

WHY 'NOMINAL' SEVENTH-DAY ADVENTISTS CANNOT LIVE SINFREE

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1. The Bible tells us that we must sin not, this means that we can be Sinfree. 1 Cor. 15:34.
2. But it is only through the Gospel of Christ that we can truly live Sinfree. This is the real Gospel. Rom. 1:16, 17.
3. Mrs. White warns us of having a superficial faith and a superficial experience in the last days.

“We are living in the perils of the last days. A superficial faith results in a superficial experience.” Ellen G. White, Notebook Leaflets From the Elmshaven Library, pg. 57.

4. We are thus warned that we must study for ourselves that we may have a genuine experience in religious doctrines, and that we may know the truth for ourselves.

“All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must understand the doctrines that have been studied out carefully and prayerfully.” Ibid, pg. 57.

5. We are warned that we should have an intelligent knowledge of what is truth.

“The light given me has been very forcible that many would go out from us, giving heed to seducing spirits and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth... Then does it not become everyone to understand the reasons of our faith?” Ibid, pg. 57.

6. What are we told is the problem Adventists have to face in false doctrines? A false or spurious holiness!

“My soul is made very sad to see how quickly some who have had light and truth will accept the deceptions of Satan, and be charmed with a spurious holiness.” Ibid, pg.57.

7. Lack of genuine Bible study and giggling into the mines of truth will cause many to separate from Jesus Christ and call Satan “Christ our Righteousness”. This means that the concept of Christ and His Righteousness they hold is really from Satan himself disguised as an angel of light. 2 Cor. 11:13-15.

“And if men and women who have the knowledge of the truth are so far separated from their Great Leader that they will take the great leader of apostasy and name him Christ our Righteousness, it is because they have not sunk deep into the mines of the truth. They are not able to distinguish the precious one from the base material.” Ibid, pg. 57.

8. There are a number of false concepts that had been advocated within the knowledge structure of Adventists’ understanding of the “Gospel”, that are satanic. They teach a spurious holiness and are Satan disguised as an angel of light. Satan introduced them into the SDA Church by ministers whose minds he had access to use. They were introduced by double

speech in writings, and are designed to confuse the mind into taking the easy, carnal way out of difficulty. “Words spoken in a double tongue causing confusion of mind, leads the reader who is in ignorance to choose the unsanctified position where his tendencies are already leading.”

9. In our first review of some SDA books, we look at Norman R. Gulley, Christ Our Substitute. He says:

“Well’, says one listening in, ‘I thought you said that Christ is my substitute—that He has already lived a human life for me. Isn’t this the wedding garment He gives me? Isn’t this the perfect character He offers to cover my imperfect one? How come He is my eternal life, too?’ ...Look at it this way. Sure, He is our substitute. But He has no plans to be our substitute in heaven.” Norman R. Gulley, Christ Our Substitute, pg. 108.

10. A number of things are wrong with this horrible statement, but the bottom-line is that it discourages the Christian from really doing the law himself since Christ already did it for him and gives it to him freely. And it is a really evil statement when taken in the light of this statement previously made. “Calvary was not a launching pad upon which man was to build his own space shuttle for heaven. No, the cross is the door to heaven, the end of the journey, not the beginning... All human efforts must topple before the place of the skull.” Ibid, pg. 100.

11. These statements can be summarized into the following points.

- i. Christ live the holy life for us instead of us.
- ii. He gives this life as a covering of the, or over the imperfect one.
- iii. Salvation was at the cross no Human works necessary.

12. To answer these statements, we see that Christ did not live the holy life for us instead of us, He lived the holy life to teach us an example of how we should live. 1 Pet. 2:21-24.

13. Christ lived the holy life to be Sinfree, that He might know how to make us Sinfree also, delivering us from sin. (Heb. 4:15; Heb. 2:17, 18).

14. His perfect life does not cover our imperfect one, the old life must be removed first, then replaced with the new robes of righteousness. Zech. 3:1-5.

15. Salvation was NOT at the cross, the death of Christ on the cross provided a revelation of the science of salvation that man gain the benefits of salvation. 1 Pet. 1:18-22.

16. Human works are necessary for salvation because they keep us in Christ. 1 Pet. 1:13-16; Jn. 15:4-6, 8.

17. Works are the creation of the Faith of Jesus Christ to maintain the person as a converted

person. Jam. 2:1, 18, 22.

18. Again, Mr. Gulley erroneously tells us.

“Ah, but hasn’t Christ kept the law for us?” calls out one gospel advocate. ‘After all, we cannot keep it, can we?’ ‘Besides that,’ chimes another, ‘He kept the Sabbath for us, so we do not need to keep it do we?’ ‘Both of you have a half-truth,’ comes the answer. ‘You see, it’s correct that we can never keep the law. Christ’s perfect life of law keeping was substitutionary for us. It is our garment, our righteousness. But no law-breaker—one who willfully violates God’s commandments—can ever wear that robe.’ Ibid, pg. 109.

19. What may seem to be a good statement is, in fact, very erroneous indeed, and can be summed up into these points.

- i. Christ kept the Law and Sabbath in our place, so we do not have to keep them.
- ii. It is the garments of righteousness he gives to us, but we must do the law to be sure we have them.

20. Christ NEVER kept the Law and Sabbath in our place, He kept them in obedience to God’s Will that He would be Sinfree to make us Sinfree. Jn. 17:19; Jn. 15:10.

21. We must keep the Law and Sabbath ourselves, but they must be done by Faith in a converted state. Rom. 3:28, 31.

22. The garment of Christ’s Righteousness that is given to us to wear is the Righteousness of God, not His obedience to the Law. It is God’s Nature. (Jer. 23:5, 6; Rom. 3:22).

23. This Righteousness is worn within the believer. Rom. 3:22; Ps. 40:10.

24. It is this Righteousness of God within that motivates to the doing of the Law by man. (Rom. 3:28, 22, 31).

25. Another book we are reviewing is by ex-General Conference president Robert S. Folkenberg, We Still Believe. He tells us:

“Therefore, in and through Christ, we stand complete and perfect... That is why the gospel is unconditional good news. Our assurance of salvation is based, not on our behavior, but on Christ’s. Our assurance of salvation is based, not on reaching some level of character development, but on our relationship with Christ.” Robert S. Folkenberg, We Still Believe, pg. 41.

26. This grossly erroneous statement can be summed up adequately into the following points.

- i. Our completion and perfection is not in us it is in Christ and through Christ.

- ii. There are no conditions to the gospel/good news.
- iii. We are saved because of Christ's good behavior, ours do not count in salvation.
- iv. A relationship with Christ saves us and this has nothing related to any level of character development.

27. However, our perfection is Sinfree perfection. 1 Jn. 3:7, 9; Matt. 5:48.

28. This is achieved when the old man of sin is removed and replaced with the new man who is created in holiness and righteousness. (Rom. 6:6, 7; Eph. 4:24).

29. Thus Christ within us makes us new and literally Sinfree. This is Sinfree perfection. (2 Cor. 5:17; 1 Jn. 3:6).

30. There are conditions to the Gospel, they are repent, believe and confess. (Mk. 1:15; Rom. 10:9, 10).

31. Even though Christ's good behavior was necessary for Him to be the Sinfree saviour, the penitent must have good behavior to be in salvation. (Heb. 5:7, 8; Jn. 15:5, 6).

32. The relationship with Christ that we have is Christ within, and Christ within develops our human character, which is the experience of salvation we have. (Eph. 3:17-19; Gal. 5:22-24).

33. Again Mr. Folkenberg tells us.

“...I believe that my specific behavior is often of less importance than whether my will is surrendered to God's will. Because if my will is right, my behavior will be right—even if it's wrong.” Ibid, pg. 44.

34. This statement can be summed up in the following points.

- i. Our behavior is less important than a will surrendered to God.
- ii. This is proven by the fact that a will that is right makes the wrong behavior right.

35. When a man is subjected or surrendered to God via his will, thus he is a servant of God, his behavior is holy as he has put away the former behavior. (Rom. 6:17, 18, 19, 22; Eph. 4:22-24).

36. Wrong behavior can NEVER be right. Sin is sin and cannot change to be right. 1 Jn. 3:4.

37. The next author in review is George R. Knight, I Used to be Perfect.

38. In that book he tells us.

“Those in this second group are defined by John as being Sinfree, even though they still commit acts of sin for which they need to be forgiven.” George R. Knight, I Used to be Perfect, pg. 75.

39. A summary of that statement says the following.

i. When you are Sinfree you still commit acts of sin.

40. When we are Sinfree, we do not commit sin. Ps. 119:1-3; 1 Jn. 3:9.

41. If we sin, we build again the things we destroyed, thus we are not Sinfree. Gal. 2:17, 18.

42. Again Mr. Knight tells us.

“Because of less-than-adequate bodies and flawed minds that don’t know and understand everything..., Christians still commit sins of ignorance and sins of infirmity.” Ibid, pg. 77.

43. This statement is summed up in the following points.

i. Inadequate bodies, flawed minds and lack of omniscience means that Christians still practice sins of ignorance and infirmities.

44. Jesus had an inadequate body, one with sinful flesh yet He did no sin. (Rom. 8:3; 1 Pet. 2:21, 22).

45. Jesus had infirmities, yet He did no sin, thus there is no excuse for any type of sins. Heb. 4:14-15.

46. Mr. Knight finally says:

“Thus we can be perfect or Sinfree in attitude without being perfect or Sinfree in action. John, Paul, and Wesley agree on that point.” Ibid, pg. 78.

47. The summary of that statement is as follows.

i. A Sinfree attitude can have sinful actions.

48. A Sinfree attitude is a mind free from sin, his thoughts through the word in the heart are Sinfreeness. Ps. 119:11; Acts. 15:8, 9.

49. Since out of the fullness of the heart comes all the issues of life, a Sinfree attitude will be seen in Sinfree actions. (Pr. 4:23; 1 Jn. 3:5-7, 18, 24).

50. Finally, Mrs. White warns us. “The third angel’s message will triumph, and we must hold fast to the truth and triumph with it. Ellen G. White, Manuscript Releases, Vol. 20, pg. 236.

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