse to it." Must I tell him, "Then you are an unbeliever, under the wrath and the curse of God"?

What will be the natural consequence of this? Why, if he believe what I say, his soul will not only be grieved and wounded, but perhaps utterly destroyed; inasmuch as he will "cast away" that "confidence which hath great recompense of reward"; and having cast away his shield, how shall he "quench the fiery darts of the wicked one"? How shall he "overcome the world"?—seeing "this is the victory that overcometh the world, even our faith." He stands disarmed in the midst of his enemies, open to all their assaults. What wonder, then, if he be utterly overthrown; if they take him captive at their will; yea, if he fall from one wickedness to another, and never see good any more? I cannot therefore by any means receive this assertion, that there is no sin in a believer from the moment he is justified; first, because it is contrary to the whole tenor of Scripture; secondly, because it is contrary to the experience of the children of God; thirdly, because it is absolutely new, never heard of in the world till yes-

terday; and lastly, because it is naturally attended with the most fatal consequences, not only grieving those whom God hath not grieved, but perhaps dragging them into everlasting perdition.

IV. However, let us give a fair hearing to the chief arguments of those who endeavor to support it. And it is from Scripture they attempt to prove that there is no sin in a believer. They argue thus: "The Scripture says, Every believer is born of God, is clean, is holy, is sanctified, is pure in heart, has a new heart, is a temple of the Holy Ghost. Now, as 'that which is born of the flesh is flesh,' is altogether evil, so 'that which is born of the Spirit is spirit,' is altogether good. Again: a man cannot be clean, sanctified, holy, and at the same time unclean, unsanctified, unholy. He cannot be pure and impure, or have a new and an old heart together. Neither can his soul be unholy while it is a temple of the Holy Ghost."

I have put this objection as strong as possible, that its full weight may appear.

Let us now examine it, part by part. And, 1. "That which is born of the Spirit is spirit' is altogether good." I allow the text, but not the comment. For the text affirms this, and no more, That every man who is "born of the Spirit" is a spiritual man. He is so. But so he may be, and yet not be altogether spiritual. The Christians at Corinth were spiritual men, else they had been no Christians at all; and yet they were not altogether spiritual; they were still, in part, carnal. "But they were fallen from grace." St. Paul says no. They were even then babes in Christ. 2. "But a man cannot be clean, sanctified, holy, and at the same time unclean, unsanctified, unholy." Indeed he may. So the Corinthians were. "Ye are washed," says the apostle, "ye are sanctified"; namely, cleansed from "fornication, idolatry, drunkenness," and all other outward sin (1 Cor. vi. 9, 10, 11); and yet, at the same time, in another sense of the word, they were unsanctified; they were not washed, not inwardly cleansed from envy,

evil surmising, partiality. "But sure they had not a new heart and an old heart together." It is most sure they had, for at that very time their hearts were *truly*, yet not entirely renewed. Their carnal mind was nailed to the cross, yet it was not wholly destroyed. "But could they be unholy while they were 'temples of the Holy Ghost'?" Yes; that they were temples of the Holy Ghost is certain (1 Cor. vi. 19), and it is equally certain they were in some degree carnal, that is, unholy.

"However, there is one Scripture more which will put the matter out of question: 'If any man be (a believer) in Christ, he is a new creature. Old things are passed away; behold all things are become new' (2 Cor. v. 17). Now certainly a man cannot be a new creature and an old creature at once." Yes, he may; he may be partly renewed, which was the very case with those at Corinth. They were doubtless "renewed in the spirit of their mind," or they could not have been so much as "babes

in Christ"; yet they had not the whole mind which was in Christ, for they *envied* one another. "But it is said expressly, 'Old things are passed away; all things are become new.'" But we must not so interpret the apostle's words as to make him contradict himself. And if we will make him consistent with himself, the plain meaning of the words is this: His old judgment concerning justification, holiness, happiness, indeed, concerning the things of God in general, is now passed away; so are his old desires, designs, affections, tempers, and conversation. All these are undeniably become new, greatly changed from what they were. And yet, though they are new, they are not wholly new. Still he feels, to his sorrow and shame, remains of the "old man," too manifest taints of his former tempers and affections, though they cannot gain any advantage over him as long as he watches unto prayer.

This whole argument, "If he is holy, he is holy" (and twenty more expressions of

the same kind may easily be heaped together), is really no better than playing upon words; it is the fallacy of arguing from a *particular* to a *general*; of inferring a conclusion from particular premises. Propose the sentence entire and it runs thus: "If he is holy *at all*, he is holy *altogether*." That does not follow; every babe in Christ is holy, and yet not altogether so. He is saved from sin, yet not entirely; it *remains*, though it does not *reign*. If you think it does not *remain* (in babes, at least, whatever be the case with young men or fathers), you certainly have not considered the height, and depth, and length, and breadth of the law of God (even the law of love laid down by St. Paul in the thirteenth of Corinthians), and that *every* discomformity to, or deviation from this law, *is sin*. Now is there no discomformity to this in the heart or life of a believer? What may be in an adult Christian is another question; but what a stranger must he be to human nature who can possibly imagine that this is the case with every babe in Christ?

"But believers walk after the Spirit (Romans viii. 1) and the Spirit of God dwells in them; consequently they are delivered from the guilt and power, or in one word, the being of sin."

These are coupled together as if they were the same thing. But they are not the same thing. The *guilt* is one thing, the *power* another, and the *being* yet another. That believers are delivered from the *guilt* and *power* of sin we allow; that they are delivered from the *being* of it we deny. Nor does it in any wise follow from these texts. A man may have the Spirit of God dwelling in him, and may "walk after the Spirit," though he still feels "the flesh lusting against the Spirit."

"But the 'Church is the body of Christ' (Col. i. 24); this implies that its members are washed from all filthiness; otherwise it will follow that Christ and Belial are incorporated with each other."

Nay, it will not follow from hence, "Those who are the mystical body of Christ still feel the flesh lusting against the Spirit,"

that Christ has any fellowship with the devil, or with that sin which he enables them to resist and overcome.

“But are not Christians ‘come to the heavenly Jerusalem,’ where ‘nothing defiled can enter’?” (Heb. xii. 22) Yes; “and to an innumerable company of angels, and to the spirits of just men made perfect”; that is,

“Earth and heaven all agree,
All in one great family.”

And they are likewise holy and undefiled while they “walk after the Spirit,” although sensible there is another principle in them, and that “these are contrary to each other.”

“But Christians are reconciled to God. Now this could not be if any of the carnal mind remained, for this is enmity against God; consequently, no reconciliation can be effected but by its total destruction.”

We are “reconciled to God through the blood of the cross,” and in that moment the corruption of nature, which is enmity with God, is put under our feet; the flesh

has no more dominion over us. But it still *exists*; and it is still in its nature enmity with God, lusting against his Spirit.

“But ‘they that are Christ’s have crucified the flesh, with its affections and lusts’” (Gal. v. 24). They have so, yet it remains in them still, and often struggles to break from the cross. “Nay, but they have ‘put off the old man with his deeds’” (Col. iii. 9). They have, and in the sense above described, “old things are passed away; all things are become new.” A hundred texts may be cited to the same effect, and they will all admit of the same answer. “But to say all in one word, ‘Christ gave himself for the Church, that it might be holy and without blemish’” (Eph. v. 25-27). And so it will be in the end; but it never was yet, from the beginning to this day.

“But let experience speak; all who are justified do at that time find an absolute freedom from all sin.” That I doubt; but if they do, do they find it ever after?

Else you gain nothing. "If they do not, it is their own fault." That remains to be proved.

"But in the very nature of things, can a man have pride in him and not be proud; anger, and yet not be angry?"

A man may have *pride* in him, may think of himself in some particulars above what he ought to think (and so be proud in that particular), and yet not be a proud man in his general character. He may have *anger* in him, yea, and a strong propensity to furious anger, without *giving* way to it. "But can anger and pride be in that heart where *only* meekness and humility are felt?" No; but *some* pride and anger may be in that heart where there is much humility and meekness.

"It avails not to say, these tempers are there, but they do not *reign*; for sin cannot, in any kind or degree, exist where it does not reign; for *guilt* and *power* are essential properties of sin. Therefore, where one of them is, all must be."

Strange indeed! "Sin cannot, in any

kind or degree, exist where it does not *reign.*" Absolutely contrary, this, to all experience, all Scripture, all common sense. Resentment of an affront is sin; it is dissonformity to the law of love. This has existed in me a thousand times; yet it did not and does not *reign.* "But *guilt* and *power* are essential properties of sin; therefore where one is all must be." No; in the instance before us, if the resentment I feel is not yielded to, even for a moment, there is no guilt at all, no condemnation from God upon that account. And in this case it has no *power*; though it lusteth against the Spirit, it cannot prevail. Here, therefore, as in ten thousand instances, there is *sin* without either *guilt* or *power.*

"But the supposing sin in a believer is pregnant with everything frightful and discouraging. It implies the contending with a power that has the possession of our strength, maintains his usurpation of our hearts, and there prosecutes the war in defiance of our Redeemer." Not so;

the supposing sin is in us does not imply that it has the possession of our strength, any more than a man crucified has the possession of those that crucify him. As little does it imply that "sin maintains its usurpation of our hearts." The usurper is dethroned; he remains indeed where he once reigned, but remains *in chains*. So that he does, in some sense, "prosecute the war," yet he grows weaker and weaker, while the believer goes on from strength to strength, conquering and to conquer.

"I am not satisfied yet; he that hath sin in him is a slave to sin. Therefore you suppose a man to be justified while he is a slave to sin. Now if you allow men may be justified while they have pride, anger, or unbelief in them; nay, if you aver, these are (at least for a time) in all that are justified, what wonder that we have so many proud, angry, unbelieving believers?"

I do not suppose any man who is justified is a slave to sin, yet I do suppose sin remains (at least for a time) in all that are justified.

"But if sin remains in a believer, he is a sinful man; if pride, for instance, then he is proud; if self-will, then he is self-willed; if unbelief, then he is an unbeliever; consequently, no believer at all. How, then, does he differ from unbelievers, from unregenerate men?" This is still mere playing with words. It means no more than if there is sin, pride, self-will in him, then—there is sin, pride, self-will. And this nobody can deny. In that sense, then, he is proud or self-willed. But he is not proud or self-willed in the same sense that unbelievers are, that is, *governed* by pride or self-will. Herein he differs from unregenerate men. They *obey* sin, he does not. Flesh is in them both, but they *walk after the flesh*; he *walks after the Spirit*.

"But how can *unbelief* be in a believer?" That word has two meanings. It means either no faith, or little faith; either the *absence* of faith or the *weakness* of it. In the former sense, unbelief is not in a believer; in the latter, it is in all babes.

Their faith is commonly mixed with doubt or fear, that is, in the latter sense, with unbelief. "Why are ye fearful (says the Lord), oh ye of little faith?" Again, "Oh thou of little faith, wherefore didst thou doubt?" You see here was *unbelief* in *believers*; little faith and much unbelief.

"But this doctrine, that sin remains in a believer, that a man may be in the favor of God while he has sin in his heart, certainly tends to encourage men in sin." Understand the proposition right, and no such consequence follows. A man may be in God's favor though he feel sin, but not if he *yield* to it. *Having sin* does not forfeit the favor of God; *giving way to sin* does. Though the flesh in you "lust against the Spirit," you may still be a child of God; but if you "walk after the flesh" you are a child of the devil. Now this doctrine does not encourage to *obey* sin, but to resist it with all your might.

V. The sum of all this: There are in every person, even after he is justified, two contrary principles, nature and grace,

termed by St. Paul, the *flesh* and the *Spirit*. Hence, though even babes in Christ are *sanctified*, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet, in a degree, they are carnal. Accordingly, believers are continually exhorted to watch against the flesh, as well as the world and the devil. And to this agrees the constant experience of the children of God. While they feel the witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in Him, and yet find a heart ready to depart from Him, a proneness to evil in many instances, and a backwardness to that which is good. The contrary doctrine is wholly new—never heard of in the Church of Christ, from the time of His coming into the world, till the time of Count Zinzendorf; and it is attended with the most fatal consequence. It cuts off all watching against our evil nature, against the Delilah which we are told is gone, though she is still lying in our bosom. It tears away the

shield of weak believers, deprives them of their faith, and so leaves them exposed to all the assaults of the world, the flesh, and the devil.

Let us, therefore, hold fast the sound doctrine "once delivered to the saints," and delivered down by them, with the written word, to all succeeding generations; that although we are renewed, cleansed, purified, sanctified, the moment we truly believe in Christ, yet we are not then renewed, cleansed, purified altogether; but the flesh, the evil nature, still remains, though subdued, and wars against the Spirit. So much the more let us use all diligence in "fighting the good fight of faith." So much the more earnestly let us "watch and pray" against the enemy within. The more carefully let us take to ourselves, and "put on the whole armor of God," that, although "we wrestle" both "with flesh and blood, and with principalities, and powers, and wicked spirits in high places," we "may be able to withstand in the evil day, and having done all, to stand."

REPENTANCE IN BELIEVERS.

"Repent ye, and believe the Gospel" (Mark i. 15).

It is generally supposed that repentance and faith are only the gate of religion; that they are necessary only at the beginning of our Christian course, when we are setting out in the way to the kingdom. And this may seem to be confirmed by the great apostle, where, exhorting the Hebrew Christians to "go on to perfection," he teaches them to *leave* these "first principles of the doctrine of Christ," "not laying again the foundation of repentance from dead works, and of faith towards God"; which must at least mean that they should comparatively leave these, that at first took up all their thoughts, in order to "press forward towards the prize of the high calling of God in Christ Jesus."

And this is undoubtedly true, that there is a repentance and a faith, which are, more especially, necessary at the beginning; a repentance, which is a conviction of our utter sinfulness and guiltiness and helplessness; and which precedes our receiving that kingdom of God, which our Lord observes is "within us," and a faith whereby we receive that kingdom, even "righteousness, and peace, and joy in the Holy Ghost."

But, notwithstanding this, there is also a repentance and a faith (taking the words in another sense, a sense not quite the same, nor yet entirely different) which are requisite after we have "believed the gospel"; yea, and in every subsequent stage of our Christian course, or we cannot "run the race which is set before us." And this repentance and faith are full as necessary in order to our *continuance* and *growth* in grace, as the former faith and repentance were in order to our *entering* into the kingdom of God.

But in what sense are we to repent and believe after we are justified? This is an

important question, and worthy of being considered with the utmost attention.

I. And first, in what sense are we to repent?

Repentance frequently means an inward change—a change of mind from sin to holiness. But we now speak of it in a quite different sense, as it is one kind of self-knowledge, the knowing ourselves sinners, yea, guilty, helpless sinners, even though we know we are children of God.

Indeed, when we first know this, when we first find redemption in the blood of Jesus, when the love of God is first shed abroad in our hearts, and His kingdom set up therein, it is natural to suppose that we are no longer sinners; that all our sins are not only covered, but destroyed. As we do not then feel any evil in our hearts, we readily imagine none is there. Nay, some well-meaning men have imagined this not only at that time, but ever after, having persuaded themselves that when they were justified they were entirely sanctified; yea, they have laid it down as a general rule, in spite of Scripture, rea-

son and experience. These sincerely believe, and earnestly maintain, that all sin is destroyed when we are justified, and that there is no sin in the heart of a believer; that it is altogether clean from that moment. But though we readily acknowledge "he that believeth is born of God," and he that is born of God doth not commit sin," yet we cannot allow that he does not *feel* it within; it does not *reign*, but it does remain. And a conviction of the sin which *remains* in our heart is one great branch of the repentance we are now speaking of.

For it is seldom long before he who imagined all sin was gone feels there is still *pride* in his heart. He is convinced both that in many respects he has thought of himself more highly than he ought to think, and that he has taken to himself the praise of something he had received, and gloried in it as though he had not received it; and yet he knows he is in the favor of God. He cannot, and ought not, "to cast away his confidence." "The Spirit"

still "witnesses with" his "spirit, that he is a child of God."

Nor is it long before he feels *self-will* in his heart; even a will contrary to the will of God. A will every man must inevitably have, as long as he has an understanding. This is an essential part of human nature, indeed, of the nature of every intelligent being. Our blessed Lord himself had a will as a man; otherwise He had not been a man. But His human will was invariably subject to the will of His Father. At all times, and on all occasions, even in the deepest affliction, He could say, "Not as I will, but as thou wilt." But this is not the case at all times, even with a true believer in Christ. He frequently finds his will more or less exalting itself against the will of God. He wills something, because it is pleasing to nature, which is not pleasing to God; and he wills (is averse from) something, because it is painful to nature, which is the will of God concerning him. Indeed, suppose he continues in the faith, he fights against it with all his might; but this very thing

implies that it really exists, and that he is conscious of it.

Now self-will, as well as pride, is a species of *idolatry*; and both are directly contrary to the love of God. The same observation may be made concerning the "*love of the world.*" But this, likewise, even true believers are liable to feel in themselves; and every one of them does feel it, more or less, sooner or later, in one branch or another. It is true, when he first "passes from death unto life," he desires nothing more but God. He can truly say, "All my desire is unto thee, and unto the remembrance of thy name"; "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." But it is not so always. In process of time he will feel again, though perhaps only for a few moments, either "the desire of the flesh," or "the desire of the eye," or "the pride of life." Nay, if he does not continually watch and pray, he may find lust reviving; yea, and thrusting sore at him that he may fall, till he has scarce any strength left in him. He

may feel the assaults of *inordinate affection*; yea, a strong propensity to "love the creature more than the Creator"; whether it be a child, a parent, a husband, or a wife, or "the friend that is as his own soul." He may feel in a thousand various ways, a desire of earthly things or pleasures. In the same proportion, he will forget God, not seeking his happiness in Him, and consequently being a "lover of pleasure more than a lover of God."

If he does not keep himself every moment, he will again feel *the desire of the eye*; the desire of gratifying his imagination with something great, or beautiful, or uncommon. In how many ways does this desire assault the soul? Perhaps with regard to the poorest trifles, such as dress, or furniture; things never designed to satisfy the appetite of an immortal spirit. Yet, how natural is it for us, even after we have "tasted of the powers of the world to come," to sink again into these foolish, low desires of things, that perish in the using! How hard is it, even for those who know in whom they have

believed, to conquer but one branch of the desire of the eye, curiosity; constantly to trample it under their feet; to desire nothing, merely because it is new.

And how hard is it, even for the children of God, wholly to conquer the *pride of life!* St. John seems to mean by this, nearly the same with what the world terms the sense of honor. This is no other than a desire of, and delight in, "the honor that cometh of men"; a desire and love of praise; and, which is always joined with it, a proportionable *fear of dispraise*. Nearly allied to this, is *evil shame*; the being ashamed of that wherein we ought to glory. And this is seldom divided from the *fear of man*, which brings a thousand snares upon the soul. Now where is he, even among those that seem strong in faith, who does not find in himself a degree of all these evil tempers? So that even these are but in part "crucified to the world"; for the evil root still remains in their heart.

And do we not feel other tempers, which are as contrary to the love of our neighbor

as these are to the love God? The love of our neighbor "thinketh no evil." Do not we find anything of the kind? Do we never find any *jealousies*, any *evil surmisings*, any groundless or unreasonable suspicions? He that is clear in these respects, let him cast the first stone at his neighbor. Who does not sometimes feel other tempers, or inward motions, which he knows are contrary to brotherly love? If nothing of *malice*, *hatred*, or *bitterness*, is there no touch of *envy*; particularly towards those who enjoy some real or supposed good, which we desire but cannot attain? Do we never find any degree of *resentment*, when we are injured or affronted; especially by those whom we peculiarly loved, and whom we had most labored to help and oblige? Does injustice or ingratitude never excite in us any desire of *revenge*? any desire of returning evil for evil, instead of "overcoming evil with good?" This also shows how much is still in our heart which is contrary to the love of our neighbor.

Jealousness, in every kind and degree,

is certainly as contrary to this as to the love of God; whether *the love of money*, which is too frequently "the root of all evil"; or literally, a desire of *having more*, or increasing in substance. And how few, even of the real children of God, are entirely free from both! Indeed, one great man, Martin Luther, used to say, he "never had any covetousness in him, not only in his converted state, but ever since he was born." But, if so, I would not scruple to say, he was the only man born of a woman, except Him that was God as well as man, who had not, who was born without it. Nay, I believe never was any one born of God, that lived any considerable time after, who did not feel more or less of it many times, especially in the latter sense. We may, therefore, set it down as an undoubted truth, that covetousness, together with pride, and self-will and anger, remain in the hearts even of them that are justified.

It is their experiencing this, which has inclined so many serious persons to understand the latter part of the seventh chap-

ter of Romans, not of them that are "under the law," that are convinced of sin, which is undoubtedly the meaning of the apostle, but of them that are "under grace"; that are "justified freely through the redemption that is in Christ." And it is most certain, they are thus far right; there does still *remain*, even in them that are justified, a *mind* which is in some measure *carnal* (so the apostle tells even the believers at Corinth, "Ye are carnal"); a *heart bent to backsliding*, still ever ready to "depart from the living God"; a propensity to pride, self-will, anger, revenge, love of the world, yea, and all evil; a root of bitterness, which, if the restraint were taken off for a moment, would instantly spring up; yea, such a depth of corruption, as, without clear light from God, we cannot possibly conceive. And a conviction of all this sin *remaining* in *their hearts*, is the repentance which belongs to them that are justified.

But we should likewise be convinced, that as sin remains in our hearts, so it *cleaves* to all our words and actions. In-

deed, it is to be feared that many of our words are more than mixed with sin; that they are sinful altogether; for such undoubtedly is all *uncharitable conversation*; all which does not spring from brotherly love; all which does not agree with that golden rule, "What ye would that others should do to you, even so do unto them." Of this kind is all backbiting, all tale-bearing, all whispering, all evil speaking, that is repeating the faults of absent persons; for none would have others repeat his faults when he is absent. Now how few are there, even among believers, who are in no degree guilty of this; who steadily observe the good old rule, "Of the dead and the absent—nothing but good!" And suppose they do, do they likewise abstain from *unprofitable conversation*? Yet all this is unquestionably sinful, and "grieves the Holy Spirit of God"; yea, and "for every idle word that men shall speak, they shall give an account in the day of Judgment."

But let it be supposed that they continually "watch and pray," and so do "not enter into this temptation"; that they

constantly set a watch before their mouth, and keep the door of their lips; suppose they exercise themselves herein, that *all* their "conversation may be in grace, seasoned with salt, and meet to minister grace to the hearers"; yet do they not daily slide into useless discourse, notwithstanding all their caution? And even when they endeavor to speak for God, are their words pure, free from unholy mixtures? Do they find nothing wrong in their very *intention*? Do they speak merely to please God, and not partly to please themselves? Is it wholly to do the will of God, and not their own will also? Or, if they begin with a single eye, do they go on "looking unto Jesus," and talking with Him all the time they are talking with their neighbor? When they are reproving sin, do they feel no anger or unkind temper to the sinner? When they are instructing the ignorant, do they not find any pride, any self-preference? When they are comforting the afflicted, or provoking one another to love and to good works, do they never perceive any inward

self-commendation, "Now you have spoken well?" Or any vanity, a desire that others should think so, and esteem them on this account? In some or all of these respects, how much sin cleaves to the best *conversation* even of believers? The conviction of which is another branch of the repentance, which belongs to them that are justified.

And how much sin, if their conscience is thoroughly awake, may they find cleaving to *their actions* also? Nay, are there not many of these, which, though they are such as the world would not condemn, yet cannot be commended, no, nor excused, if we judge by the Word of God? Are there not many of their actions, which, they themselves know, are not to the glory of God? Many, wherein they did not even aim at this; which were not undertaken with an eye to God? And of those that were, are there not many, wherein their eye is not singly fixed on God? Wherein they are doing their own will, at least as much as His; and seeking to please themselves as much, if not more, than to please

God? And while they are endeavoring to do good to their neighbor, do they not feel wrong tempers of various kinds? Hence their good actions, so called, are far from being strictly such; being polluted with such a mixture of evil? Such are their works of *mercy*. And is not the same mixture in their works of *piety*? While they are hearing the Word, which is able to save their souls, do they not frequently find such thoughts as make them afraid lest it should turn to their condemnation, rather than their salvation? Is it not often the same case, while they are endeavoring to offer up their prayers to God, whether in public or private? Nay, while they are engaged in the most solemn service, even while they are at the table of the Lord, what manner of thoughts arise in them? Are not their hearts sometimes wandering to the ends of the earth? sometimes filled with such imaginations as make them fear lest all their sacrifice should be an abomination to the Lord? So that they are now more ashamed of their best duties, than they were once of their worst sins.

Again: How many *sins of omission* are they chargeable with? We know the words of the apostle, "To him that knoweth to do good, and doeth it not, to him it is sin." But do they not know a thousand instances, wherein they might have done good, to enemies, to strangers, to their brethren, either with regard to their bodies or their souls, and they did it not? How many omissions have they been guilty of, in their duty towards God! How many opportunities of communicating, of hearing His Word, of public or private prayer, have they neglected! So great reason had even that holy man, Archbishop Usher, after all his labors for God, to cry out, almost with his dying breath, "Lord, forgive me my sins of omission!"

But, beside these outward omissions, may they not find in themselves *inward defects* without number? Defects of every kind: they have not the love, the fear, the confidence, they ought to have, towards God. They have not the love which is due to their neighbor, to every child of man; no, nor even that which is due to

their brethren, to every child of God, whether those that are at a distance from them, or those with whom they are immediately connected. They have no holy temper in the degree they ought; they are defective in everything; in a deep consciousness of which they are ready to cry out with M. DeRenty, "I am a ground overrun with thorns"; or with Job, "I am vile: I abhor myself, and repent in dust and ashes."

A conviction of their guiltiness is another branch of that repentance which belongs to the children of God. But this is cautiously to be understood, and in a peculiar sense. For it is certain, "there is no condemnation to them that are in Christ Jesus," that believe in Him, and in the power of that faith, "walk not after the flesh, but after the Spirit." Yet can they no more bear the *strict justice* of God, now, than before they believed. This pronounces them to be still *worthy of death*, on all the preceding accounts. And it would absolutely condemn them thereto, were it not for the atoning blood. Therefore they are thoroughly convinced, that they still *de-*

serve punishment, although it is hereby turned aside from them. But here there are extremes on one hand and on the other, and few steer clear of them. Most men strike on one or the other, either thinking themselves condemned when they are not, or thinking they *deserve* to be acquitted. Nay, the truth lies between: they still *deserve*, strictly speaking, only the damnation of hell. But what they deserve does not come upon them, because they "have an Advocate with the Father." His life, and death, and intercession, still interpose between them and condemnation.

A conviction of their *utter helplessness*, is yet another branch of this repentance. I mean hereby two things: First, that they are no more able now *of themselves* to think one good thought, to form one good desire, to speak one good word, or do one good work, than before they were justified; that they have still no kind or degree of strength *of their own*; no power either to do good, or resist evil; no ability to conquer, or even withstand the world, the devil, or their own evil nature. They

can, it is certain, do all these things; but it is not by their own strength. They have power to overcome all these enemies; for "sin hath no more dominion over them"; but it is not from nature, either in whole or in part; it is the *mere* gift of God; nor is it given all at once, as if they had a stock laid up for many years; but from moment to moment.

By this helplessness I mean, secondly, an absolute inability to deliver ourselves from that guiltiness or desert of punishment whereof we are still conscious; yea, and an inability to remove, by all the grace we have (to say nothing of our natural powers), either the pride, selfwill, love of the world, anger, and general proneness to depart from God, which we experimentally know to *remain* in the heart even of them that are regenerate; or the evil which, in spite of all our endeavors, cleaves to all our words and actions. Add to this, an utter inability wholly to avoid uncharitable, and much more, unprofitable conversation; and an inability to avoid sins of *omission*, or to supply the numberless de-

fects we are convinced of; especially the want of love, and other right tempers, both to God and man.

If any man is not satisfied of this, if any believes that whoever is justified is able to remove these sins out of his heart and life, let him make the experiment. Let him try whether, by the grace he has already received, he can expel pride, self-will, or inbred sin in general. Let him try whether he can cleanse his words and actions from all mixture of evil; whether he can avoid all uncharitable and unprofitable conversation, with all the sins of omission; and, lastly, whether he can supply the numberless defects which he still finds in himself. Let him not be discouraged by one or two experiments, but repeat the trial again and again; and the longer he tries, the more deeply will he be convinced of his utter helplessness in all these respects.

Indeed this is so evident a truth, that wellnigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this; that although

we may, "by the Spirit, mortify the deeds of the body"; resist and conquer both outward and inward sin; although we may weaken our enemies day by day; yet we cannot *drive them out*. By all the grace which is given at justification, we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot till it shall please our Lord to speak to our hearts again; to speak the second time, Be clean; and then only the leprosy is cleansed. Then only, the evil root, the carnal mind, is destroyed; and inbred sin subsists no more. But if there be no second change, if there be no instantaneous deliverance after justification, if there be *none but* a gradual work of God; (that there is a gradual work none denies) then we must be content, as well as we can, to remain full of sin till death; and, if so, we must remain guilty till death, continually *deserving* punishment. For it is impossible the guilt, or desert of punishment, should be removed from us, as long as all this sin remains in our heart, and

cleaves to our words and actions. Nay, in rigorous justice, all we think, and speak, and act, continually increases it.

II. In this sense we are to *repent*, after we are justified. And till we do so, we can go no farther. For, till we are sensible of our disease, it admits of no cure. But, supposing we do thus repent, then are we called to "believe the gospel."

And this, also, is to be understood in a peculiar sense, different from that wherein we believed in order to justification. Believe the glad tidings of great salvation, which God hath prepared for all people. Believe that He who is "the brightness of his Father's glory, the express image of his person," is "able to save unto the uttermost all that come unto God through him." He is able to save you from all the sin that still remains in your heart. He is able to save you from all the sin that cleaves to all your words and actions. He is able to save you from sins of omission, and to supply whatever is wanting in you. It is true, this is impossible with man; but with God-man, all things are possible.

For what can be too hard for Him, who hath "all power in heaven and in earth"? Indeed, His bare power to do this is not a sufficient foundation for our faith that He will do it, that He will thus exert His power, unless He hath promised it. But this He has done; He has promised it over and over, in the strongest terms. He has given us these "exceeding great and precious promises," both in the Old and the New Testament. So we read in the law, in the most ancient part of the oracles of God, "the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul" (Deut. xxx. 6). So in the Psalms, "He shall redeem Israel (the Israel of God) from all his sins." So in the prophet: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. And I will put my Spirit within you, and ye shall keep my judgments and do them. I will also save you from all your uncleannesses" (Ezek. xxxvi. 25, etc.). So like-

wise in the New Testament: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us — to perform the oath which he sware to our father Abraham. That he would grant unto us, that we, being delivered out of the hand of our enemies, should serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke i. 68, etc.).

You have therefore good reason to believe, He is not only able, but *willing* to do this; to cleanse you from all your filthiness of flesh and spirit; to "save you from all your uncleanness." This is the thing which you now long for; this is the faith which you now particularly need, namely, that the Great Physician, the Lover of my soul, is willing to make me clean. But is He willing to do this to-morrow or to-day? Let Him answer for Himself: "To-day, if ye will hear" my "voice, harden not your hearts." If you put it off till to-morrow, you harden your hearts; you refuse to hear His voice. Believe therefore that He is willing to *save*

you *to-day*. He is willing to save you *now*. "Behold, now is the accepted time." He now saith, "Be thou clean!" Only believe; and you also will immediately find, "All things are possible to him that believeth."

Continue to believe in Him that loved thee, and gave Himself for thee; that bore all thy sins in His own body on the tree; and He saveth thee from all condemnation, by His blood continually applied. Thus it is that we continue in a justified state. And when we go on "from faith to faith," when we have faith to be cleansed from indwelling sin, to be saved from all our uncleannesses, we are likewise saved from all that *guilt*, that *desert* of punishment, which we felt before. So that then we may say, not only,

"Every moment, Lord, I *want*
The merit of Thy death!"

but, likewise, in the full assurance of faith,

"Every moment, Lord, I *have*
The merit of Thy death!"

For, by that faith in His life, death, and intercession for us, renewed from moment to moment, we are every whit clean, and there is not only now no condemnation for

us, but no such desert of punishment as was before, the Lord cleansing both our hearts and lives.

By the same faith we feel the power of Christ every moment resting upon us, whereby we are enabled to continue in spiritual life, and without which, notwithstanding all our present holiness, we should be devils the next moment. But as long as we retain our faith in Him, we "draw water out of the wells of salvation." Leaning on our beloved, even Christ in us the hope of glory, who dwelleth in our hearts by faith, who likewise is ever interceding for us at the right hand of God, we receive help from Him to think, and speak, and act what is acceptable in His sight. Thus does He "prevent" them that believe, in all their "doings," and further them with His continual help, so that all their designs, conversations and actions are "begun, continued and ended in him." Thus doth He "cleanse the thoughts of their hearts, by the inspiration of His Holy Spirit, that they may perfectly love Him, and worthily magnify His holy name."

Thus it is that, in the children of God, repentance and faith exactly answer each other. By repentance, we feel the sin remaining in our hearts, and cleaving to our words and actions; by faith we receive the power of God in Christ, purifying our hearts, and cleansing our hands. By repentance we are still sensible that we deserve punishment for all our tempers, and words; and actions; by faith we are conscious, that our Advocate with the Father is continually pleading for us, and thereby continually turning aside all condemnation and punishment from us. By repentance we have an abiding conviction, that there is no help in us; by faith we receive, not only mercy, "but grace to help in" *every* "time of need." Repentance disclaims the very possibility of any other help; faith accepts all the help we stand in need of, from Him that hath all power in heaven and earth. Repentance says: "Without him I can do nothing." Faith says: "I can do all things through Christ strengthening me." Through Him I cannot **only** overcome, but expel, all the enemies of

my soul. Through Him I can "love the Lord my God with all my heart, mind, soul and strength"; yea, and "walk in holiness and righteousness before him all the days of my life."

III. From what has been said, we may easily learn the mischievousness of that opinion, that we are *wholly* sanctified when we are justified; that our hearts are then cleansed from all sin. It is true, we are then delivered, as was observed before, from the dominion of outward sin; and, at the same time, the power of inward sin is so broken that we need no longer follow or be led by it; but it is by no means true that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding, are entirely extirpated. And to suppose the contrary, is not, as some may think, an innocent, harmless mistake. No; it does immense harm; it entirely blocks up the way to any farther change; for it is manifest, "They that are whole do not need a phy-

sician, but they that are sick." If, therefore, we think we are quite made whole already, there is no room to seek any farther healing. On this supposition it is absurd to expect a farther deliverance from sin, whether gradual or instantaneous.

On the contrary, a deep conviction that we are not yet whole; that our hearts are not fully purified; that there is yet in us a "carnal mind," which is still in its nature "enmity against God"; that a whole body of sin remains in our heart, weakened indeed, but not destroyed; shows, beyond a possibility of doubt, the absolute necessity of a farther change. We allow, that at the very moment of justification, we are *born again*; in that instant we experience that inward change, "from darkness into marvelous light"; from the image of the brute and the devil, into the image of God; from the earthly, sensual, devilish mind, to the mind which was in Christ Jesus. But are we then *entirely* changed? Are we *wholly* transformed into the image of Him that created us? Far from it; we still retain a depth of sin; and it is the

consciousness of this, which constrains us to groan for a full deliverance, to Him that is mighty to save. Hence it is, that those believers who are not convinced of the deep corruption of their hearts, or but slightly, and as it were notionally convinced, have little concern about *entire sanctification*. They may possibly hold the opinion that such a thing is to be, either at death, or some time, they know not when, before it. But they have no great uneasiness for want of it, and no great hunger or thirst after it. They cannot, until they know themselves better, until they repent in the sense above described, until God unveils the inbred monster's face, and shows them the real state of their souls. Then only, when they feel the burden, will they groan for deliverance from it. Then, and not till then, will they cry out, in the agony of their soul,

“Break off the yoke of inbred sin,
And fully set my spirit free!
I cannot rest, till pure within;
Till I am wholly lost in Thee!”

We may learn from hence, secondly, that a deep conviction of our *demerit*, after

we are accepted, (which in one sense may be termed *guilt*), is absolutely necessary, in order to our seeing the true value of the atoning blood; in order to our feeling that we need this as much after we are justified, as ever we did before. Without this conviction we cannot but account the blood of the covenant *as a common thing*, something of which we have not now any great need, seeing all our past sins are blotted out. Yea, but if both our hearts and lives are thus unclean, there is a kind of guilt which we are contracting every moment, and which, of consequence, would every moment expose us to fresh condemnation, but that

“He ever lives above,
For us to intercede,
His all-atoning love,
His precious blood to plead.”

It is this repentance, and the faith intimately connected with it, which are expressed in those strong lines,

“I sin in every breath I draw,
Nor do Thy will, nor keep Thy law,
On earth, as angels do above;
But still the fountain open stands.

Washes my feet, my heart, my hands,
'Till I am perfected in love."

We may observe, thirdly, a deep conviction of our utter *helplessness*, of our total inability to retain anything we have received, much more to deliver ourselves from the world of iniquity remaining both in our hearts and lives, teaches us truly to live upon Christ by faith, not only as our Priest, but as our King. Hereby we are brought to "magnify him," indeed; "to give him all the glory of his grace"; to make Him a whole Christ, an entire Saviour; and truly to set the crown upon his head. These excellent words, as they have frequently been said, have little or no meaning; but they are fulfilled in a strong and deep sense, when we thus, as it were, go out of ourselves, in order to be swallowed up in Him; when we sink into nothing, that He may be all in all. Then His almighty grace having abolished "every high thing which exalted itself against him," every temper, and thought, and word, and work, "is brought to the obedience of Christ."