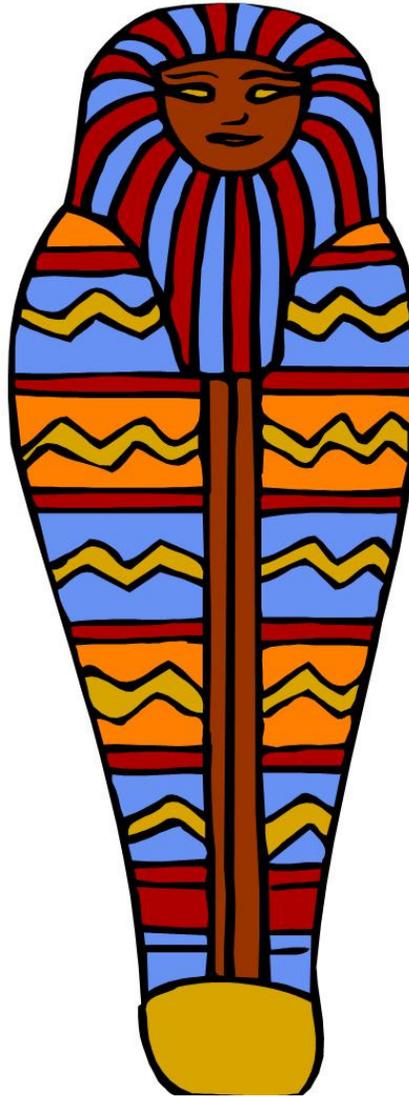


# **BALLENGER REVIVED**

THE FOLLY OF A UNIVERSAL LEGAL JUSTIFICATION



*By Nyron Medina*



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# ***BALLENGER REVIVED***

## ***THE FOLLY OF A UNIVERSAL LEGAL JUSTIFICATION***

### ***INTRODUCTION***

Way back in 1905 a dangerous teaching was laid to rest in the dust of the grave by the Seventh-day Adventist Church, there it lay for almost 100 years all forgotten with the events that surrounded it; but now, in the end of time, the early 21<sup>st</sup> century, the teaching has again been revived and is now spreading all over the Seventh-day Adventist Church, unknown and unchecked. This teaching is a type of salvation that is objective, universal and unconditional, it is a teaching that down grades the Law of God and changes the sanctuary doctrine in its wake.

In the late 1890s Albion Fox Ballenger was teaching this doctrine in England, he was the first on record to propagate a two-phase justification, the first nullifying the second, and the second doing the same to the first likewise, his teaching was put to the test and failed, now after being buried for many, many years in the grave of history we are facing **Ballenger revived** in his teaching. While the present day false gospel does not have all of Ballenger's characteristic points, and while it is not yet possible to trace lineal connective descent, the teaching is called **Ballengerism** because its major points are exactly what Ballenger taught, and what was characteristic to him.

The most dreadful thing about this revived teaching is that it is being propagated under the guise of the long rejected 1888 message and deceiving the Church to think that it has accepted that message at last. This book is about an analysis of the teachings of Robert J. Wieland and the 1888 Message Study Committee, and those of Jack Sequeira. While it is not exhaustive, sufficient evidence is given herein to warn all of the **omega of deadly heresies** presently destroying the Seventh-day Adventist Church. May God bless all who read. Amen.

# **BALLENGER REVIVED**

## *The Folly of A Universal Legal Justification*

1. The 1888 Message Study Committee believes it is bringing to the Church the 1888 message of righteousness by faith. This they state in their publications.

“But the 1888 Message Study Committee see our mission as unique: to proclaim the much more abounding grace of righteousness by faith as the Lord wanted us to understand it in that “most precious message” of 1888.” Prepared by Robert J. Wieland and the Editorial Committee of the 1888 Message Study Committee, **Is Beyond Belief Beyond Belief?**, p. 87.

2. What do they see as the 1888 message in particular? They view the 1888 message of justification by faith as one justification with **two** parts or aspects.

“The 1888 message taught two aspects of one justification: that which was for **all mankind**; and the other, for those who believe. The first was **universal and corporate** in scope; the other conditional, and by faith.” **Ibid**, p. 48. (Emphasis supplied).

3. But it is this first universal justification that is the emphasis of Mr. Wieland and the 1888 Message Study Committee.

“Jones and Waggoner were crystal clear in their presentations on **universal justification.**” **Ibid**, p. 49. (Emphasis supplied).

“We observe that both these men held identical views at this time concerning **corporate justification for all mankind** ... Some will accept messages closer to the well-known year “1888”. Was this concept of justification presented before 1895? Yes.” **Ibid**, p. 53. (Emphasis supplied).

4. In justifying Jack Sequeira's book **Beyond Belief**, the 1888 Message Study Committee calls this **universal justification** "legal justification."

"If Sequeira is teaching that a legal justification "in Christ" is sufficient for eternal salvation the answer would be yes." **Is Beyond Belief Beyond Belief?**, p. 20.

"... the whole human race was incorporate in Christ so that "in Christ" all humanity was redeemed – **legally justified** and reconciled to God." **Ibid**, p. 26. (Emphasis supplied).

"... through the merits of Christ every soul was **legally justified** before God." Skip Dodson, *Opposites Attract*, in **1888 Glad Tidings** (Jan-Mar 2002, Volume 18-No. 1), p. 19. (Emphasis supplied).

5. We will thus from now on call Wieland and the 1888 Message Study Committee doctrine "**universal legal justification**." This is the point of our present study, we are investigating the concept of a **universal legal justification**.

"There again Paul's idea comes through of a universal atonement, a **universal legal justification**, with God taking the initiative for the salvation of 'all men.'" **Is Beyond Belief Beyond Belief?**, p. 27. (Emphasis supplied).

6. Before we investigate what this concept means to Wieland and his 1888 Committee, we need to understand that the Gospel is made up of **provisions** and **application**. This means that God **provides** for salvation and **applies** the merits of salvation to all who believe.

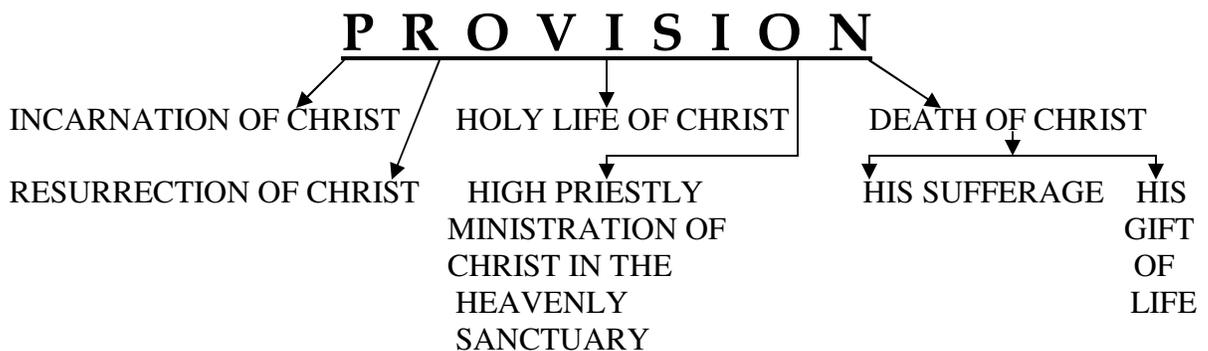
- a. The Scriptures here show the concept of **provision** of salvation. Genesis 22:8; Numbers 8:11; Numbers 16:46; John 4:29; Philippians 4:19; John 3:14,15,16; John 14:6. (John 5:26; John 6:35). John 10:10,11,15. Romans 8:3.

- b. The Scriptures here show the concept of the **application** of salvation. Romans 3:22; Romans 4:3,5; Romans 5:1; 2 Corinthians 4:6,7; Philippians 2:13; Colossians 1:13; Colossians 2:11-13; Psalms 51:2,7,10,14.
- c. The following chart helps explain.



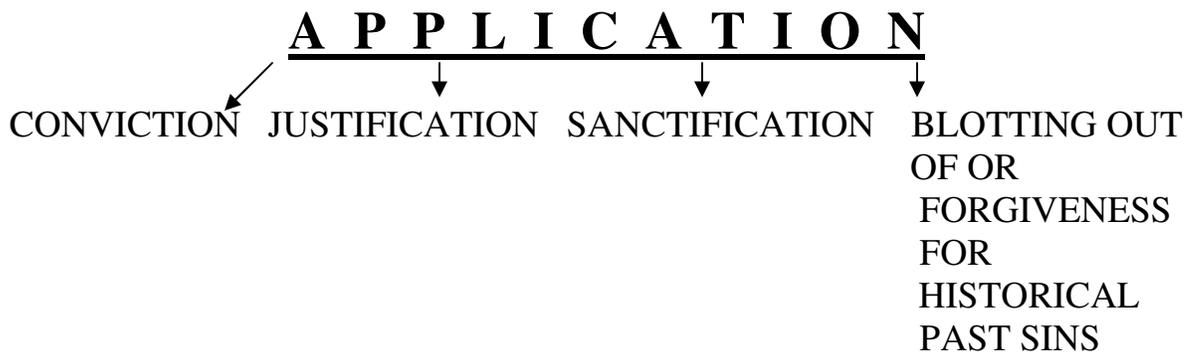
7. What merits are **provided** for our salvation? They are:

- a. The incarnation. Hebrews 2:14,15,16; Romans 1:3; Philippians 2:5-8.
- b. The holy life of Christ. Acts 10:38-39; 1 Peter 1:18,19; 1 Peter 2:22,23.
- c. The **death of Christ** as His **sufferage** for our sins. Hebrews 2:9,10,18; 1 Peter 2:21,23; 1 Peter 4:1.
- d. The **death of Christ** as His **gift of Life** to substitute all our sins. John 10:10,11; 1 John 1:1,2; 1 John 5:11,12.
- e. The resurrection of Christ. Romans 4:25; 1 Corinthians 15:12-20.
- f. Christ's assumption of His High Priestly ministry in the heavenly sanctuary. Hebrews 2:17; Hebrews 4:14-16.
- g. The following chart explains this point more.



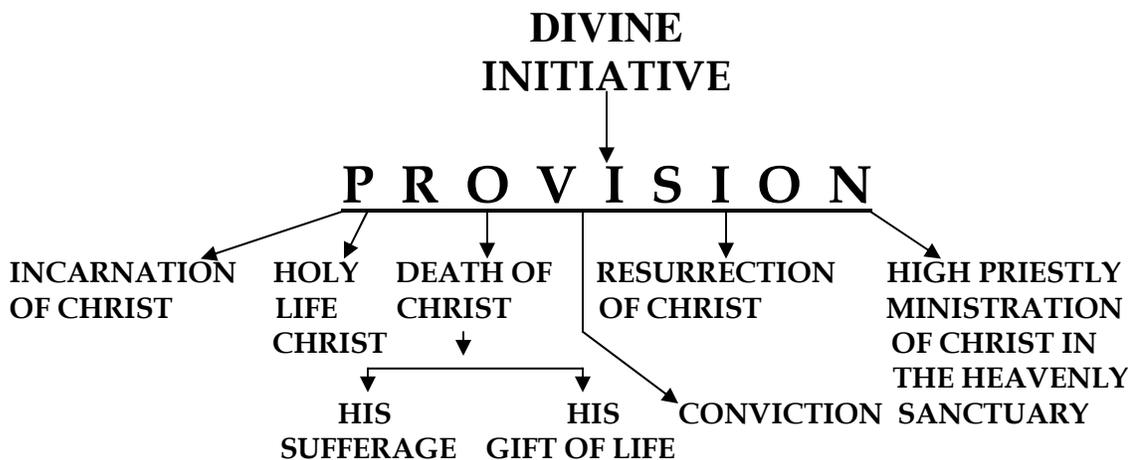
8. What constitutes the **application** of salvation to man? The following is:

- a. **Conviction** by the Holy Spirit. John 16:7-14; Acts 2:37.
- b. **Transformative or first Justification**. 1 Corinthians 6:9-11; Galatians 3:7-9,14. (Romans 8:6; Romans 5:1,5).
- c. **Sanctification or second Justification**. John 17:17,19; Acts 26:18; 1 Peter 1:2.
- d. The **blotting out of all sins, forgiveness for historical past sins, or third Justification**. Acts 3:19; James 5:19,20; Romans 2:13,16.
- e. The following chart illustrates the above points.

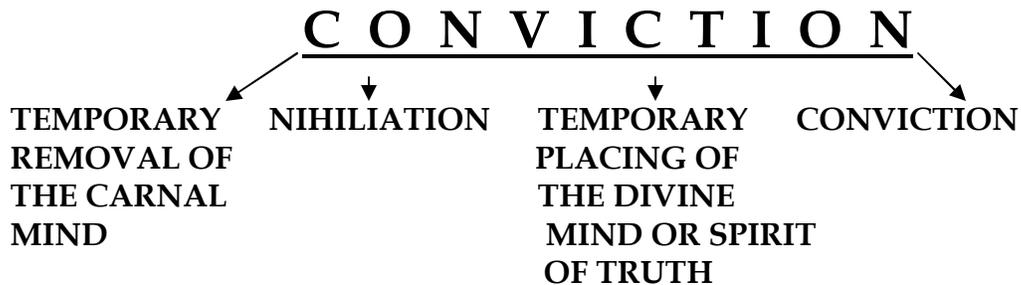


- 9. The **merits** of salvation are the benefits given to man in the **death of Christ**. They are:
  - a. The **sufferage of Christ** to cause man to truly repent of his sins. 1 Peter 4:1,2; 1 Peter 3:18.
  - b. The **gift of Life** to **subjectively** change man from being sinful inside to holy and righteous in his heart. (Romans 8:6; Romans 5:1,18). John 6:47,48,51,53-56,63; Matthew 20:28.
- 10. It is the **merits** of Christ expressed in His **life on earth** that God uses to **convict** man. John 16:7-14; John 14:26.
- 11. The **Life of Christ** given is called a knowledge (experience) of God and Christ (love). John 17:3.
- 12. The subjective gift of this Life in place of the carnal mind is called transformative justification. (Romans 8:6; Romans 5:1).

13. This Life is given to us as the Spirit in Justification. (Romans 8:6; Romans 5:1; Romans 8:9,10).
14. It is the same as the gift of the Righteousness of God through Faith. (Romans 8:6; Romans 5:1; Romans 8:9,10; Romans 3:22).
15. This Faith also motivates the performance of the good works of the Law. Romans 3:28,30,31.
16. It is through God Himself, His Love, dwelling in us, (the real merit), that our historical past sins are blotted out or forgiven. (1 Peter 4:8; 1 John 4:16,17; Matthew 12:36,37).
17. We need to also understand two important points before we seek to understand the so-called **universal legal justification**. The points are what we call "**Divine initiative**" and "**human response**".
  - a. **Divine initiative** means that God on His own volition decided to save man. 1 John 3:16; 1 John 4:9,10.
  - b. No man persuaded God to love us, while we were yet sinners Christ died for us. Romans 5:6-8.
  - c. It is God who first Loved the world and gave Christ. John 3:14-17.
  - d. All the **provisions** of God are **divine initiative**. This chart explains this point.



- e. Even **Conviction** by the Holy Spirit is the divine **initiative** of God. (I John 5:6-9; John 14:26; John 15:26,27).
- f. Under conviction, all the points expressed in this chart must be done by God **before** any move or even response by man.



- g. **Human response** is the proper **reaction** of man to the conviction placed upon his heart. It comes only after God’s initiative. (1 Corinthians 2:4,5,12,13; Acts 2:37-42).
- h. The proper **response** to divine initiative is **believing repentance** and **confession**. Mark 1:14,15; Romans 10:10,11.
- i. A chart on proper human response is thus presented.



- j. Of course human response can also be adverse like resisting the Holy Spirit or like rejecting His convictions. Acts 7:51.
  - k. To the proper human response comes the **first Justification**. (Mark 1:14,15; Acts 13:39).
  - l. **Divine initiative** and **human response** can be best illustrated in the text that says we love Him (human response) because He first loved us (divine initiative). 1 John 4:19.
18. Another important point about **provision** is the fact that the **suffrage** and **gift of Life** of Christ was not **first** made available at the cross, Christ is the lamb slain from the foundation of the world. Revelation 13:8.



Robert J. Wieland is one of the major propagators of the Omega of deadly heresies. While he thinks his teachings are the 1888 message returned to the S.D.A Church they are in fact the heretical teachings of A.F. Ballenger disguised as the 1888 message.

19. This means that Christ, who is God, (John 20:28), suffered and made Life available to man from the very moment man sinned. This is the real meaning of the primitive form of the gospel. Genesis 3:9-15.
20. What Christ did by His incarnation, His holy living, and death and resurrection was to provide a **new testimony** of His sufferage and gift of Life, in place of the ceremonial laws. (John 1:23; Hebrews 10:1-9,19,20; Hebrews 12:24).
21. Now in addressing Wieland and the 1888 Message Study Committee explanation of the so-called objective, **universal legal**

**justification**, we find that their writings are deceptive in the following ways.

- a. They use the term as “**provision**” of salvation, in the way they express themselves and in some of the terms they use, and then turn around and say the offerings are not merely provisional but **actual**. This creates a fainting in the human reasoning in connecting the two thoughts (provision yet not merely provisional but actual), because there are no rational bridges. Thus the mind gravitates to accepting their denials concerning what they are not teaching.
- b. In answering some of their critics of this so-called objective **universal legal justification**, Wieland and the Committee are sometimes vague, and uses Scriptures and quotations that could be read either their way (actual justification), or the other way (provision of justification). This is deception by silence from not saying and explaining their concept clearly when the need for it is most evident.
- c. They deviously and deliberately call justification done by God **when** a man repents and believe “meritorious” and as man’s “own initiative.” This completely overlooks the fact that “repentance and believing” are not human merits or human initiatives, but mere responses to conviction. It is deceitful to call transformative Justification “meritorious” and “human initiative” just because it is not believed to be preceded by this objective universal legal justification. This is creating problems to justify their doctrines where problems with the opposing doctrines do not really exist. Consistent honesty in reasoning will score more points than dishonest and crooked reasoning.
- d. Confusion of thought is created in the minds of the readers of their objective, universal, legal justification theory by the way their claims are worded. One wording gives the impression that all men are actually saved by this universal justification **BEFORE** they believe, yet a follow up wording states implicatively that this is not really the case, that believing is followed by another, but subjective justification

gives the man an experience of the justification he really has already, yet this is NOT his **assurance** of salvation, the legal justification is. This type of **forked tongue** reasoning is certainly not a revival of truth, but can best be described as Satan's fine art of reasoning and deception.

- e. It is Satan's fine art of deception because it creates polarized thoughts disfunctioning the reasoning of man, he is thus led to focus on the denials of Wieland and the Committee of what they are **not** teaching, and so falls into the deception of this objective, universal, legal justification.

22. Here is an example of the polarized thoughts created in the minds of the readers of Wieland and the Committee's objective, universal, legal justification, with the weight of influence being carried to their position.

- a. Observe this quotation.

"According to the 1888 message concepts, Christ *gave* the benefits of that sacrifice to every human being, not merely *offered* them provisionally. Our salvation is due entirely to God's initiative." Robert J. Wieland, *Your Questions?* in, **1888 Glad Tidings**, Jan-Mar, 2002, Vol. 18, No. 1, p. 18. (All italics original).

- b. Of the word "give" or "gave" we are told.

"**Give** ... to bestow; to deliver; impart; ... to send forth ... to pledge ... to make gifts ..." **New Webster's Dictionary**, p. 96.

- c. Of the word "offered" or "offer" we are told.

"Offer, ... To present for acceptance or rejection; to tender; to bid, as a price or wages ... to declare a willingness; to make an attempt ..." **Ibid**, p. 155.

- e. By saying God **gave** the benefits of His sacrifice as against merely **offering** them as a provision, Mr. Wieland is intending to show that objective legal justification is a gift we all have **already**, and not an **offering** of provision, something we can accept or reject. Obviously this would mean that acceptance or rejection of this legal justification does not matter since it is not an **offering**, but a **gift**. It also means that if even we reject this gift, we **still have it**, thus in rejecting it we are still legally justified. And to strengthen his position Wieland states “our salvation is due **entirely** to God’s initiative.” All this means that we CANNOT lose it, yet we are told we **can** lose it and be lost. Is this not double tongue? Read Wieland.

“In the final judgment, the lost will realize that Christ had died their second death, had *given* them the gift of eternal life, that their place in heaven had been made sure, but they “despised” and “sold” what they had been given.” Robert J. Wieland, Your Questions? in **1888 Glad Tidings**, Jan-Mar, 2002, Vol. 18, No. 1, p. 16.

- f. If legal justification is indeed a **gift** as against a mere offering of provision then our rejection of it does not ever cause us not to have it, it is still our own no matter what. God will have to take it back first, if we are not to have it.
23. However “gift”, “give” and “gave” in the Bible is used in the sense of **offering a provision**, and not in the sense as Wieland and the 1888 Message Study Committee presents it. Salvation is a **gift** in the Bible as an **offering** because **men can reject it**, and **not** have it.
- a. Observe that God “gave” His Son but having His eternal life is on condition of believing. John 3:16.
  - b. Even though God sent His Son to **save the world**, it is **only those who believe** in Him that is not condemned, the rest of unbelievers are **condemned already**. This means that Christ was a **provisionary offering** for the world, but those only

who believe benefits. There is no concept of an objective, universal, legal justification here. John 3:17,18.

- c. Here we see that Christ **gave** Himself for us with the purpose of **redeeming us from all iniquity**, and of **purifying us**. This is no objective, universal, legal justification; this is subjectively removing **all iniquity** from us, this has to mean what is also **IN** us, this is why we are **purified**. So the **giving** of Christ here in this Scripture is for **subjective justification** and **sanctification** with the performance of "good works." The **giving** in this text is thus **provisionary**, because not all are purified." Titus 2:14.
- d. We are told that the **gift** of God, the real **gift** is **eternal life**. Romans 6:23.
- e. How do we get it? Do all have an objective, universal, legal "life"? No, because, no murderer has this life in him neither do we have it without. 1 John 3:15.
- f. One must **come unto Christ** to have this life, this is through repentance and believing. John 5:39,40; John 6:33,35,40.
- g. The Holy Spirit is this Life. Romans 8:10.
- h. The Holy Spirit is given in subjective Justification. (Galatians 3:7-9,14; Galatians 4:6).

24. Another deceptive way the people of the 1888 Message Committee seek to deceive people by justifying their erroneous, objective, universal legal justification, is by silly unsound reasoning that is self evidently foolish. Here we are told that Christ is called the "Savior of all men," and the "Savior of the world" because all men and the world are **actually** saved. Observe the flawed logic.

"God could not be called "the Savior of all men" unless He really did save all men! ... to call Christ the Savior of the world (as He is called in several Scriptures) on the basis of mere possibility would be lying. It is because He actually did save the world that He is called the "Savior of the world."" Skip Dodson, *Opposites Attract*, in **1888 Glad Tidings**, Jan-Mar, 2002, Vol. 18, No. 1., p. 19.

25. How are we to digest these illogical statements? There are so much things wrong with them.
- a. If “Savior of the world” meant that all are legally justified on the cross, or saved by Christ, then those who were lost like Judas and Ciaphas, etc., rejecting their so-called legal justification, still some how had to have had this legal justification. Isn’t this folly? How can all men have it when many have already rejected it and died lost. “All men” cannot only mean **those alive**, but **all men who ever lived**. How then are we to fathom Christ actually saving “all men” with an objective, universal, legal justification when some men, being dead, are beyond the benefit of this so-called gift. This is the only logical position we can adopt in the light of the foolish reasoning of Mr. Dodson. John 17:12; Matthew 26:63-66.
  - b. If Christ is the “Savior of the world” according to the 1888 Message Study Committee, **BECAUSE** He certainly **DID ACTUALLY SAVE** the whole world, we are afraid that this renders Christ as **NOT** really the Savior of the world, because the world is **NOT** really saved and will **NEVER** be saved. Of the populations of the world from the time of Adam to the last man that is to be born, most of those teeming billions are lost. Philosophically speaking, according to Mr. Dodson’s choice of method in justifying this false teaching, if only **one** is lost, Christ **cannot** be termed as the savior of the world, all must be actually saved if Christ is to be justifiably called by the philosophical maxim “Savior of the world.” That Dodson philosophical maxim is wrong is seen in the fact that the lost wicked is as the “sand of the sea.” Revelation 20:7-9.
  - c. Of course Mr. Dobson will not claim that God is the creator of the world **BECAUSE** He created the world, but **because** God is **CREATOR**, He created the world. God is **Savior in nature** thus it is He that saves the world. But this salvation is **conditional**. As all men have not availed themselves of this salvation and are therefore lost, does not change the

**nature of God** from being the Savior of the world. God being “Savior of the world” gave all in the world the **possibility** of being saved, **if** they repent and believe, this title of God did not give to men the **actuality** of salvation. (Isaiah 43:11; Isaiah 45:21; Hosea 13:4; John 8:24; Luke 13:1-5).

- d. We must emphatically refute the 1888 Message Study Committee by stating that just as even before God created an atom He was still Creator, so before He ever had the need to save anyone He was still Savior. Thus Savior of the world does not mean He **actually did** save the world. When Christ said, if the Son of Man shall make you free, you are free **indeed**, this gift of freedom did not actually free all men. Unless we wish to foolishly think that all men are not slaves of sin, thus all are free from sin, following Mr. Dodson’s philosophical logic of presentation, we must accept the **free indeed** to be conditional, so that all men are not free **except subjectively made** so by God **when** the conditions are met. (Isaiah 61:1; Luke 4:18; 2 Corinthians 3:17; Galatians 5:1,13; John 8:32,34,36).

- 26. We are now in place to find out exactly what this so-called objective, legal, universal justification really means. When properly understood, it will be seen to be the most **damning** teaching any group can ever get themselves into. But before we deal specifically with that false doctrine, we need to understand a few important points.
  - a. While the teaching of an objective, legal, universal justification is presented in Jack Sequeira’s book **Beyond Belief**, it is not the central teaching of his so-called gospel. His central teaching is a form of Christian pantheistic “in Christ” motif. However the central teaching of the 1888 Message Study Committee is the objective, legal, universal justification; as Colin Standish says:

“It is argued that all humanity, past, present, and future, were justified on Calvary. This belief is a strong pillar of the 1888 Study Committee ... it is not uncommon for those who support the 1888 Study Committee to say that there are two phases of justification: forensic (legal, universal, corporate, temporary, judicial) justification, which is a justification which came upon all men through the death of Jesus Christ; and justification by faith.” Jeff Pippenger, **Adventism’s New View**, pp. 70-71.

- b. It was the same Wieland that is the leading spirit in the 1888 Message Study Committee, that, together with D.K. Short, that produced a manuscript entitled **1888 Re-Examined** way back in the early 1950s. This manuscript was presented to the then General Conference that was in fraternal, compromising relationships with apostate Protestants. The manuscript was a call for the S.D.A. Church to go back to the 1888 message as brought by Jones and Waggoner which was rejected by the 1888 General Conference Session, and the leadership of the church in the 1890s. Wieland and Short’s manuscript was rejected as untrue by the leadership of the church even unto this very day.
- c. However, with the formation of the 1888 Message Study Committee, and its sanction by the General Conference, Wieland and Short have moved from a mere formal and rote presentation of the 1888 message to a deadly error based upon Wieland’s misreading of certain statements by Waggoner. Here is Wieland’s own words:

“About this time someone at Loma Linda kindly xeroxed for me Waggoner’s 1895-96 *Signs* articles on Romans. I had never before read them. His comments on Romans 5 impressed me deeply. I re-read *The glad Tidings* and began to understand that the legal justification took place at the cross, long before the sinner repents and believes. And if it took place at the cross, it must objectively apply to “all men.” It follows therefore that justification by faith must be

experiential, and must be a change of heart that makes the believer obedient to all the commandments of God. It dawned on me that this was the reason why Ellen White so enthusiastically supported the 1888 message when she first heard it ...” Robert J. Wieland and the Editorial Committee of the 1888 Message Study Committee, **Is Beyond Belief Beyond Belief?**, pp. 60-61.

- d. What to Wieland was a most troubling concept, that of a legal justification on the cross, as presented by some influential groups within Adventism, had now seem to fit into the 1888 subjective justification theology, but as we will see later, only through his misreading of Waggoner’s statements; thus Wieland published for the first time a new concept of the 1888 message incorporating this so-called objective, legal, universal justification. Here again are his own words.

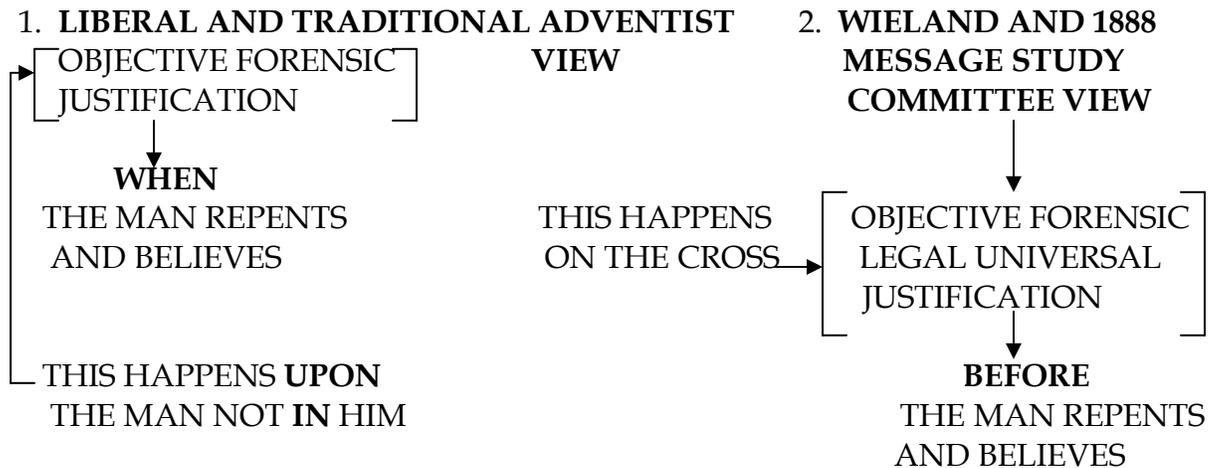
“Wanting to help my congregation at Chula Vista to realize what the issues were, I wrote a little tract giving biblical evidence that the legal justification or “declaration” took place at the cross and therefore applied objectively to “all men,” and that justification by faith had to be the subjective experience of change of heart and reconciliation with God that produces complete obedience.” **Ibid**, p. 61.

- e. Thus we see, that instead of seeing the objective, forensic justification as occurring in the Investigative Judgment only upon the righteous, and totally discarding the false concepts of other influential groups within the sphere of Adventism, Wieland’s new view seemed to him to solve the errors of the other groups, and he got support for his error by other deceived Adventists in influential positions, thus the death knell of Adventism was sounded from that day.

“My xeroxed tract some how found its way to the General Conference and attracted the attention of Dr. Arnold

Wallenkampf of the Biblical Research Committee. He wrote me a letter of appreciation, noting that this truth is the effective refutation of the Reformationist doctrine.” *Ibid*, p. 61.

- f. Thus we see that an objective, forensic justification that happens at repentance and believing as taught by liberal Adventists and traditionalists against a subjective justification, was taken by Wieland and placed as happening **before** repentance and believing, and as happening to **all men** at the cross of Christ, and the subjective justification of the 1888 message was given a subjunctive role to the legal, objective, forensic, universal justification, this is the true origin of the so-called “good news” of the 1888 Message Study Committee. The following charts illustrates these points.



3. SUBJECTIVE JUSTIFICATION HAPPENS **AFTER** THE MAN REPENTS AND BELIEVES.

27. We can now embark upon fully explaining what Wieland and the 1888 Message Study Committee explains this objective, legal, forensic, universal justification to mean. We are told that it means we are **given** the gift of eternal life and our place in heaven had been made secure. The “given” of the gift of eternal life means

that we actually have eternal life before repentance and believing and conversion, not as a provision but as an actual possession.

“... Christ had died their second death, had *given* them the gift of eternal life, that their place in heaven had been made sure ...”

Robert J. Wieland, *Your Questions?*, in **1888 Glad Tidings** Vol. 18-No. 1. Jan-Mar, 2002, p. 16.

28. Again the universal justification is called “objective legal” redemption. How can a person be redeemed outwardly in any sense is a mystery, and this is compounded when we consider that this happens to all men even before repentance, believing and conversion.

“... we must confess that “all men” are “redeemed in Christ” in an objective or *legal* sense.” **Ibid**, p. 16.

29. This universal legal justification is called justified to life even before repentance, believing and conversion. This means that all men actually have eternal life before they are even converted.

“... through the merits of Christ every soul was legally justified before God.” Skip Dodson, *Opposites Attract*, in **Ibid**, p. 19.

“This text clearly refutes any limitation on the effectiveness of Christ’s atonement. All who were condemned when Adam sinned were justified to life by the work of Christ!” **Ibid**, p. 19.

30. We are told that Christ reversed the condemnation that Adam’s sinning brought on the whole human race. Since no man apart from Adam brought this condemnation upon all men, it follows, that if that statement is true, then all men are actually and really saved from that condemnation. This makes man be partially saved actually, or it makes man be saves-lost!?

“Christ reversed the “condemnation” that Adam by his sin brought on the human race.” Morsels from Dial Daily Bread, in **Ibid**, p. 20.

31. We are told that the universal legal justification is salvation from the guilt and punishment of sin. This means that the whole world is actually saved already from guilt and punishment. What can we make this to mean but that the whole world is already guiltless and freed from punishment? This means that since Christ made all that way on the cross, without any works on man’s part, nothing we **do** can make us lose it because this is already an accomplished act.

“... salvation from the guilt and punishment of sin (legal justification).” Robert J. Wieland and the Editorial Committee of the 1888 Message Study Committee, **Is Beyond Belief Beyond Belief?** p. 20.

32. We are told that the legal universal justification is “imputed righteousness.” This means that all the world of wicked men had righteousness imputed to them before they even repented, believed and was converted. Isn’t this a gross heresy?

“... legal justification (imputed righteousness) ...” **Ibid**, p. 22.

33. We are further told that this universal justification is **one justification** that is effective before conversion and is manifested in the experience of justification by faith. This makes the universal justification into the **over riding power**, with subjective justification (here called justification by faith) as an **under rated** subsidiary. This destroys the real potency of subjective justification.

“We must remember that Sequeira sees there is one justification, *legally effective* at the cross for “all men,” and manifested in the *experience* of justification by faith which only the obedient believer knows.” **Ibid**, p. 41.

34. The following quotation shows that legal universal justification is freedom or deliverance from the condemnation of death, and that all men have actually received and benefited from it. Thus all men in sin before they are even convicted, let alone repented and believed, have actually reaped salvific benefit from Christ on the cross. Again, we ask, isn't this gross heresy?

"Justification is a term that no one can honestly deny has a legal meaning. The sinner has transgressed the law of God and must suffer the consequent condemnation of death. Therefore for him to be "covered" so he can live even for a moment requires a legal justification." **Ibid**, p. 75.

35. Again Wieland and his company make it clear that this legal universal justification is NOT a **provision** in any sense of the word. The world, evil and unconverted as it is, is **already** reconciled to God on the cross of Christ. Thus we are to think of the world in the sense of being **evil** yet **reconciled** or **righteous**. This is immoral **dualism**.

"The "word" is not a promise of a provisional "maybe" or "perhaps" contingent on the sinner's success in doing something right first. It is the Good News of a reconciliation *already accomplished*. Christ "is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" ... John is positive. He does not say that *Provisionally*, possibly, maybe, Christ can be "the propitiation for the sins of the whole world" "if", and *not until*, the sinner does something first. Christ already is that "propitiation."" **Ibid**, p. 76.

"**Arminianism objects**. You can't wash Paul's "all Men" down the drain so easily, it says. True, many will be lost; therefore this "justification" must be only provisional, a possibility, not effective or sure, but only *available* to "all man." But what is "available" never becomes real for the sinner until he does something first." **Ibid**, p. 76.

36. Here again we see that the whole world is actually free from the guilt and condemnation of death and has “life” not merely provisionally but **actually**, in fact and reality. Thus we have people who can be categorized as saved – lost.

“Thus the whole world is in His debt, not merely potentially or provisionally. He already tasted the second “death for every man” ... and suffered the imputation of all our trespasses. He bore the burden of the guilt that should have killed us all, and He has purchased for “all men” the otherwise forfeited gift of life itself. This is the “justification of life” that Paul speaks of. All of us live because of the legal imputation of our sin upon Christ. **Furthermore, He delivered this grace to us.** He placed it in our hands, not merely *offering* it to us as something “available” if we will do some thing first.” **Ibid**, p. 77.

37. If nothing we do can bring this legal universal justification to us because we had it from Christ at the cross who actually justified, pardoned or freed us, then it **MUST** follow that **NOTHING** we do can cause us to lose it since Christ had already done it for us. By theory all the world should be actually saved without being able to be lost.

“Our personal faith does not force Christ to die for us again; He already did that “once for all.” (It was not necessary for each slave to apply individually to President Lincoln for freedom, at which time the President would again sign a legal document for him.) The “condition” she speaks of is faith, a heart-response to what Christ has already done for us.” **Ibid**, p. 79.

38. We are told that the legal universal justification is a free gift of justification and life for all men. This means that all men are justified and all men have life actually. That being the case, then subjective justification (called justification by faith) is **not really** determinative, thus not really needed.



Donald K. Short, a life time partner of R.J. Wieland, and now partner with him in spreading the omega of deadly heresies. Both men are the founders of the 1888 Message Study Committee.

“By His righteousness” the free gift came upon all men unto justification of life “... It is “acquittal, and life for all men” ... Thus it is a legal justification for “all men” ... ” **Ibid**, p. 82.

39. In his very own book Mr. Sequeira presents this so-called legal justification as an “unconditional salvation” for all men. This obviously would mean that all men **are saved actually** without repentance and believing. No further tempered statement from any one after can change the absoluteness of this teaching or weaken the force of its alleged truthfulness.

“I believe that neither camp presents the full truth about salvation. I believe the Bible teaches that God actually and unconditionally saved all humanity at the cross so that we are justified and reconciled to God by that act ...” Jack Sequeira, **Beyond Belief**, p. 8.

40. Here again is Sequeira explaining his legal, universal justification even further to mean Christ **actually changing mankind's past**, paying the penalty for man's sins. This obviously would mean that NO MAN should die the second death because Christ justified all men **without** any act on their part.

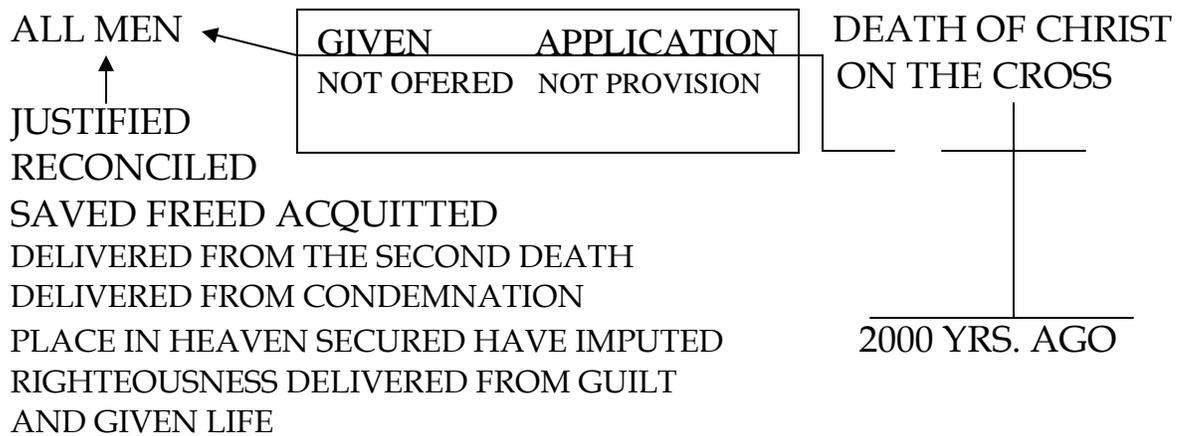
"According to this view, Christ's life and death actually changed mankind's past. Because each of us was corporately identified with Christ's humanity, His life and death became our life and death. In Him, we lived a perfect life; in Him we died the penalty for sin. When Christ died on the cross, all humanity was legally justified because all humanity died with Him there." **Ibid**, p. 43.

"The legal justification effected at the cross is not something we experience; it is something we receive as a free gift." **Ibid**, p. 101.

41. Now it is in place for us to sum up what this so-called legal universal justification really means as expressed by its teachers. This is what happened in the death of Christ on the cross, all men were **actually** saved.

- a. All men were actually saved.
- b. All men were actually freed.
- c. All men were delivered from condemnation.
- d. All men were delivered from the second death.
- e. All men were actually justified
- f. All men were actually given life.
- g. All men were actually reconciled to God.
- h. All men were actually acquitted.
- i. All men were actually delivered from guilt.
- j. All men actually received imputed righteousness
- k. All men's salvation were actually secured.
- l. All men's entrance into heaven were actually secured.
- m. All men were actually legally justified.

42. The following chart illustrates this legal universal justification that is unconditional.



43. There are so much implications that are naturally derived from this so-called legal, universal justification, and they all show the gross falsehood of that teaching.
- a. If all the world were legally justified, reconciled, acquitted, freed from guilt, condemnation, and the second death, and were given life, imputed righteousness, and saved 2000 years ago on the cross of Christ **without any act** on man's part, it follows, that no rejection of these alleged facts on man's part can nullify them or make them ineffective since they were already accomplished **apart** from any works of man. This would mean that all men have salvation **in fact** before they repent and believe, unconditionally, irregardless of their works of acceptance or rejection.
  - b. Since these benefits were **not offerings** that man may accept or reject, but were gifts **WITHOUT** man's acceptance or rejection this would mean that all the world are actually saved, and no rejection of this as "good news" can make them none-effective or cause man to lose them although Wieland and his company says otherwise.
  - c. This universal legal justification has all the world in a state of both being lost and saved at the same time. This is however, impossible, yet it is what that concept is actually saying.
  - d. This universal legal justification has all men **objectively** saved and yet **subjectively** lost at the same time. This is folly to the highest.

- e. If Christ's unconditional gift saved all men actually, then all dead men, from the Flood to the death of Christ, although most of them rejected God and salvation, **must** have been actually saved even after they were dead. This again shows the folly of the teaching.
- f. The real evil of this legal universal justification is that it makes men both righteous and unrighteous at the same time. This state is so approved by God that it is God Himself that institutes it by the death of Christ. This is thus a God-approved combination of good and evil, bringing evil into a divine status in God's acceptance at least before the man repents and believes. Since evil is of Lucifer, he is elevated with Christ on the same level, which will imply that he is God with God. Thus Lucifer's rebellion is justified subtly by that teaching.
- g. Since this legal universal justification causes men to be righteous and unrighteousness in God's sight at the same time, and since good or righteousness is of God and unrighteousness originated from Lucifer, then God and Lucifer is placed on the same level, this make Lucifer God together with God and thus justifies his **pantheism** which he used to justify his claims.
- h. The combination of righteousness and unrighteousness into one implied by this legal universal justification weakens the firmness of the authority of the Law of God since it makes God accept unrighteous transgressors of His Law as righteous (objectively) before they repent, believe and are converted, thus the teaching is a subtle form of **antinomianism**.
- i. To claim that this legal universal justification fills men's hearts with deep gratitude for such love from God so that they are disposed to accept Christ more easily because of this so-called "good news," is misleading. Rather, when people learn that they are saved already and actually have life and is free from guilt, condemnation and the second death **before** they even repent, believe and are converted, and can only lose it if they persistently reject God's offer consequentially, this causes the mind to delay in accepting Christ without actually rejecting

Him, in the hope of accepting Him later. Thus the teaching causes negligence of one's salvation and lukewarmness.

- j. Finally God is made to stain His absolute purity and holiness by saving men in part while they are yet in sin by this so-called legal, universal justification.
44. The Bible however teaches that all non-believers are yet condemned rather than delivered from condemnation. John 3:18.
  45. We are told in the Bible that it is **only** those who are in Christ Jesus are freed from condemnation, this means Christ must be **in** them (mutual inness), thus they **MUST first** be converted. (Romans 8:1; 1 John 3:24; 1 John 4:13; Romans 8:9,10).
  46. Man must repent and believe before he has eternal life. John 3:14-16.
  47. The eternal life we have are not possessed objectively before conversion, it is possessed within the man only at subjective justification, and to have it is to have the spiritual mind. (Romans 8:6-8; Romans 5:1; 1 John 3:15).
  48. It is only he that endured to the end being converted in Christ that shall be actually saved. (Matthew 24:13; 1 Corinthians 13:4,7; 1 John 4:7; 1 John 3:17).
  49. We are not freed by any objective justification, Christ frees us **indeed** not on the cross, but by making us no longer slaves of sin. (1 John 8:32,34,36; Romans 6:17,18).
  50. To make us no longer slaves to sin thus free, our old man must be crucified, the body of sins (perverted emotions) must be inactivated, and this comes by subjective justification or conversion. Romans 6:6,7,22.



Arthur G. Daniells, President of the General Conference for more than twenty years, was the man responsible for starting the omega of deadly heresies, which many years later blossomed into the heresies of Wieland and Sequeira.

51. Righteousness is only imputed to those who repents and believe, none is given to all men on the cross. Romans 4:3,5,9.
52. Guilt is subjective. It is the mental and moral responsibility man has in his heart for the wrong he did, as seen in Aaron and the golden calf. Exodus 32:20-25; Galatians 2:11-16.
53. Therefore guilt can only be **first** forgiven by a justification that changes the knowledge in the mind. (Romans 8:6-8; Romans 5:1). Romans 12:2.
54. Scripture teaches that man is guilty thus condemned for two things.
  - a. Man is condemned for the carnal mind or idol-values of his heart. John 3:20,21.
  - b. Man is condemned for all his historical past sins that he has ever committed. John 3:19,20.
55. Thus the first condemnation that man is delivered from is that for which is **IN** him, this is why he must be **in Christ Jesus** thus having Christ **in** him. (Romans 8:1-4; John 6:36).
56. The **first** Justification, which is subjective justification, when it thus gives man subjectively the Spirit of Christ within, this, is thus freedom from the first condemnation of sin within. (Galatians 3:7-9,14; John 5:24).
57. Acquittal from condemnation for **past sins** comes only in the judgment when the sins are hidden or blotted out. Acts 3:19; James 5:19,20.
58. Conversion and obedience to the Law of God must first be fulfilled to gain this final justification in the Investigative Judgment. (Romans 3:28,30,31; Roman 2:13,16).

59. If God or love dwells **within** the person thus evidencing conversion or subjective justification, then the past sins will be forgiven in the judgment. (1 Peter 4:8; 1 John 4:15-17).
60. The Justification that takes place in the judgment is objective because it does not affect the heart of the person; the person's heart must be converted and be filled with the Love of God **before** this justification, thus it is called objective justification. (1 John 4:15,16; Matthew 12:35-37).
61. This last justification also called **forensic** because the word **forum** means court, and this justification takes place in the Judgment in court. Daniel 7:9,10,22,26.

a. Here is an explanation of the word **forum**.

"The term forensic is from *forum*, "a court." A forensic proceeding belongs to the judicial department of government, whose business it is to ascertain the facts and declare the sentence of the Law." Charles Finney, **Systematic Theology**, p. 319.

b. Forensic justification is based on obedience to the Law.

"The ground of a judicial or forensic justification invariably is, and must be, universal obedience to law ... That only is or can be a legal or forensic justification, that proceeds upon the ground of its appearing that the justified person is guiltless, or, in other words, that he has not violated the law, that he has done only what he had a legal right do ... But to be justified judicially or forensically, is to be pronounced just in the judgment of law." **Ibid**, p. 319.

c. Thus proof that forensic legal justification is that which takes place in the judgment is seen by the fact that we will be judged by the law and be pronounced just by God based upon doing the law, in the judgment. (James 2:8-12; Romans 2:13,16).

62. We have also seen how Wieland persistently calls his universal justification “**legal**.” Why **legal**? What does the word **legal** mean? It means “according to law.”

“**Legal**, ... According to, pertaining to, or permitted by law; lawful; judicial.” **New Webster’s Dictionary**, p. 131.

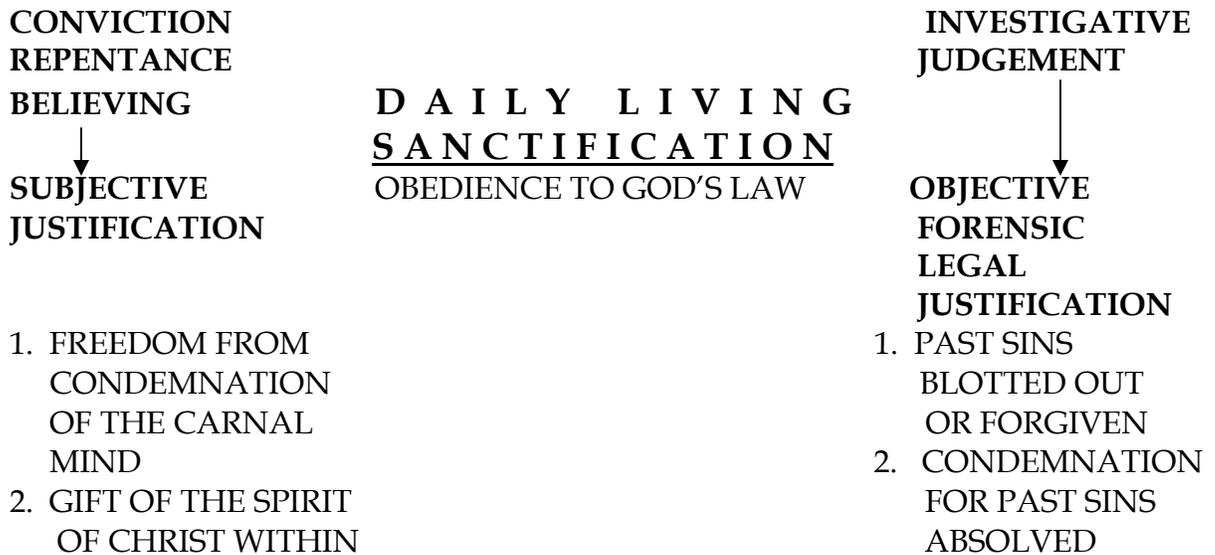
63. Here is Wieland’s so-called legal justification. We ask ourselves, what about this justification is according to law? Nothing! In fact while the person is in **transgression** of the law of God, while “all men” are in the practice of sin, Wieland puts God as justifying them even before conviction, repentance and believing, they are all justified in sin, transgression of God’s Law. There is nothing “legal” about that, it is not a justification based upon obedience to the Law, it is one that is against obedience to God’s Law, it is **illegal** justification, not **legal** justification.

“I re-read *The Glad Tidings* and began to understand that the legal justification took place at the cross, long before the sinner repents and believes. And if it took place at the cross, it must objectively apply to “all men.”” Robert J. Wieland and the Editorial Committee of the 1888 Message Study Committee, **Is Beyond Belief Beyond Belief?**, p. 60-61.

64. But we are told what legal justification really is, it is to be declared just in the judgment of law, and this is the justification that occurs in the Investigative Judgment. (James 2:8-12; Romans 2:13,16).

“That only is or can be a **legal** or forensic justification, that proceeds upon the ground of its appearing that the justified person is guiltless, or, in other words, that he has **not violated the law**, that he has done only what he had a **legal** right to do.” Charles Finney, **Systematic Theology**, p. 319. (Emphasis supplied).

65. Now here is a chart explaining the proper sequence of both subjective transformative justification and forensic legal justification according to the Bible and true Adventism.



66. Another important point to note about the so-called legal universal justification that supposedly occurred on the cross of Christ is that while Wieland and the 1888 Message Study Committee explain this as happening on the cross 2000 years ago, apostate Protestants and Evangelicals teach the same thing, with the exception that they do not teach the whole world or all men were justified at the cross, they claim that it is **only those who believe** that are justified with this forensic, legal justification. Observe:

“Justification is a legal sentence or declaration issued by God in which He pronounces the person in question free from any fault or guilt and acceptable in His sight ... It is thus a forensic term, denoting a judicial act of administering the law – in this case, by declaring a verdict of acquittal, and so excluding all possibility of condemnation.” David N. Steele and Curtis C. Thomas, **Romans An Interpretive Outline**, p. 24.

“The believer’s sins were imputed to Christ – this is why He suffered and died on the cross ... Christ became legally responsible for the believer’s sins and underwent the believer’s

just punishment. By dying as the believer's substitute, He satisfied the demands of justice and forever freed the believer from any possibility of condemnation or punishment." *Ibid*, p. 30.

"The central idea of the passage is that men are saved in precisely the same manner in which they were lost – through the act of another. As Adam, by his one transgression, brought condemnation to all connected with him, so Christ, by His act of righteousness (His sinless life and substitutionary death) brought justification to all connected with Him." *Ibid*, p. 37.

"But unlike the first Adam, Jesus rendered perfect obedience to the Father and worked out a perfect righteousness which is imputed to all who believe in Him." *Ibid*, p. 42.

67. The crucial difference between the two bodies is that with one group all men were justified **before** they were convicted, repented and believed; with the other group this legal forensic justification on the cross is only imputed to **those who believe** but did not happen on all men. This chart illustrates the difference.

#### WIELAND

1. FORENSIC LEGAL  
JUSTIFICATION  
AT THE CROSS  
↓  
FOR ALL MEN **BEFORE**  
CONVICTION REPENTANCE  
AND BELIEVING, HENCE  
IT IS **UNIVERSAL**

#### PROTESTANTS

2. FORENSIC LEGAL  
JUSTIFICATION  
AT THE CROSS  
↓  
FOR **ONLY THOSE**  
WHO REPENT  
AND BELIEVE  
HENCE IT IS  
**LIMITED**

68. Of the two positions, Wieland and the 1888 Message Study Committee's position is the most logical and sensible concerning the teaching. Here is why.
- a. If it is true that Christ died in the **actual place** of every man, taking the **actual penalty** each sinner was to suffer, and doing

this in the **real place** of all men, so that He died the **actual second death** in place of all men, then Wieland is RIGHT. **All men** were indeed justified objectively at the cross, thus all are indeed saved by this **universal justification**.

- b. The implications Wieland has drawn from this teaching is logical and true. For if Christ **actually delivered** all men from condemnation 2000 years ago on the cross, why do men need to repent and believe to gain its benefit according to the apostate Protestants and Evangelicals. It follows, that Wieland's conclusions drawn from this teaching is sensible and in full harmony with it.

“Opponents say that the sacrifice of the cross did not effect a legal justification for “all men.” They insist that it only extends grace to “all men,” and is a call to the sinner to “come.””  
Robert J. Wieland and the Editorial Committee of the 1888 Message Study Committee, **Is Beyond Belief Beyond Belief?**, p. 65.

“Thus the whole world is in His debt, not merely potentially or provisionally. He already tasted the second “death for every man” ..., and suffered the imputation of all our trespasses. He bore the burden of the guilt that should have killed us all, and He has purchased for “all men” the otherwise forfeited gift of life itself. This is the “justification of life” that Paul speaks of. All of us live because of the legal imputation of our sin upon Christ.” **Ibid**, p. 77.

69. If Christ actually substituted all men in the reception of their penalty for sin, then **all men** are actually freed from the second death whether they believe or not. This is universal justification. But the falsehood of this teaching is only now becoming evident to some, as the bird has returned to roost. This **objective substitutionary death of Christ** concept is as false as the implications drawn naturally from it. Men do not need to repent and believe it to have it if it was **actually done in the place of all**, as the Evangelicals teach, all men are already universally justified.

But Wieland must carry the teaching further to its logical conclusion to see its real Satanic character. 1 Timothy 4:1.

- a. If the penalty Christ paid on the cross was the **actual penalty** of all men, if He suffered in the **actual place** of all men, then all men are not ONLY justified as Wieland and his Committee teaches, but all men **CANNOT** be lost by any action on their part since Christ saved all **before** repentance and believing on the part of anyone, before **any** works of man.
- b. This teaching about an **objective substitutionary death of Christ**, when taken to its logical conclusions will mean that there is **not** a lost man in the whole universe of God whether past, present or future. All are saved, all are justified and therefore do not even need Wieland's concept of "subjective justification by faith" to internalize the salvation already possessed.

"We must remember that Sequeira sees there is one justification, *legally effective* at the cross for "all men," and manifested in the *experience* of justification by faith which only the obedient believer knows." **Ibid**, p. 41.

70. It is now in place for us to show the error of an objective substitutionary death of Christ. We must observe that Jack Sequeira makes a difference between what he terms "vicarious substitution" and "actual substitution." This is mere semantics, for there is no real difference between the two. "Vicarious" really means "in place of" and so also does the word "substitution," so to say "vicarious substitution" is the same as saying "in place of substitution" or "in place of – in place of." To also say "actual substitution" is the same as saying "actually in place of." We ask; what's the difference between the two? "Make believe in place of" and "really and truly in place of"? The facts are, "vicarious substitution" or, if you prefer to call it "make believe substitution" is **STILL actually in place of us**, or "actual substitution." There is no real difference. Let us look at Sequeira's semantics.

“... the vicarious view of substitution is in complete contrast to the “in-Christ” view of substitution by which Christ *actually* redeemed humanity from the twofold problem of sin ...” Jack Sequeira, **Saviour of the World**, p. 73.

“The vicarious view of substitution is in complete contrast to the “in Christ” view of substitution, by which Christ actually assumed our corporate, sinful humanity in order to redeem it from the twofold problem of sin.” *Ibid*, p. 79.

“Second, they present the post – Fall view of Christ’s humanity (as does the pre – Fall view) in the context of a *vicarious* substitution. This undermines the truth of Christ’s *actual* substitution as expounded by Paul in his teaching of the *in Christ* motif and the truth of the two Adams ...” *Ibid*, p. 113.

“According to this view, Christ did not simply live a perfect life *in our place*, He did not simply die *instead of us*. Rather, His doing and dying, His perfect life and sacrificial death, actually changed mankind’s history. All humanity was legally justified at the cross because all humanity was *in Christ*. When He lived a perfect life, all humanity lived a perfect life *in Him*. When He died, all humanity died *in Him*. This is very different than defining the gospel as only a provisional salvation, as do those who teach the vicarious view of substitution.” *Ibid*, p. 134.

71. If Christ died **as us** and as Sequeira says this is the **actual** substitutionary view of salvation, then as we were **sinful** and **guilty**, so would Christ **have to be** sinful and guilty. If Christ was not sinful and guilty as us (and He certainly was not), then He did not die **as us** as Sequeira claims, but rather died in place of us. Sequeira’s “actual substitution” is nothing but saying “actually in place of us.” This is the same as “vicarious substitution.” Thus Sequeira’s “actual substitution” is nothing else than a **misleading affirmation** for the purpose of claiming that Christ’s death for us was not provisional but **application** to all men so that all men are

justified. Such structure of reasoning and such a view absolutely ridiculous. Here is Sequeira.

“Christ did not die so that in exchange we might live; rather He died and rose as us in order that we might by faith share in His death and resurrection ... As the second Adam (mankind) Christ took our place and died our death in order that we might be identified with Him, both in His death and resurrection ... This is where *vicarious* substitution and *actual* substitution part company. The former teaches an exchanged experience; while the latter teaches a shared experience.” **Ibid**, p. 135.

“Our corporate, sinful nature that Christ assumed at the incarnation, was *put off* at the cross and replaced by the righteous life of Christ in the resurrection. This certainly could not have been done vicariously ... However, those holding the “vicarious” view make a serious charge against this idea that Christ saved mankind in actuality.” **Ibid**, p. 136.

“Christ saved mankind in actuality. Those who give this answer argue that Christ had to assume the same fallen, sinful humanity that needed redeeming. According to this view, Christ did not simply live a perfect life *in our place*; He did not simply die *instead of us*. Rather, all humanity was legally justified at the cross because all humanity was *in Christ*. When He lived a perfect life, all humanity lived a perfect *in Him*. When He died, all humanity died in Him.” **Ibid**, pp. 139-140.

72. The difference between Sequeira and Wieland with his 1888 Message Study Committee is just a matter of different emphases. Whereas Sequeira emphasizes his conditional, universal, legal justification from the **point** of the **two Adams** and his so-called “**actual substitution**,” so that most discussion is given to these two topics to legitimize the universal salvation or reconciliation, Wieland and his 1888 Message Study Committee has been forced to defend their teaching through emphasizing an **unconditional universal, legal justification in Christ** 2000 years ago at the cross.

However both teach the same thing, or should we rightly say: both teach the same damnable heresy. Here is Wieland's own words.

"About this time, unknown to me, Elder Jack Sequeira had been diligently xeroxing Jones and Waggoner material in the Heritage Room at Andrews University. Taking these documents back to Uganda, he found an opportunity to study them when Idi Amin expelled him and he was forced to wait in the Middle East four months for a visa to enter Ethiopia. He spent the time in deep study of Romans and Galatians, following up through biblical exegesis the new convictions that Jones and Waggoner's writings had impressed upon him. Thus the two of us through our separate paths had come to virtually the same conclusions quite independently." Robert J. Wieland, *What Did Christ Accomplish By His Sacrifice?*, in, *Is Beyond Belief Beyond Belief?*, pp. 61-62.

73. Now the very idea of Christ dying on our place, in a substitutionary sense is wrong for various reasons. Here are some.
- a. Whether it is called **vicarious substitution** or **actual substitution** they are the same error. Because if Christ must die as our substitute, He must be really **our** substitute; this means, He must fulfill the **appropriate conditions** to be our substitute. He must not only be human since it is man that sinned, but He must also be **sinful** since it is **only** sinful man that must die. However, if that were the case, He would have to die for His own sins. The idea of Christ dying in our actual place CANNOT work in any sense. (Ezekiel 18:4; 1 Peter 2:21,22).
  - b. If Christ was made a "make believe sinner" or a pseudo-sinner, this also could not work, for the Law does not call for the death of a pseudo sinner, but an actual sinner. It is the fantasy and mythology of playing religion that hinges an important and real thing as man's salvation on non-reality or assumed appearances. Romans 3:10-19; Romans 7:7-11.
  - c. Christ's death as our actual substitution or vicarious substitution can never be legal or according to the Law, because

the Law does not demand the death of an **innocent** man nor a **substitute**. The Law only calls for the death of the **truly guilty**, and a substitute, even an innocent one cannot be accepted by the Law except the justice or rectitude of the law itself change making the Law now call for the death of the innocent. The concept is a perverted madness that assumes that the Law of God has changed. Proverbs 17:15,26; Psalms 111:7,8.

- d. The Law, further more, does not call for the death of only **one**, human being in place of **all** men. All men have sinned, thus the demands of the Law for justice is only met if **all** men die, not just **one**. So one man can NEVER be a substitute for billions. Romans 3:23.
- e. We must always remember, that the call for the death of the sinner is not by the Law independent of God, it is rather God's sense of justice that the Law embodies and reflects, thus it is God that calls for the death of sinners. With this in mind, one may now ask, why does God demand the **retributory death** of some one to satisfy His justice in order that He can forgive sinners? Is He so wrathful that He is willing to accept the death even of the innocent that He may be disposed to save the guilty, and yet still have the same wrath He satisfied on the innocent hanging over the heads of the guilty? Such a horrible teaching is a grave and great dishonor to God's Nature of justice and thus can NEVER be true. John 3:16.
- f. Why must God satisfy His wrath on the innocent (Christ) and then claim to forgive man out of Love or His mercy? If He had to satisfy His wrath BEFORE He could forgive the guilty, then this is not forgiveness out of mercy. He did already gratify His wrath of penalty on Christ, thus as He is appeased or satiated, or whatever, any forgiveness that follows is not really forgiveness, but, should we say, **gratigiveness**? This shows how this so-called actual substitutionary or vicarious substitutionary death of Christ attacks God's Nature of Love. Ezekiel 18:23.
- g. Since God is represented by Sequeira's views of the death of Christ and by other so-called views (all are really the same), as gratifying or satisfying His urge to punish sinners on the innocent Jesus, and then claiming to reform those who repent

and believe, the question is; why can't He do better or at least exactly as the common sinner handles sin in their children? Simply withhold His urge to punish sinners, give them a chance to reform, and give them the help also, and if they do follow on accordingly and are finally reformed, simply deny and forget His urge to punish, which is in fact **real** and **genuine** forgiveness. This is what parents do to their rebellious children (at least some of them), and also some penal systems. If the persons refuse the period of probation and the help given to them to reform, then God can punish them. This is sensible and reasonable, but no sensible reason can be found for God gratifying His urge to punish so much that He is satisfied with the fully innocent dying in place of the guilty billions. Ezekiel 18:27-32.

- h. If as Sequeira and Wieland and his 1888 Message Study Committee says, that when Christ actually died in the actual place of all mankind, all mankind were actually, unconditionally justified, saved and reconciled, this would mean that no following conditions is needed nor can ever be justifiably imposed upon all men to gain or lose these benefits. It cannot be done because they actually have the benefits of salvation **without conditions** since the cross. Mark 1:14,15.
- i. If all men were actually saved 2000 years ago before they repented and believed, which are conditions, it is senseless to claim that this does not mean that all men are saved "experientially" except they repent and believe. The issue is not experience; to say so is to knock up a straw man and then knock it down to gain credibility in one's teaching. Because, any salvation that is **unconditional** does not need experience to be really salvation for all. With or without experience through repenting and believing all men are still saved, and NOTHING can ever eternally change that since conditions don't apply to something that was done unconditionally. All this means, that, despite their denials, Wieland, his 1888 Message Study Committee, and Sequeira all teach universal salvation. Perhaps we should venture to say that they do not see how Satan and his host has inexorably blinded them, and tied them up in their

salvation philosophy. Satan has tricked them and defeated them rationally in their philosophy, thus they are trumpeting his falsehood ignorantly while actually thinking they are preaching truth.

- j. If as these deluded men claim, that all men were unconditionally **legally** justified at the cross, then even in their sinful state, the Law **cannot** condemn all men. Legal means “according to Law” (as we have seen before); therefore, if in the estimation of the Law all men are justified unconditionally **while they are in sin** (since it is before they repent), then somehow the Law has excused sinners. This means the Law no longer have any **condemnatory jurisdiction** over “all men” notwithstanding all were in sin. Such is the technical philosophical dilemma Wieland and Sequeira has gotten themselves into. Satan has indeed brought all to shame who teach those evil concepts, and exalts over them, because he has truly philosophically tricked and defeated them against the honor and glory of God. Furthermore, according to that nonsensical **legal justification**, the fierceness and justice of the Law against sin has changed since all men **in sin** are now unconditionally, before repentance and believing, justified. Satan has at least gotten these deceived men to **claim the Law has changed** in its abhorrence for sin, when the logical philosophical contexts of their teachings are considered. But this is only half of the horrors. Remember that it is God’s Nature and expression against sin that the Law embodies, thus it is God’s purity and justice that Wieland and Sequeira’s concept attack and disparage even while they are delusively parroting His “agape” Love. Oh, wonders of the accumulated ability to deceive for more than 6000 years, the darkness of demons has overthrown the S.D.A. Church. Habakkuk 1:13.
- k. If all men were indeed unconditionally, before repentance and believing, legally justified, then all men are saved **in sin** or saved with sin **in** them. God Himself, being now reconciled to all men though they are **in sin**, is made to accept good and evil, righteousness and unrighteousness together. This obviously will contextually mean that good and evil is given the same

status or level. And since good is of God and evil is of Lucifer, then God and Lucifer are in context placed on the **same** ethical level. What does this mean? It further means that Lucifer's original rebellious claim to be God with God is philosophically achieved, his foundational root of all sin – to be God with God – is thus implied as true, and by **God Himself**, since it is God that unconditionally **justified** and **reconciled** and **saved** all men on the cross of Christ. This is a horrible thing, this is hyper-blasphemous. Because what Satan has been fighting for for more than 6000 years, and what is the natural high point of the polytheism, idolatry, pantheism and spiritualism he has established to claim, he finally has caused **God Himself** to claim in that concept of a universal, legal, unconditional justification, reconciliation and salvation on the cross. The claim is that **he is God on the level with God**; and Sequeira, Wieland and his so-called 1888 Message Study Committee, in one swoop, in a misconceived theology, has placed themselves and all that believe their concepts on Satan's side of the great controversy, thus they are in fact preaching Satan's "gospel." The teaching is darkness from the mind of Satan himself, it is the "omega of deadly heresies" prophesied of by Mrs. White, but this shall be dealt with from that perspective in another study. (Isaiah 14:12-14; Revelation 2:24).

1. Gerald Finneman, one of the think-tanks for the 1888 Message Committee has told us that righteousness has been legally imputed to all men or the whole human race. This is horrible. We are to believe that the "unconditional good news" is that all men, while **in** sin, unconditionally, before repentance and believing, has been saved, reconciled, have righteousness imputed to them, have been forgiven, have been freed from condemnation in Christ, on the cross 2000 years ago. This is nothing else but saying lost men are saved in sin, yet they are lost. Here is Finneman in a document that was prepared for "the meeting of the Primacy of the Gospel Committee assembled at the General Conference, October 16, 1996."

“He was baptized “to fulfill all righteousness.” This was not for Himself, but for the fallen race. This obedience was a legal righteousness. He represented us. This fulfillment of righteousness was legally imputed to the fallen race.” Gerald L. Finneman, **The Corporate Solidarity of the Human Race and Christ as the Second Adam**, p. 2.

- m. The teachings of Sequeira, Wieland and the 1888 Message Study Committee are teachings in transition and will get worse. Here is an example of the teaching getting worse. We are not only being told that all men were justified, saved and reconciled in the death of Christ, now **all men** have been given a **measure of faith**. So all men are saved and justified, now all men have some small portion of faith. What else is that but universal salvation despite the subjunctive placing of their so-called “justification by faith.” Here is Finneman again. 2 Thessalonians 3:2.

“That grace “was given to us *in Christ Jesus* before time began.” Christ’s death was given to us “in due time.” And “a measure of faith” is given to every person in the world ... Christ has been given to every person on earth ... Embodied in that Gift are the judicial gifts of grace and justification. Christ was judicially condemned and punished. In that very act, judicially, the human race was justified or acquitted. Neither condemnation nor justification can be separated from His person. At the same time He received our condemnation, the fallen race was acquitted and we were given legal justification.” **Ibid (Section 3)**, p. 2.

- n. The teaching that all men died and lived righteous **in** Christ 2000 years ago, or that when Christ died or lived righteous we died and lived righteous in Him because He was our **actual** substitute is fraught with horrible implications. Despite their denials, again, and looking beyond and underneath their **Embellishment Doctrines** to their **Definitive Doctrines** we can see the implications. This would mean that **we saved**

ourselves by our death, which was actually in Christ 2000 years ago as our actual substitute. Not only that, but **we made ourselves actually righteous** by our living righteous in Christ, so all men have thus become their own saviors. All died for their sins in Christ, all lived righteous in Christ 2000 years ago, thus God made all men their own saviors in Christ 2000 years ago. Thus man is **deified** in the corporate justification of Wieland, the 1888 Message Study Committee and Sequeira. May God help them not to be blinded by their own denials of not teaching this and that, but to see the logical philosophical connections and implications of their teachings.

74. We need to address some denials by Sequeira and Wieland. Although we have touched this point before, at this time, it is necessary to refer to it again and answer this point to show the folly of a universal unconditional, legal justification at the cross. It is folly to claim that one is unconditionally saved, and then turn around and yet still say repentance and believing is necessary for salvation. Here is Sequeira's teaching.

"It is true that objectively all men and women died in Christ, but if you reject that death as *your* death, if you refuse to identify yourself with the cross of Christ by your faith obedience, the blood of Christ cannot lawfully forgive you." **Ibid**, p. 88.

"But this actual substitution does not mean that all humanity is automatically saved experientially. This is the heresy of universalism. This legal justification is God's supreme gift to mankind ... In addition, God created human beings with a free will ... His supreme gift demands a human response in order for it to be made effective ... That necessary response is faith. Justification by faith is making effective in the life of the believer the legal justification Christ achieved for all mankind by His actual substitution." **Ibid**, p. 135.

"Rather, all humanity was legally justified at the cross because all humanity was *in Christ*. When He lived a perfect life, all humanity

lived a perfect life in *Him*. When He died, all humanity died in *Him*. This does not mean all humanity is automatically saved. God's supreme gift demands a human response of faith in order to be effective. And this faith is more than a mere mental assent to the truth of the gospel; it is a heartfelt appreciation that demands a total obedience and surrender to the truth as it is in Christ." **Ibid**, p. 140.

75. Here is the 1888 Message Study Committee teaching the very same concept that all men were legally and unconditionally justified, reconciled or saved at the cross of Christ, yet they afterwards philosophically contradict this claim by stating that one must repent and believe in order to have this gift experientially. Here is Finneman of the 1888 Committee.

"Christ took the condemnation which we merited, then was raised from the dead because of the accomplished fact of our justification in Himself ... Out of the faith that receives the objective, legal justification ... Faith never creates anything. It accepts that which already exists. Justification is a fact of history, having been accomplished in the death of Christ. As to being personally justified, faith reaches backward in time to the person Christ Jesus and His justifying act and receives the proffered gift (placed in man's hand for acceptance or rejection)." Gerald L. Finneman, **The Corporate Solidarity of the Human Race and Christ as the Second Adam Section 2**, p. 3.

"... justification and reconciliation are historical facts rooted in the cross of Christ. When He died and while we were enemies we were reconciled and justified in that act. This had to be legal or forensic, and not an experiential, reconciliation and justification. As a person repents of his/her sins and believes in what Christ has done for His enemies, he is reconciled or justified by a heartfelt faith, experientially." **Ibid, Section 3**, p. 1.

"Reconciliation is a legacy from the past. Faith appropriates that reconciliation that took place at Calvary." **Ibid**, p. 1.

76. It is now in place to answer this glaring contradiction in the universal, unconditional justification, reconciliation and salvation concept.
- a. If we are **all** justified, reconciled and saved **unconditionally**, this means that we have this salvation **before** and **without** repentance, believing and confession. No conditions afterwards can nullify our possession of this salvation, since we had it **before** any conditions were met. This means that claims of the need to repent and believe are **invalid** and are themselves philosophically nullified because we **have** this **unconditional** salvation. Thus it is **universalism** that is really being taught despite such denials.
  - b. Again, as we have said before, if we really do **have** salvation **objectively** and not experientially or subjectively, then we are presently **saved without** and **lost within** at the same time before we repent and believe. This means that we are **saved-lost** at one time. This is surely an absurdity.
  - c. But why is it in Lucifer's interest to have people believe that they are **saved and lost** at the same time? This idea that will certainly logically and philosophically operate in the subconscious mind, puts good and evil together, thus exalting God and Lucifer together on the same plane (since God is the source of good, and Lucifer, the source of evil), this Lucifer will achieve an ethical exaltation on the level with God, thus confirming his original rebellious claim to be God with God. Those who teach an unconditional universal justification, reconciliation and salvation are voicing the claims of the dragon and are on his side.
  - d. When we show that the **first** justification comes only through the faith of Jesus Christ when we believe (Galatians 2:16), Sequeira and the 1888 Message Study Committee usually charge us of righteousness by works; they say we hinge the gospel on the basis of human response making salvation dependent on good works. But to this we answer, that it is **they** who switch to salvation by human works, even though the works may be mental. This means that their so-called

experiential justification which they call “justification by faith,” and which comes after their universal, unconditional justification, is in fact justification by “heart-felt appreciation” which they call faith. Heart-felt appreciation is a human mental work or human mental attitude. Thus their so-called “justification by faith” is still to be reckoned, as they call it, righteousness by good works of human response. This exposes the vanity of their claims against us.

- e. Furthermore, the Biblical attack on justified by works or salvation by works is used in contrast to “justification by faith” as we present it, not against universal, unconditional justification as they present it. Galatians 2:16; Philippians 3:9; Romans 4:1-13.
- f. The following chart illustrates the Biblical presentation of the contrast.

JUSTIFICATION  
BY FAITH

NOT

JUSTIFICATION  
BY WORKS

- g. The following chart illustrates how Wieland, Sequeira and the 1888 Message Study Committee misrepresents the Scripture presentation.

UNCONDITIONAL UNIVERSAL  
JUSTIFICATION

NOT

JUSTIFICATION  
BY WORKS

- h. The works the Bible attacks are human works that are produced BEFORE justification by faith, works that are unaided by God, not repentance and believing to be justified. Romans 3:27,28; Romans 9:31,33; Romans 10:1-3.
- i. The facts are, that the Bible does teach a repentance and believing for the purpose of being justified, and these conditions must be met **before** any type of justification at all takes place. (Mark 1:14,15; Acts 13:39).
- j. And the Bible also teaches a justification that **causes** good works afterwards. Romans 3:28,30,31.

77. Now, the idea of **actual substitution** concerning the death of Christ is not a Bible teaching. The idea is not in the Bible. This type of substitution is **objective substitution**, and **nothing** in the Bible teaches it. In fact, the Bible soundly condemns any condemnation of the innocent in place of the wicked. Proverbs 17:15,26; Deuteronomy 24:16.
78. The Greek word that expresses **substitution** or “in place of” is **anti**, and it is not used even **once** as a preposition with regards to the death of Christ, to therefore build a doctrine on an important thing like the death of Christ on a word that was meticulously avoided by Bible writers concerning the death of Christ is certainly wrong and misleading. Let us look at the meaning of the Greek word **anti**.

“By far the commonest meaning of **anti** is the simple ‘instead of.’” James Hope Moulton and George Milligan, **The Vocabulary of the Greek Testament**, p. 46.

“**Anti**; prep. with the general meaning of over against, in the presence of, in lieu of. Spoken metaphorically either in a hostile sense, meaning against, or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital ... By way of substitution, in place of, instead of ...” Dr. Spiros Zodhiates, **The Complete Word Study Dictionary New Testament**, p. 190.

“The idea of “in place of” or “instead” comes where two substantives placed opposite to each other are equivalent and so may be exchanged ... there is exact equivalence like “tit for tat.”” A.T. Robertson, **A Grammar of the Greek New Testament in the Light of Historical Research**, p. 573.

“*Anti* signifies one thing over against another, one thing in place of another, or something given in exchange for something else. In a popular sense the word “*instead*” illustrates its meaning ... the

“*anti*” implying vicarious substitution.” F.E. Marsh, **Why Did Christ Die?**, pp. 117,118.

79. The only place in the Bible that **anti** is used in a **type** of reference to the death of Christ is Matthew 20:28; Mark 10:45.
80. The point of the text is Christ giving His life “in place of” (anti) death. This means that the life of Christ is given **in place of** spiritual death. Whereas we had spiritual death in trespasses and sins, when we are justified we now have life. Here then the Life of Christ is given in **exchange** for spiritual death or to **substitute** spiritual death. Thus the Bible does teach **subjective substitution** or exchange. (Ephesians 2:1,5; Romans 6:23; Romans 8:6; Romans 5:1,18).
81. And in commenting on Matthew 20:28 and Mark 10:45, Mr. Robertson admits that substitution (in the objective sense) is not even the real meaning of those Scriptures. He tells us:
- “These important doctrinal passages teach the substitutionary conception of Christ’s death, not because *anti* of itself means “instead,” which is not true, but because the context renders any other resultant idea out of the question.” A.T. Robertson, **A Grammar of the Greek New Testament in the Light of Historical Research**, p. 573.
82. Thus it is mere doctrinal considerations and speculations that determines the theological ideas of some being attached to Scripture. But by far the most common word used in the Bible to explain the death of Jesus Christ is **huper**. Almost all references to Christ dying **for** us is **huper** with no use of the word **anti**. The word “huper” in the Greek means “over” and implies “provision.” Let us now look at that Greek word.

“Huper. From its original locative meaning “over” ...” James Hope Moulton and George Milligan, **The Vocabulary of the Greek Testament**, p. 651.

“*Huper*. With the genitive, *huper* means one object bending over another for its protection, hence to favor, care, benefit, and act for the sake of another. A mother bird bending over her young, in protecting them from danger, illustrates the meaning of the word ... As applied to Christ’s death the main thought is, the provision which is made on behalf of fallen humanity, in His atoning sacrifice, so that men may be saved from the consequence of sin. *Huper* occurs over thirty times in this provisional sense ...” F.E. Marsh, **Why Did Christ Die?**, p. 114.

“*Huper*, prep. governing the gen. and acc. with the primary meaning of over ... Meaning for, in behalf of, for the sake of, in the sense of protection, care, favor, benefit.” Dr. Spiros Zodiates, **The Complete Word Study Dictionary New Testament**, p. 1411.

“It is therefore clear enough. It is the very English word ‘over’ or ‘upper.’ ... The literal meaning of *huper* [is] ‘over’ ... The idea of ‘defence,’ ‘in behalf,’ ‘bending over to protect,’ occurs ...” A.T. Robertson, **A Grammar of the Greek New Testament in the Light of Historical Research**, p. 629.

“We must not, however, make the mistake of thinking that *huper* of itself literally means ‘in behalf of.’ It means ‘over.’” **Ibid**, p. 630.

“Christ bought us “out from under” the curse ... of the law by becoming a curse “over” us ... In a word, we were *under* the curse; Christ took the curse on himself and thus over us (between the suspended cure and us) and thus rescued us *out from under* the curse.” **Ibid**, p. 631.

83. However, despite the fact that *huper* means **over** and implies **provision**, some scholars allow their doctrinal slant to misrepresent the Greek words about certain concepts. For example, some of them think that the word **huper** also means “instead of” or “in place of” thus they give it the meaning of **anti**. This is a big and terrible mistake. Here is an example.

“But there is no inherent objection in *huper* itself to its conveying the notion of ‘instead’ as a resultant idea. In fact it is *per se* as natural as with *anti*.” **Ibid**, p. 632.

“... and underneath there is the underlying thought of substitution ...” F.E. Marsh, **Why Did Christ Die?**, p. 114.

84. Moulton and Milligan even identifies **huper** with the meaning of “in the place of,” but one can see why such a terrible mistake is made by scholars despite the clear and evident facts. Moulton and Milligan shows us how they make their mistake also. What is done “in behalf of” someone by another is not necessarily done “in place of” the person. One can write a letter “in behalf of” a person, but one is not doing it as a **substitute** to the person. It is a mistake to think so.

“From this it is an easy transition to **huper** in a substitutionary sense, as when one man writes a letter for another, seeing that he is unable to write it for himself ...” James Hope Moulton and George Milligan, **The Vocabulary of the Greek Testament**, p. 651.

85. Thus the idea of ever using **huper** to mean **anti** is nullified by the fact that no one ever chose **anti** to explain the death of Christ as an **objective substitution** in the Bible. The use of this type of substitution to explain the death of Christ can be traced to Roman Catholicism with the teaching of Christ rendering honor to God **in place** of man failing to do so. This is a false teaching.

“God did not punish mankind because that would have meant the damnation of the whole human race; instead he found for man a way of rendering satisfaction so that the violated divine honor might be repaired. Man himself was unable to render satisfaction to God; therefore God in his mercy sent his Son who assumed manhood, and who, as man, rendered ample satisfaction in his innocent death. That is why God became man—so that man could thus render satisfaction for his disloyalty in the Person of Christ. The debt of honor was paid for man by God incarnate in man; and

thus God's violated honor was repaired, and God was able freely to forgive without the punishment of the guilty. The "Satisfaction Theory" of Anselm's is obviously a great improvement upon the crude Ransom Theory." Alan Richardson, **Creeds the Making**, p. 102.

86. Apart from the fact that honor from innocent Christ cannot substitute the lack of honor in sinful man, many things are wrong with this concept formulated by the Roman Catholic Archbishop of Canterbury, Anselm. Not the least problem with this concept is the sensible question as to why does God have to satisfy His offended honor by wrath unto death upon an innocent man who fully honored Him, in order that He might be **able** to love sinful offenders, and yet turn around and tell us that it was love that spurred His action. Despite this, later theologians built upon this concept and formulated the "Penal Substitution" theory, and it is from this concept came the dangerous teachings of Wieland, Sequeira and the 1888 Message Study Committee.

"The attractiveness of Anselm's theory for the medieval mind is shown by the fact that, although it was strikingly new, it won rapid and universal acceptance. It became the current view of the later Middle Ages, and the theologians of the Reformation built upon it, though it is doubtful whether they improved upon it." **Ibid**, p. 103.

87. The teaching of Sequeira, Wieland and the 1888 Message Study Committee is not new in the history of Adventism. Their teaching of a universal, unconditional, justification, reconciliation or salvation was taught by a man named Abion Fox Ballenger in the 1890s to the early 1900s. This teaching led him to attempt to restructure the sanctuary doctrine as taught traditionally in the Seventh-day Adventist Church. That Ballenger's teaching of a universal, justification before repentance and believing was responsible for his destruction and restructuring of the Sanctuary doctrine as taught by Adventism is seen in these series of quotations.

“A third work by Ballenger while not directly dealing with the doctrine of the sanctuary is nevertheless of considerable importance in any effort to understand the primary motivation for his sanctuary theology. **The Proclamation of Liberty and the Unpardonable Sin** was published in 1915, six years before its author’s death. It probably presents the final flowering of Ballenger’s sanctuary theology, for in it the two basic concerns of that theology (righteousness by faith and Christian assurance) came to maturity. The work provides a ringing apologetic for complete emancipation of the entire human race through a finished atonement at the cross.” Roy Adams, **The Sanctuary Doctrine**, pp. 1-2-103.

“In what follows, an attempt is made to show that the fundamental issues which lay at the root of his departure from traditional Adventism on this question [of the sanctuary doctrine] were those of righteousness by faith and of Christian assurance ...” **Ibid**, p. 106.

“The foregoing leads to the conclusion that in his radical reinterpretation of the traditional Adventist position, Ballenger was attempting to restore the doctrine of righteousness by faith as the basis of salvation in **both** dispensations.” **Ibid**, p. 117.

“We may, therefore, conclude that Ballenger eventually discarded his belief in an investigative judgment because he found it logically incompatible with the two foundational concerns of his theology – righteousness by faith and Christian assurance.” **Ibid**, p. 140.

88. What was Ballenger’s concept of righteousness by faith? Mr. Adams refers to the universal salvation concept, the same teaching of Wieland, the 1888 Message Study Committee, and Sequeira. “It can be seen that the central emphasis was that which Ballenger considered the basis of righteousness by faith and Christian assurance – - the **finished, universal** work of Christ.” **Ibid**, p. 119. (Emphasis original).

“The same evangelistic outlook urged him to emphasize the **universality** of the atonement, believing that salvation by grace, which is the central theme of the gospel, had its foundation in free and universal atonement. Therefore, he urged the view that the entire human race has been reconciled by the death of Christ, without their consent or knowledge, a universal reconciliation corresponding to the spectre of universal death in Adam. In speaking of a universal atonement, he seemed to envision more than a provisional or potential benefit. Rather, he had in mind something tangible and automatic -- available to the whole human race without condition.” **Ibid**, pp. 123-124.

“Apparently, Ballenger had not completely thought through the implications of his concept of universal, conditional atonement.” **Ibid**, p. 123.

“Like that son, mankind, without its choice, has been pushed off the pier by father Adam. Through His death, Christ rescued, redeemed, all men, placing them back upon the pier ... The pier, Ballenger explained, is simply the platform of life and innocence before the law. In placing mankind back upon it, Christ placed them **where Adam stood** and where they stood in Adam **before** ... [he] **pushed them off into sin** and death. By being placed in this **pre-fall** state, man can now choose whether he will go higher into eternal life or lower into the second death. Thus in Ballenger’s thinking, the death of Christ was in a very real sense, the death of the world. It justified all men, placing the entire human race under grace. Calvary, he confidently asserted, cannot be revoked; the death of Christ was not conditional ... It is, therefore, clear that Ballenger’s purpose in reformulating the doctrine of the atonement (for iniquity) was that of accentuating its **finality** and **universality**. In his thinking, enormous sense of assurance generated by this twin emphasis was indispensable for the effective preaching of the gospel.” **Ibid**, pp. 124-125,126. (Emphasis original).

89. Surely, as we have seen, that all the points explained above by Mr. Adams, is the exact teaching of Wieland, the 1888 Message Study Committee and Sequeira. This was the teaching of Ballenger which was identified as the darkness of Lucifer by Mrs. White and the S.D.A. Church in the early 1900s, yet it has now returned as the “unconditional good new” of Sequeira and as the 1888 message of Jones and Waggoner” by Wieland and his Committee. Again we are told.

“The other major aspect of the atonement emphasized by Ballenger was its universality. In calling attention to this fact of the doctrine, he seemed to go far beyond the general Protestant understanding of it. His was a radical universality, bordering on universalism.” *Ibid*, p. 152.

“Ballenger indicated that the entire human race has been “saved,” “redeemed,” “reconciled,” “placed under grace,” without its knowledge or consent ... The difference lies in Ballenger’s accentuation of an automatic saving benefit experienced by all men by virtue of Christ’s provisions at the cross.” *Ibid*, pp. 152-153.

90. A reading out of Ballenger’s book **The Proclamation of Liberty and the Unpardonable Sin** is like a reading straight out of the writings of Wieland and the 1888 Message Study Committee, and also out of Jack Sequeira’s books, **Beyond Belief** and **Saviour of the World**. It now follows for us to extensively show that even the various arguments, logic, points and Scriptures used by Wieland and Sequeira to teach a universal, unconditional, reconciliation, justification or salvation are exactly the same used in Ballenger’s book; one would even get the idea that Wieland and Sequeira copied from Ballenger on a large scale. Readers can compare the statements we will quote from Ballenger’s book with those already quoted in this study from Wieland and Sequeira, or refer to their writings. We start of by showing Ballenger’s claim that all the world is free made so by the death of Christ on the cross, this is

universalism, because the freedom is not subjective, **all men** have it.

“The power of Pentecost was given to men to enable them to proclaim the gospel, – the good news that God *has* set free a world of slaves. Mark the tense, – that God *has* set them free ... The power of Pentecost is given to proclaim the good news that men *are free*; “to proclaim liberty to the captives”; to proclaim an *open* door to their prison – not a door *to be opened*. The cross of Calvary is this open door.” Albion F. Ballenger, **The Proclamation of Liberty and the Unpardonable Sin**, p. 15.

91. Here is Sequeira’s teaching that when Christ died all the world died in reality, but Ballenger carries it even further.

“And now since God imputed the sins of the whole world to His Son, and His Son bore the sins of the whole world in His own body on the tree; and since He died as a substitute for the whole sinning world, it follows that when Christ died, the *whole sinning world died*. And this is what made the Apostle Paul so enthusiastic in preaching the Gospel, and this is what he meant when he said: “The love of Christ constraineth us, because we thus judge, that one died for all, therefore *all died*.” 1 Corinthians 5:21, R.V. Now appears the cause for the great rejoicing. Since all the world *has died*, *all the world is freed from sin*.” **Ibid**, pp. 17-18.

“The whole world is dead; One died for all, there all died.” **Ibid**, p. 19.

92. Even the emancipation motif used over and over by Wieland and Sequeira is used over and over in Ballenger’s book.

“In Jesus Christ the whole world died for its sins, and then in Jesus Christ the whole world arose from the dead with a life that is freed from sin. This is the good news which the herald of the cross bears to the world. With this emancipation proclamation, he goes forth proclaiming liberty to all the world. And just as every herald

of the president's proclamation of liberty utterly refused to recognize any man as a slave, so the herald of the Gospel must utterly refuse to recognize any man as a slave of sin. He must proclaim liberty to *all* men tell all men that they are free notwithstanding their heredity or previous condition of servitude." **Ibid**, p. 20.

93. The Adam motif as used by both Wieland and Sequeira is so used by Ballenger also. All the teachings are one and the same.

"The burden of this book is to reveal to the sinner his standing before God and the law as it really is from God's standpoint, for God looks upon the sinner not through the sinning and enslavement of the "first man" – Adam – but through the righteousness and emancipation of the "last Adam" – Christ." **Ibid**, p. 30.

94. The erroneous interpretation of Sequeira of knowing no man after the flesh to mean that all are reconciled to God is even found in Ballenger's book.

"The Apostle Paul refused to recognize any man as a slave of sin. This is what he meant when he wrote: "Henceforth know we no man *after the flesh*." 2 Corinthians 5:16. And this he wrote as the conclusion of his argument proving that Christ died for the whole world, and arose from the dead for the whole world." **Ibid**, p. 31.

"To know a man after the flesh is to know him born a slave of sin and death, in Adam. But to know a man as God knows him in Christ, is to know him as belonging to a new creation – saved, ransomed, reconciled to God by the death of His Son." **Ibid**, p. 32.

95. Here is Wieland and Sequeira's teaching that a person's believing after does not change God's acceptance of the person because he is saved in Christ even while he is an unbelieving sinner.

“The fact that the unbelieving sinner does not feel saved, or act saved, does not change the fact that the Lord “hath saved” him according to His own purpose and grace [not according to his works] which was given us in Christ Jesus before the world began ... when the sinner shall believe all this, his faith does not change God’s gracious attitude towards him, but it does change his attitude toward God.” **Ibid**, pp. 34-35.

96. Even Wieland and Sequeira’s so-called “heart-felt belief” that is caused by this universal unconditional salvation is represented in Ballenger’s teaching. Thus shows that the position adopted by all are logical, and that all the teachings of the different individuals are one and the same.

“All that is now necessary in order for him to look and feel and act like a free man is to *believe he is free*, and believe the promise of the government to *keep him free*. No new proclamation is needed when he believes he is free. His belief that he is free does not change the government’s feelings and actions towards the government ... And the sad fact that the sinner still feels and looked and acts like one cursed by the law, does not change the fact that he is redeemed from the curse of the law.” **Ibid**, p. 36.

97. The idea of Adam’s “sin nature” (whatever that means) causing all men to sin, thus Christ’s gift equivalently freeing all men, which is taught in Sequeira’s books, is also taught by Ballenger.

“A carnal nature, which cannot but sin, was given to the whole human race through Adam, the slave of sin. Having become a sinner, Adam passed on to his posterity a sinning nature whose doom is death. Consequently, when God, who loved the world even while they were sinners, undertook “to save the world,” it become necessary for him to make the gift or righteousness and life as free to the human race as Adam’s gift of carnality and death had been.” **Ibid**, p. 38.

98. Just as both Wieland and Sequeira teach a **universal** atonement so also does Ballenger.

“The Apostle Paul lays the foundation for universal atonement through Christ, in the fact of universal alienation through Adam ... Thus repeatedly is it stated that one man made all men sinners and brought death upon all. Therefore, no child of Adam is responsible for being made a sinner, nor for his death. “In Adam all die.” This fact lays the foundation for universal atonement.” **Ibid**, pp. 61-62.

99. Even this following phrase about “consultation” was used by Sequeira. Here is Ballenger using it also.

“Adam did not consult us before he ruined us, and so God need not consult us before He redeemed us.” **Ibid**, p. 62.

100. The idea that our reconciliation was **unconditional** so that we are saved **unconditionally** taught by both Wieland and Sequeira is also taught by Ballenger.

“And this is the reason the promise which God made to Abraham, “In thy seed shall all the nations of the earth be blessed” (Genesis 22:18), was an unconditional promise. In Jesus Christ they were all blessed without conditions.” **Ibid**, p. 63.

101. The concept of two reconciliations or justifications, one before repentance and believing and the other after, a new concept taught by both Wieland and Sequeira, was also surprisingly taught by Ballenger. It is almost as if Wieland and Sequeira lifted this teaching straight out of Ballenger’s book.

“Thus far has the God of all grace gone in the plan of redemption without the will or co-operation, and therefore all men could be redeemed without their will or co-operation. What! Save a man without his will? Yes, “He is the Saviour of all men, especially of those that believe.” ... The ... Scripture tells us that He is Saviour

of men who do not believe, but He is especially the Saviour of those who do believe. There are two phases of salvation clearly brought to view in the Scriptures. First, that salvation which God wrought for man on the cross before he believed, and second, that which He works in man when he believes. The first salvation will profit us nothing without the second." **Ibid**, p. 64.

"Notice how we were reconciled. It was not through our good works, – not through our faith that we are reconciled to God; for this reconciliation was accomplished without our faith; yes, even while we were enemies. This reconciliation was accomplished, not by our faith, but "by the death of His Son." And this reconciliation that *has* reconciled man *before he believes*, is what he *believes before* he is reconciled. These two phases of reconciliation are clearly presented in 2 Corinthians 5 ... This reconciliation which was made by charging the world's sin to Christ, and not charging them to the world, is a reconciliation that has already been accomplished for all the world, and is the same reconciliation referred to in Romans 5:10 ... But there is another reconciliation spoken of in that same text ... a reconciliation that depends on the sinner's willingness to be reconciled." **Ibid**, pp. 65-66.

"Here are two reconciliations. One accomplished *for* man without his faith or knowledge, the other accomplished *in* man when he shall hear and believe the reconciliation by which he was reconciled before he believed, and while he was yet an enemy." **Ibid**, p. 66.

102. Even the idea that we have salvation before we accept it, and yet do not have it unless we accept it, which is a gross contradiction, spoken in the same way by both Wieland and Sequeira, is found in Ballenger's book.

"But while salvation is of faith, and no part of the gift of grace will profit the sinner unless he accepts it by faith, yet it must be borne in mind that faith does not earn salvation, nor does it add a

particle to the grace already given – to the work already finished, – to the liberty proclaimed.” **Ibid**, p. 91.

“And just as the faith of the colored freedman appreciated the freedom which was already his by the proclamation of the cross. And just as the colored man who did not believe that he was proclaimed free, lived the rest of his days a freed man in bondage, so sinner who refuses to believe the proclamation of liberty making him free through the cross of Calvary, will live the rest of his days a redeemed man in bondage.” **Ibid**, pp. 92-93.

103. Even the idea that we are not lost because of our sins but because we refuse to accept the free gift of salvation that is taught by Wieland and Sequeira can be found taught in Ballenger’s so-called gospel.

*“The sin of refusing to take freedom so freely given is the sin for which lost man will suffer. He will not suffer because in Adam he was born a sinner, nor because as a slave of Adam’s nature he sinned. He will suffer because he neglected to be saved; because he refused to receive a salvation which was given him at the cost of the life of the only begotten Son of God.”* **Ibid**, pp. 93-94.

104. Here again is a point taught by Wieland and Sequeira that is taken straight out of Ballenger’s book; is this not strangely coincidental?

“The Arminian is right when he insists that Christ died for *all* men, and that whosoever will may come; and those who refuse to come are lost. But he is wrong when he teaches that the sinner is as guilty after Christ has died for his sins as if Christ had not died. For how can it be that we are as guilty as if Christ had not died? Why did He die? What caused His death? He did not die for His own sins, and it would be impossible for him to die if He did not bear sin. From whom, then, came the guilt under which He died? Did it not come from us? Since then the guilt which He bore was taken from us and laid on Him, how can it be that the *same* guilt remains on us, making us as guilty as if He had not borne our

guilt? Surely, it is an error to teach that we are as guilty after Christ has taken our guilt upon Him and paid its penalty in His death, as we would have been if He had not died for our sins.” **Ibid**, p. 126.

“But it is an error to teach that we are as guilty after Christ has taken our guilt, as if He had not suffered for us. The Arminian is right in opposing the doctrine that Christ died for the few only, and he is right in opposing the teaching that because Christ died for all therefore all must be saved. But he is wrong when he allows a fear of these errors to drive him to a denial of the scriptural truth that Christ hath redeemed us from the curse of the law, being made a curse for us. He should gladly admit that Christ died for all men, and that the sins which were laid on him will not be again laid on the sinner. But he should emphasize the gospel truth that the sinner in order to realize the benefits of this great salvation must accept it by *faith*.” **Ibid**, p. 127.

105. Here is Wieland and Sequeira’s unconditional salvation expressed by Ballenger in another way.

“In order to escape the errors of Universalism, there is no need to teach that the sins of the world were placed on the Lamb of God *conditionally*, – that He died *conditionally*. That is, in case man does not accept the sacrifice, God will revoke, or take back, what He has done for the sinner.” **Ibid**, pp. 127-128.

106. Here again is the claim that the sins of the whole world were already remitted by Christ’s offering as taught by Wieland and Sequeira.

“The new covenant is here quoted to prove that the promise of God to remit sins and to remember them no more, *has been fulfilled*. For just as surely as there is no more offering for sin, just so surely has the whole world obtained remission of sins in that one offering. It is by this one offering that all the sinning sons of sinful Adam have been pardoned and saved from the iniquities which

they committed through the sinful eating of their sinful father Adam.” **Ibid**, p. 165.

107. The idea that circumcision was the death of Christ for all because all were circumcised so that the sins of all men converted and unconverted were not imputed to them, is taught by Ballenger, apart from him, the only persons this erroneous teaching has surfaced in are Wieland and the 1888 Message Committee and Sequeira. Isn't this surprising?

“When Christ, who was made sin for us, and who bore our sins in His own body on the tree, was “circumcised” on Calvary’s cross, – that is, when He was cut off in death, “we were circumcised,” that is, cut off in Him; when He who bore our sins in His own body, was cut off, we were reckoned cut off in Him. When He paid the penalty for our sins in His death on Calvary, we were counted as having paid the penalty for our sins in His death. Thus circumcision, which was a cutting off of a *part* of the body of the flesh, was a type of the crucifixion of Christ; or the circumcising, or the “putting off of the body of the sins of the flesh.” O yes! It is done! He hath forgiven our iniquities; He hath imputed them to His Son, and hath not imputed them to us.” **Ibid**, pp. 171-172.

108. Even the idea of all of humanity sinning in Adam because we were in his loins, so trumpeted by Wieland and especially Sequeira, even that was taught by Ballenger.

“Reader, you were not present in person when that covenant with death was made, but you were present in your representative, you were there in the loins of Adam when the adversary met him. When Adam sinned, you sinned in him. This sinning was made manifest in you when you were born. By your birth you inherited the curses of that covenant just as the branch inherits the nature of the vine. Satan did not need to make that covenant with any of the children of Adam; it, was already made with them in Adam.” **Ibid**, p. 174.

109. All of these quotations clearly show that the teachings of Ballenger is exactly that of Wieland, the 1888 Message Study Committee, and Jack Sequeira. The uncanny similarity is shocking. The teachings of Ballenger was rejected by the Seventh-day Adventist Church when Ellen G. White pointed him out as teaching error. She said this about Ballenger.

“You are the one whom the Lord presented before me in Salamanca ... And now again our Brother Ballenger is presenting theories that cannot be substantiated by the Word of God ... I declare in the name of the Lord that the most dangerous heresies are seeking to find entrance among us as a people, and Elder Ballenger is making spoil of his own soul ... Your theories, which have multitudes of fine threads, and need so many explanations, are not truth, and are not to be brought to the flock of God ... God forbids your course of action – making the blessed Scriptures, by grouping them in your way , to testify to build up a falsehood. Let us all cling to the established truth of the sanctuary.” Ellen G. White, **Manuscripts 59**, 1905.

“In clear, plain language I am to say to those in attendance at this conference that Brother Ballenger has been allowing his mind to receive and believe specious error ... This message, if accepted, would undermine the pillars of our faith.” Ellen G. White **Manuscripts 62**, 1905.

“Our Instructor spoke words to Elder Ballenger: ‘You are bringing in confusion and perplexity by your interpretation of the Scriptures. You think that you have been given new light but your light will become darkness to those who receive it ... Stop right where you are; for God has not given you this message to bear to the people.’ **Ibid.**”



Albion F. Ballenger brought to the S.D.A. Church in the 1890s a deadly heresy for which he was dismissed from the ministry. This teaching is today present in the S.D.A Church disguised as the 1888 message revived.

110. We have seen before that it was Ballenger's concept of righteousness by faith that determined his reinterpretation of the sanctuary doctrine. It is the typological flaws of his righteousness by faith concept that logically led step by step to his erroneous sanctuary doctrine, thus both are seriously flawed. Let's look at this again.

"In what follows, an attempt is made to show that the fundamental issues which lay at the root of his departure from traditional Adventism on this question [the sanctuary] were those of righteousness by faith and of Christian assurance, undergirded by a strong evangelistic outlook which characterized his entire life. This concern for righteousness by faith is far from conspicuous in most of Ballenger's writings on the sanctuary itself. It is, rather, from a careful consideration of the spirit and thrust of his works apparently **unrelated** to the sanctuary that one suddenly becomes alert to significant hints in regard to righteousness by faith and Christian assurance, present all the while in his explication of the sanctuary theme. Thus it can be seen that his reinterpretation of the doctrine was motivated by what he regarded as fundamental, built-in flaws in the Adventist exposition, flaws which, in his view, inevitably led the church into legalism ... The basis of his indictment was, rather, Adventism's understanding of the doctrine of the sanctuary which, he believed, entailed a legalistic method of salvation before the cross. This is what led him to reinterpret and develop certain important aspects of that doctrine, in order to render them consistent with the principles of righteousness by faith and Christian assurance." Roy Adams, **The Sanctuary Doctrine**, pp. 106-107.

111. Sequeira too, much more than Wieland, has already changed the traditional Adventist understanding of the Sanctuary doctrine somewhat like Ballenger before him, and it is because of his unconditional, universal, forensic justification doctrine like Ballenger before him. Without going much into this topic, here is a brief example of the sanctuary heresies of Sequeira. He is telling

us that the Adventist doctrine of the Investigative Judgment does not match **his** idea of justification by faith. Of course we know that this is because of his idea of justification is **false**.

“We have been accused and unfortunately the accusation to some degree is valid. That is why we need to look at the investigative judgment seriously. The accusation is that our doctrine on the investigative judgment contradicts the doctrine of justification by faith ... the impression that we have given from some of our books is that ultimately it is our works that decide whether we are qualified for heaven or not. That in fact is a contradiction of justification by faith.” Jack Sequeira, **Sanctuary**, pp. 106-107.

112. We know however, that our works will be the deciding factor in the judgment, because if our works are transgression of God’s Law, we are in sin and has not been justified. Romans 2:13,16; James 2:8-12; Matthew 12:36,37.

113. The error made by Sequeira is in harmony with his salvific doctrine. If his doctrine of justification is wrong like Wieland, so will be his sanctuary doctrine, although we may not yet know where Wieland and his 1888 Message Study Committee stands on this topic. Here is Sequeira:

“God did not send Him [Jesus] to help us to be good, but He sent Him to save us, and He has done it.” Jack Sequeira, “Issues: The Heavenly Sanctuary, a sermon reproduced in, **Those Who Do Not Remember the Past**, p. 87.

114. Sequeira does not believe that there is a literal sanctuary in heaven with two apartments as traditional Adventism does. He says:

“In other words, God dwells in heaven. So heaven is His sanctuary. God dwells where? In the believer, so we are the temple of God. That’s why we need to keep our bodies holy. By the way, Hebrews chapter 9, I believe, describes the heavenly sanctuary that Christ went to, as heaven itself. Do you know that?”

He went to heaven itself ... So to us, heaven itself is the sanctuary." **Ibid**, p. 99.

115. This idea denies the many Scriptures in which the temple (or sanctuary) is seen in heaven. Now if the sanctuary is heaven, then, according to Sequeira, these Scriptures should mean "the heaven of God was seen in heaven." How silly of him. Revelation 11:19; Revelation 14:15,17; Revelation 15:5,6,8.
116. However, Albion Ballenger was teaching this universal, unconditional, forensic justification like Sequeira and Wieland, long before he met the General Conference disciplinary committee in 1905. We are even told that his book which espouses this teaching the most, and which we have quoted from extensively, in manuscript form was presented to the committee in the S.D.A. Church and was rejected, yet this teaching has now, by 2002, become accepted in the Adventist world church at large.

"Though **Proclamation of Liberty** was published in 1915, it is said to have been written while Ballenger was still in Europe, that is, prior to 1905. Allegedly, the manuscript for the book "was submitted to a chosen committee and [was] rejected," a development which led Ballenger to arrange to publish it himself." Roy Adams, **The Sanctuary Doctrine**, p. 103.

117. One wonders, why hadn't Wieland and Sequeira checked out the records of Ballenger's trial before the Conference, perhaps they might have learned the lessons of history, that this unconditional, universal justification was wrong; but, alas, we are told all these records were lost. Isn't this a mystery?

"The amount of accessible unpublished material has been extremely meager, and much of the information gleaned could already be found, substantially, in Ballenger's published works. Unfortunately, the entire proceedings of the 1905 Ballenger trial has been lost. These records should have provided more

authentic, objective evidence of the specific charge against Ballenger and the details of his defense." *Ibid*, pp. 103-104.

118. How were they lost? Was it that Satan was trying to cover up something to bring in this horrible Ballengic doctrine unnoticed and not remembered into the S.D.A. Church for its final destruction? Observe the even mysterious answer that was given to Roy Adams to account for the missing material; doesn't something sound suspicious here?

"While still in its custody, these documents were classified by the G.C. Archives as Record Group 11, Out going Letters Book, no. 37. They included pertinent letters and other documents for the crucial period May 16, 1905 to January 1906. The explanation given by Bert A. Haloviak, an official at the Adventist Archives, for the loss of these documents was that they had been borrowed by a prominent Adventist historian (whom he would not name) and had never returned." Footnote. *Ibid*, pp. 103-104.

119. Wieland, the 1888 Message Committee and Sequeira all claim that this so-called universal, unconditional justification was the real message of Jones and Waggoner, they claim that this was the heart of the 1888 message. Some quotations from Waggoner are sometimes used to imply he taught this same Ballenger heresy. Jeff Pippenger has given us an example. Here is Waggoner.

"There is no exception here. As the condemnation came upon all, so the justification comes upon all ... the free gift comes upon all." E.J. Waggoner, *Signs of the Times*, March 12, 1896. Quoted in, Jeff Pippenger, *Adventism's New View*, p. 43.

120. The following statement by Waggoner really seems to teach a **universal salvation**, but Waggoner, while referring to the term, does not say that this is what his teaching, as Wieland and Sequeira in a sense does. Observe the phrase "**should be saved**" used by Waggoner as against saying that "all men **are** saved." Waggoner is here saying that salvation is "given" to every man in

the sense of being **provided** for or made **available** to all men, but he NOT teaching a **universal, unconditional** justification, far from it.

“All this deliverance is ‘according to the will of our God and Father.’ The will of God is our sanctification. 1 Thessalonians 4:3. He wills that all men should be saved and come to a knowledge of the truth. 1 Timothy 2:4. And He ‘accomplishes all things according to the counsel of His will.’ Ephesians 1:11, ‘Do you mean to teach universal salvation?’ someone may ask. We mean to teach just what the Word of God teaches that ‘the grace of God hath appeared, bringing salvation for every man,’ and has given it to him; but the majority spurn it and throw it away. The judgement will reveal the fact that full salvation was given to every man and that the lost have deliberately thrown away their birthright possession.” E.J. Waggoner, **Glad Tidings**, p. 8.

121. Waggoner’s statements are to be understood in the context of **provision** and **application**; provision in the sense of the fact that God **provided** salvation for man, or made the merits of Christ **available** as a gift for man, and application in the sense that whosoever willeth to be saved by fulfilling the **conditions** of genuine repentance and believing, the same shall actually **experience** salvation or justification. Mark 1:14,15.

- a. Illustrative chart of what Waggoner did not teach, and what he taught.

WAGGONER TAUGHT ...

<b>PROVISION FOR ALL</b>	<b>APPLICATION/CONDITIONAL</b>
<b>SALVATION</b>	<b>JUSTIFICATION</b>
<b>JUSTIFICATION</b>	<b>SALVATION</b>
<b>EVERY OTHER GOOD GIFT</b>	<b>EXPERIENCE</b>

WAGGONER DID NOT TEACH ...

APPLICATION/CONDITIONAL	APPLICATION/CONDITIONAL
SALVATION GIVEN TO ALL	SOME JUSTIFIED
JUSTIFICATION GIVEN TO ALL	SOME EXPERIENCE SALVATION

b. The second part of the second chart “application/conditional” is what Waggoner taught; however, he did not teach an unconditional application of justification or salvation. In fact, here is a statement from Waggoner denying that all men are justified saved in **any** way at all.

“There is no exception here. As the condemnation came upon all, so the justification comes upon all ... the free gift comes upon all ... **Why Not All?** The text says that ‘by obedience of One shall many be made righteous.’ Someone may ask, ‘Why are not all made righteous by the obedience of One?’ The reason is that they do not wish to be. If men were counted righteous simply because One was righteous eighteen hundred years **ago**, then all would have to be righteous by the same obedience. There would be no justice in counting righteousness to one and not all, if it were in that way. But we have seen that it is not so.” E.J. Waggoner, **Signs of the Times**, March 12, 1896. Quoted in, Jeff Pippenger, **Adventism’s New View**, p. 43.

122. The statement we have just read from Waggoner tells us all men were **not** counted righteous eighteen hundred years ago (today, two thousand years ago) or at any time because of the obedience of Christ so long ago, because with this concept **all** would have to be righteous or saved. This shows that Waggoner taught a conditional justification or salvation. Even in his commentary on the verses most used by Wieland and Sequeira to teach their Ballengerite unconditional, universal justification or salvation, (Romans 5:10-21), Waggoner can clearly be seen to be against this unconditional universal concept, and a two-phase justification. In this extract Waggoner tells us that the justification or salvation of Romans 5:15-21 is **subjective**, and even though it came to all men, all men were not justified (as the Ballengerites teach) because all

men do not want the gift nor get it even though it comes within their reach.

“As by one man sin entered into the world, and death by sin; ... even so by the righteousness of one the free gift came upon all men unto justification of life.’ What is the free gift? It is the free gift by grace, and it appertaineth unto many. The work of Adam plunged man into sin; the work of Christ brings men out of sin. One man’s single offense plunged many into offenses; but the one man’s obedience gathers the many offenses of many men, and brings them out from beneath the condemnation of those offenses. Then the free gift is the righteousness of Christ. **How do we get the righteousness of Christ? We cannot separate the righteousness of Christ from Christ Himself. Therefore in order for men to get the righteousness of Christ, they must have the life of Christ. So the free gift comes upon all men who are justified by the life of Christ.** Justification is life. It is the life of Christ. ‘For as by one man’s disobedience many were made sinners, even so by the obedience of one many shall be made righteous.’ These are simple and positive statements. No good can come to man by questioning them. He only reaps barrenness to his soul. Let us accept them and believe them. ‘The free gift came upon all men to justification of life.’ **Are all men going to be justified? All men might if they would;** but says Christ ‘Ye will not come to Me that ye might have life.’ All are dead in trespasses and sins. **It comes within the reach of all men, and those who do not get it are those who do not want it.”** E. J. Waggoner, *Bible Studies on the Book of Romans*, p. 32. (Emphasis supplied).

123. Observe that Waggoner shows that many made righteous does not mean all men are legally justified in Christ, rather this is obedience to the law; and how does this occur? By partaking of Christ to have His life within.

“By the obedience of Christ are many made righteous or obedient. Righteousness is obedience to the law. Did you ever read or hear of any human being who kept the law perfectly? Or did you ever

hear of anyone, however high his standard was set, who did not find something beyond, that he had not attained to? Even worldly men often have an ideal of their own; but the nearer they can come to that ideal, the greater lack they see in themselves. Anyone who is sincere in trying to reach a high standard, when he gets there, will see something beyond it. There is one spotless life. There is one man, the man Christ Jesus, who resisted successful all the powers of sin, when he was here upon the earth. He was the Word made flesh. God in Christ reconciled the world to Himself. He would stand before the world, and challenge any to convict Him of sin. No guile was found in His mouth. He was 'holy, harmless, undefiled, separate from sinners, and made higher than the heavens,' and by His obedience shall many be made righteous. Then comes the question, how can this be? It is the same question that the Jews propounded to Christ, when He said; 'Except ye eat My flesh and drink My blood, ye have no life in you.'" **Ibid**, pp. 32-33.

124. Here, in this quotation, we see that there is **no** justification, **no** righteousness in any sense, **no** imputation without change, or without the evidence of obedience. This means that there is no **objective**, legal justification for all men before they repent and believe.

"If we will eat the flesh of Christ, and drink His blood, we will have the life of Christ. If we have His life, we have a righteous life; His obedience works in us, and that makes us righteous. This does not leave any room for the statement that Christ obeyed for us, and that therefore we can do as we please, and His righteousness will be accounted unto us just the same. His obedience must be manifested in us day by day. It is not our obedience, but the obedience of Christ working in us. By those 'exceeding great and precious promises,' we take the divine life into us. The life we live is the life of the Son of God. He died for us and loved us with a love that we cannot fathom. The righteousness that we have is His. Thanks be to God for the unspeakable gift. He lets us get all the benefits of that obedience,

because we have shown our intense desire for obedience. That is why He gives it to us." *Ibid*, p. 33.

125. In this quotation the **many** being made righteous is used to mean those who obtain divine life through Christ dwelling within them by faith, no objective, universal, unconditional justification as taught by Wieland and Sequeira is presented here by Waggoner.

"When you go to God, take these Scriptures on your lips: 'We shall be saved by His life.' **By the obedience of one shall many be made righteous.**' Take them to God in prayer. They are true, for the Lord Himself has said so. How can these blessings be obtained? **By faith! Take it by faith**, and it is yours, and no one can take it from you. Then you will have it, although you do not understand how it can be done. When you have it, you have life. What life? The divine life. Then when you come up to the time of temptation, the time when you have usually fallen, you can tell Satan that he has no power to make you fall beneath that temptation, for it is not you, but Christ that dwelleth in you." *Ibid*, p. 33. (Emphasis supplied).

"Repeat the glorious words over and over again, '**His life is mine, I cannot be touched by sin. His strength in my strength; His obedience is my obedience, and His life is my life. That was a sinless life, and by faith I have it. I hold to it because it is mine, and sin cannot touch it.**' That is the only way to resist them, and that will be successful everytime." *Ibid*, p. 34. (Emphasis supplied).

126. Neither did we die with Christ or lived holy with Him 2000 years ago; this happens **now**, according to Waggoner, when we repent, believe and are changed by Christ Himself. Only when we have **given** ourselves to Christ is our lives hid with Christ in God, not 2000 years ago. All this speaks against this Ballengerite, universal, unconditional salvation that has been **revived** or **resurrected** in Wieland and Sequeira.

“Therefore if we die with Him, and in our death are united with Him, *we shall also live with Him*. The great thought around which the whole Bible clusters, is death and resurrection with Christ. If *we die with Him, we shall live again*. We die with Him, – when? Now! When we acknowledge our life forfeited, and give up all claims to that life, and everything that is connected with it, that every moment we die with Christ. **Ibid**, p. 39.

“When we come to that place where we see that we have those things, and are ready to give them up, and pay the forfeit, then it is that we can die with Christ, and take His sinless life in their stead. In yielding up that life of ours, we give up all these things, and when they are all given up, then we are dead with Christ, just so surely must we be raised again, for *Christ is risen*, and we then walk in newness of life. That new life, – that newness of life which we have, is the life of Christ, and it is *a sinless life*.” **Ibid**, p. 39.

“Our lives are hid with Christ in God, so that we fear not the power of wicked men, or of the devil himself. **When we have given ourselves to Christ**, and our life is hid with Him, what matters is whether this life be cut off soon or not? We walk with Christ, and He controls our lives.” **Ibid**, p. 40. (Emphasis supplied).

“What difference if men bring reproaches on us, – we are dead, and our life is hid with Christ in God; **and the life we live, we live in Him, and through faith in Him**. This is the power of the gospel, and the hope that makes the Christian triumph even in death. **Ibid**, p. 41. (Emphasis supplied).

127. In A.T. Jones there is somewhat of a problem. While his extravagant statements on Romans 5:15-21 can hastily be used to support Wieland and Sequeira’s Ballengerite “gospel,” with a **careful** reading of his ideas, they reveal no unconditional, universal, objective justification or salvation teaching, neither do they reveal a two-phase justification, one being universal or upon all men, and another transforming only those who believe. These

ideas are completely Ballengerite and are developed by Wieland and Sequeira. Observe Jones' open use of the "in Christ motif.

" That all that were in the world were included in Adam; and all that are in the world are include in Christ. In other words. Adam in his sin reached all the world; Jesus Christ, the second Adam, in his righteousness touches all humanity." A.T. Jones, **The Third Angels Message**, p. 73.

"The question is, Does the second Adam's righteousness embrace as many as does the first Adam's sin? Look closely. Without our consent at all, without our having anything to do with it, we were all included in the first Adam; we were there. All the human race were in the first Adam. What that first Adam, what the first man, did, meant us; it involved us. That which the first Adam did brought us into sin, and the end of sin is death; and that touches everyone of us, it involves everyone of us. Jesus Christ, the second man, took our sinful nature. He touched us "in all points." He became we and died the death. And so in Him, and by that, every man that has ever lived upon the earth, and was involved in the first Adam, is involved in this, and will live again. There will be a resurrection of the dead, both of the just and the unjust. Every soul shall live again by the second Adam, from the death that came by the first Adam." **Ibid**, p. 74.

128. From the extract we have just read we do not see that everyone has some type of objective salvation or spiritual life, but rather, Jones uses the all humanity being in Christ the second Adam to show that **all** will be resurrected, and that is all, some to be saved, and some to eternal damnation, but no example of Wieland and Sequeira's ideas. In this next extract, Jones uses the two Adams concept to show that since the first Adam should have literally died with all his descendents, the reason why he lived to have a second chance to choose righteousness and why all his descendents have this second chance, is because in Christ the second Adam all humanity has been given physical life to choose again. This is Jones' complicated way of saying that all humanity

physically live to get a second chance at salvation because of Christ, but he is not teaching a universal, unconditional salvation or justification; to Jones we are all condemned till we choose Christ.

“Therefore, Just as far as the first Adam reaches man, so far the second Adam reaches man. The first Adam brought man under the condemnation of sin, even unto death; the second Adam’s righteousness undoes that, and makes every man live again. As soon as Adam sinned, God gave him a second chance, and set him free to choose which master he would have. Since that time every time is free to choose which way he will go; therefore he is responsible for his individual sins. And when Jesus Christ has set us all free from the sin and the death which came upon us from the first Adam, that freedom is for every man; and every man can have it for the choosing.” **Ibid**, p. 74.

129. Here is one of the most ambiguous of Jones’ statements about man being in Christ the second Adam, but yet none of the defined Ballengerite teachings as seen in Wieland and Sequeira. The issue for Jones is that we **MUST BELIEVE** or put **trust** in Christ, but there is no universal justification here.

“It was a fearful risk; but, glory to God, he won, the thing was accomplished; and in him we are saved. When he stood where we are, he said, ‘I will put my trust in Him;’ and that trust was never disappointed. In response to that trust, the Father dwelt in him and with him, and kept him from sinning. Who was he? – We. And thus the Lord Jesus has brought to every man in the world divine faith. That is the faith of the Lord Jesus, – that is saving faith. Faith is not something that comes ourselves, with which we believe upon him; but it is that something which he believed, – the faith which he exercised, which he brings to us, and which becomes ours, and works in us, – the gift of God ... He being we, brought to us that divine faith which we can say with him, saves the soul, – that divine faith by which we can say with him, ‘I will put our trust in him.’ And in so putting our trust in him, that trust

today will never be disappointed any more than it was then ... God dwelt with him, and he was ourselves. Therefore his name is Emmanuel, God with us – not God with him; God was with him before the world was.” **Ibid**, p. 75.

130. By this time one recognizes that it is futile to look for any universal, legal, objective, forensic and unconditional justification in Jones’ teachings, but what we do find, is that to be “in Christ” the second Adam, we must **first** choose Christ; the context of Jones’ “in Christ” motif is choosing.

“In Jesus Christ there is furnished in completeness all that man needs or can have in righteousness; and all there is for any man to do is to choose Christ, and then it is his. So then, as the first Adam was We, the second Adam is We.” **Ibid**, p. 74.

131. Though the statement just quoted above could be forced to teach Wieland and Sequeira’s Ballengerite theology, its context, when carefully studied does not yield a legitimate use. In the same sermon of Jones we have been quoting from, he uses “the many” to mean “as many as believe,” thus his theology was nothing of an unconditional salvation as taught by Ballenger, Wieland and Sequeira.

“The first Adam touched all of us, what he did included all of us. If he had remained true to God, that would have included all of us. And he fell away from God, that included us, and took us also. Whatever he should have done embraced us; and what he did made us what we are. Now, here is another Adam. Does he touch as many as the first Adam did? That is the question. That is what we are studying now. Does the second Adam touch as many as did the first Adam? – and the answer is that it is certainly true that what the second Adam did, embraces all that were embraced in what the first Adam did. What he should have done, would embrace all. Suppose Christ had yielded to temptation and had sinned. Would that have meant anything to us? – it would have meant everything to us. The first Adam would have meant all this

to us; sin on the part of the second Adam would have meant all this to us. The first Adam's righteousness would have meant all to us, and the second Adam's righteousness means all to as **many as believe.**" *Ibid*, pp. 73-74. (Emphasis supplied).

132. The brief concepts like the following statements from Jones should forever put to rest that his teachings contain any Ballengerite concepts.

"God has made complete provision for this. That provision is all ready for our acceptance." *Ibid*, p. 50.

"In Christ, out of himself, no man can see God and not live. In Christ, to see God is to live; for in him is life, and the life is the light of men." *Ibid*, p. 60.

"I would say to such, you will never get it in that way. That is not the way it is done. It is *in him* that it is done; not outside of him. In him only can it be known, not outside of him at all. Surrender to him, yield to him, sink self in him; then it will be all plain enough." *Ibid*, p. 60.

"No; we are to go to him for it, there is where it is; and when we go to him [Christ], we are to enter into him by the faith and the Spirit of God, and there remain and ever 'be found in him.' Philippians 3:9." *Ibid*, p. 61.

133. Thus we do not see in any sense A.T. Jones teaching a universal, unconditional salvation. This concept that is being taught by Wieland and Sequeira, and that is presently sweeping the whole Seventh-day Adventist Church is Ballenger's peculiar theology **revived** in the twenty first century. It is not the 1888 message; Waggoner never taught it, and of Jones we can say like Mr. Pippenger.

"At this point we suggest that when the New View teaches that the message of A.T. Jones was that all men are legally "in Christ"

by virtue of being born into humanity, before being born of the Spirit; they are absolutely wresting out of context not only the words of Jones, but also his very themes. To try to avoid this conclusion by stating that at this point Jones was not specifically addressing the first-phrase, legal, forensic justification only raises the question as to why he would not at this very point address that very subject if he believed in it.” Jeft Pippenger, *Adventism’s New View*, p. 39.

“A.T. Jones did not believe that to be “in Christ” was a legal forensic justification that proclaimed an unconditional salvation to all men. Jones’ “in Christ” motif taught that the second Adam provided a way for man – by faith – to claim all the victories that Christ accomplished in His life, through the power of the indwelling Holy Spirit.” *Ibid*, pp. 41-42.

### Conclusion

134. The teaching of Wieland and Sequeira represents the theology of the S.D.A. Church in transition, but one that has reached a critical juncture as to permanently alter the image and mission of the S.D.A. Church transforming it into a religion resembling the apostate Protestant Churches. The S.D.A. Church has always had a theology in transition. It was the theology of A.G. Daniells that began to drift the Church away from the influence the 1888 theological concepts and character, Daniells concepts hardened into the ideas of men like Wilcox to the ideas of men like Froom in the 1950s, Heppenstal in the 1970s and the large array of objective justification concepts in full bloom in the 1980s. Men like Dr. Ford, Brinsmead, Knight, Folkenberg, Larondelle, Moore, and others, all contributed in their times to the development of the Ballengerite concepts of Wieland and Sequeira now reeking havoc in all the S.D.A. Church. The teachings of Wieland and Sequeira represents the long – prophesied **omega** of deadly heresies in full bloom today. But the deceitful contrivance of the devil in all this is that Wieland’s teachings represent his lies concerning the theology of the 1888 message, to bring into the fold of destruction,

all those who would wish for the Church to go back to the 1888 message, while Sequeira's teaching represents a theology more structured to reconcile the liberal minded Adventist into a mold of being traditional Adventist yet remaining liberal. Normally, Wieland's stress on obedience to the commandments of God and Sequeira's lip-service claim of obedience, yet semi-antinomian, should have put these two men into opposition and warning camps in the S.D.A. Church, yet we now have a unity that artificially draws together the so-called conservatives of Wieland and the liberals of Sequeira. Truly Satan has an all out war in progress to finally destroy the S.D.A. Church. The concepts so beautifully adorned by the false theology of Wieland and Sequeira are extremely dangerous, they are the spiritualism of Satan in the Garden of Eden covertly presented as Christian theology, but it is more like Christian spiritualism. Here is a brief summation of these teachings though not in full chronological order.

Inheritance of Adam's sin.

Actual substitutionary suffering and obedience

Sinful nature is sin

Christ kept the Law in place of man

Salvation without any works

Law-keeping not important for salvation

Salvation in sin not from sin

Substitutionary salvation

All are saved until they choose to be lost

Salvation by righteousness located in heaven and not on earth

Salvation by holy human nature or holy flesh

Objective inheritance of Christ' righteousness

Objective non-transformative justification

All law-keeping is "legalism."

Universal salvation

Unconditional salvation

Pan-christism; all men, even wicked ones are in Christ.

These are just some of the deadly concepts embodied **deeply** and **deceitful** in the theology of Wieland and Sequeira. But this theology is

not original. The idea of a two-phrase justification where all are justified in Christ, but yet have to gain it experientially by repentance and believing and another justification, can first be identified in the teachings of Albion Fox Ballenger in the late 1890s and early 1900s. His teachings caused him to change the sanctuary doctrine in Adventism, but he was put in the grave of history by the S.D.A. General Conference way back in 1905. Wieland and Sequeira's teachings represent Ballenger **revived** or **resurrected**, at a time when his teaching had been lost sight of or largely forgotten. Sequeira, too, like Ballenger has changed the traditional understanding of the Adventist sanctuary doctrine, it is just that his teachings are not so broadcast and prominent to the average Adventist. And Wieland's sanctuary teaching appear more like traditional Adventism, but this is in fact a small rehash of Brinsmead's sanctuary teachings in the early 1960s, which themselves were heretical. It is impossible for Adventism to remain as it presently is, the next step before Adventism gives up the Seventh-day Sabbath as a heavy dose of rationalized anti-nomianism which we can see is now blossoming in Sequeira's theology. Observe these quotations.

"God did not sent Him [Jesus] to help us to be good, but He sent Him to save us, and He has done it." Jack Sequeira in a sermon transcript presented on October 13, 1990, at the Seventh-day Adventist City Church in Walla Walla, Washington, Quoted in, **Those Who Do Not Remember The Past**, p. 87.

"In other words we are both concerned about Christian living. I have no problem there. But, I'll tell you folks. To me Christian living is the fruits of justification by faith. I cannot produce Christian living by hammering you on the head with do's and don'ts. The church has tried it for a hundred years. All we have produced is hypocrites. You ask our young people. They'll be honest with you." **Ibid**, p. 101.

"Works of faith originate from the indwelling life of Christ; works of law always originate from the flesh, the natural life. In works of faith, the believer is living by faith alone; in works of law, the sinner attempts to keep the law through a concern for self." Jack Sequeira, **Beyond Belief**, p. 97.

“On the other hand, works of law always originate from a concern with self; they are always polluted by self no matter how good they may appear to ourselves or to others. Performing works of law is a subtle form of rebellion against God because all, such works are actually independent of Him. In the judgement, God will condemn all such work as iniquity, works motivated from self-interest.” **Ibid**, p. 97.

Though ministers in the S.D.A. Church give lip service to the need to keep the Law of God, this is underrated and nullified by the antinomian theology current in the Church and the general trend is towards antinomianism. Men like Heppenstal, Knight, Ott, Moore, Folkenberg, and others have all added to the general down rating of the Law of God in the S.D.A. Church. Of such people Mrs. White said:

“There are men among us in responsible positions who hold that the opinions of a few conceited philosophers so called, are more to be trusted than the truth of the Bible, or the testimonies of the Holy Spirit. Such a faith as that of Paul, Peter, or John is considered old fashioned and insufferable at the present day. It is pronounced absurd, mystical, and unworthy of an intelligent mind. God has shown me that these men are Hazael's to prove a scourge to our people ... Thousands who profess to be Christians give heed to lying spirits. Everywhere to spirit of darkness in the garb of religion will confront you.” Ellen G. White, **Testimonies For the Church Vol. 5**, p. 79.

Where is all this leading to? It is leading to the S.D.A. Church giving up the Sabbath and substituting it with Sunday holiness. In symbol the Law of God was placed in the ark, thus to bear the ark no longer is to obviously give up the Law of God or to become antinomian. Observe what Mrs. White says:

“When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people.” **Ibid**, p. 77. (See, Exodus 31:18; Exodus 25:21; Deuteronomy 10:5).

That the S.D.A. Church will give up the Sabbath is clearly seen in the following extract.

“I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors. A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation ... But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and the disobedient. I saw some reaching out their hands to remove the banner, and to obscure its significance ... when people accept and exalt a spurious Sabbath, and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ ...” Ellen G. White, **Selected Messages Book Two**, p. 385.

Finally, let those of the S.D.A. Church who read this book take warning. The teachings of Sequeira and Wieland are **wrong**, they are NOT the 1888 message, they are the characteristic teachings of Albion Fox Ballenger **revived** now posing as the 1888 message. Needed is the real truth of the 1888 message, the basic foundational pillars of this message are as follows:

1. Christ came in sinful human flesh yet without sin.
2. Justification is a transformative subjective change
3. Sinless perfection is absolutely possible now in this life before Christ comes.

We are to plant these truths and develop them wherever we go. Years ago Mrs. White warned about ministers that would rob the Church from these truths and destroy its distinction, all this has been fulfilling at a rapid pace.

“Shall the ark of the covenant be removed from this people? Shall idols be smuggled in? Shall false principles and false precepts be brought into

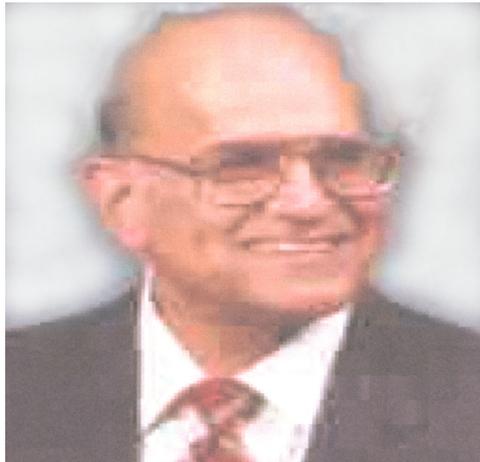
the sanctuary? Shall antichrist be respected? Shall the true doctrines and principles given us by God which have made us what we are, ignored? ... This is directly where the enemy, through blinded, unconsecrated men, is leading us." Ellen G. White, **Manuscript 29, 1890**.

Thus the S.D.A. Church is infatuated with a false Christ that is Satan himself, and is in need of redemption.

"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." Ellen G. White, **Selected Messages Book Two**, p, 393.

May God help all who read this book to be enlightened and blessed, for their own salvation before it is too late; may pride, self-conceit and hard heartedness flee before humility repentance and genuine conversion through Jesus Christ our Lord. Amen.

Fin.



Jack Sequeira, his theology, which is a development of all the apostate righteousness by faith doctrines over the years in the S.D.A. Church, is now the leading influence in the omega of deadly heresies in Adventism.