

# NEW BOOKS, OLD ERROR

**Larry Kirkpatrick**

**Sacramento Central  
Seventh-day Adventist Church**

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# INTRODUCTION

# GOD'S CHARACTER

AND THE LAST GENERATION



- Jiří Moskala
- Richard M. Davidson
- Darius W. Jankiewicz
- John C. Peckham
- Denis Fortin
- Felix Cortez
- Woodrow Whidden
- Ante Jerončić
- Ranko Stefanovic
- Martin Hanna
- Peter Swanson
- Jo Ann Davidson

M O S K A L A · P E C K H A M

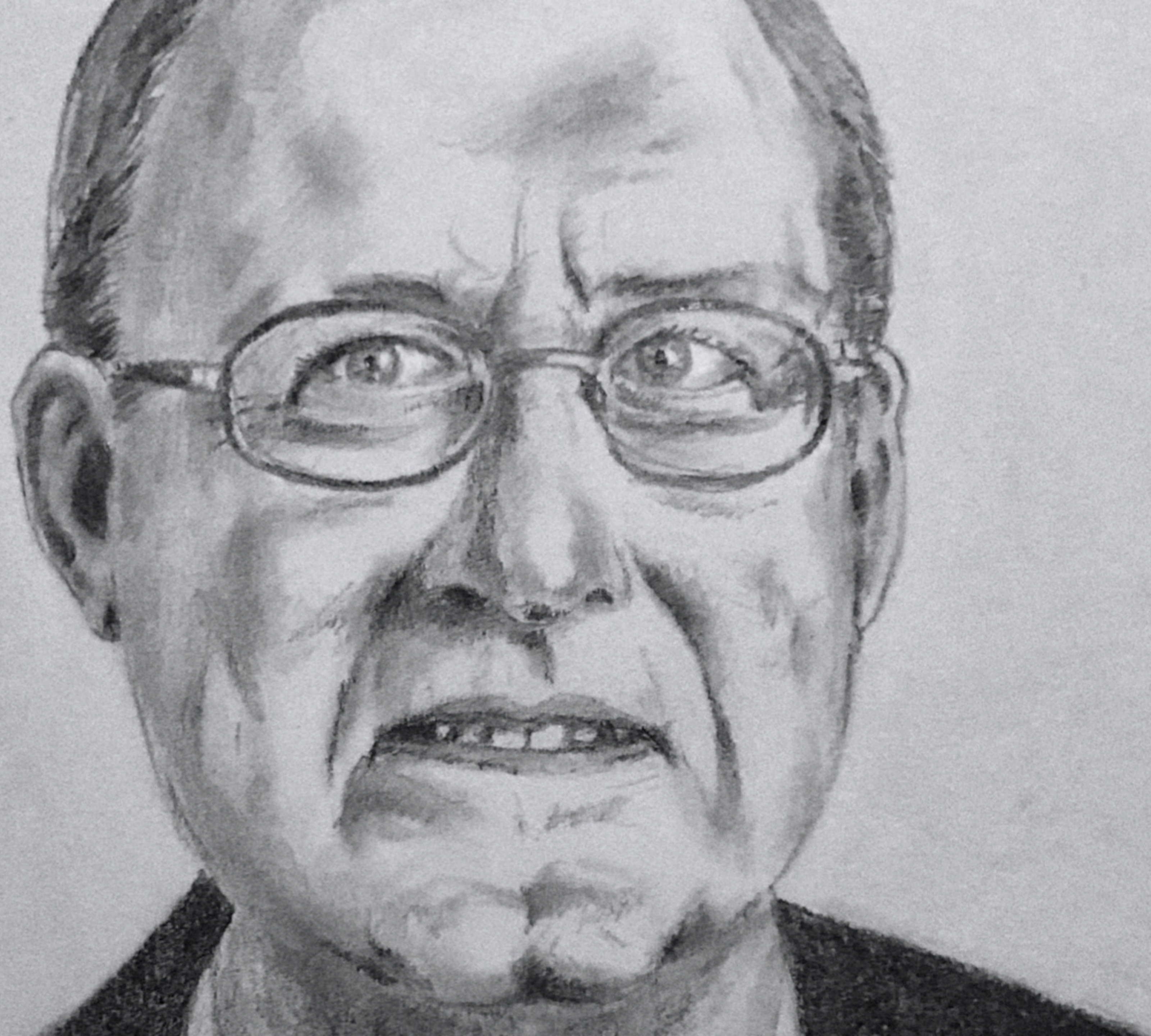
# GEORGE R. KNIGHT

## End-Time Events and The Last Generation



THE **EXPLOSIVE** 1950s





**K W N**







The book *God's Character and the Last Generation* (GCLG) Charges that LGT teaches what may be summarized as six false doctrines (list synthesized from GCLG pp. 16-19, 272-281):

TYPE	CHARGE: LGT Teaches	GCLG Source Statements	ACTUAL LGT VIEW
1 Misrepresentation	The conclusion of the great controversy is dependent on humans; Christ's work is insufficient	"God Himself wins the victory in the great controversy, and this victory is not contingent upon something added by mere creatures (GCLG 16, cf 278, 280) cf. Knight, <i>A Search for Identity</i> : "human-centered," 151 "human-oriented," 151 "It makes God dependent upon human beings" 151	In His sovereign wisdom, God has chosen not to end the Great Controversy War without first demonstrating the effectiveness of His power to overcome sin in the lives of fallen humans. The power that overcomes is the power of Christ. Christ's work is sufficient to atone, and even the cooperation of consecrated, fallen humans is in no sense meritorious
2 Disagreement	The fallen human condition can be transcended in this life. Sin is chosen; fallen human nature in itself does not condemn	"If, on the other hand, sin is more than freely chosen actions, if it is also a bent disposition of the human condition with unchosen propensities toward evil, then it seems humans would not be able to perfectly overcome sin (in this broad sense) by the force of their will because the human will would itself be infected by sin" GCLG 17 cf. Knight, <i>A Search for Identity</i> : "inadequate doctrine of sin" 158	"I can do all things through Christ who strengthens me" Philip 4:13 "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape" 1 Cor 10:13 "Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" Jude 24
3 Disagreement	Justification has a more-than-forensic meaning	"Justification is accounting or reckoning a person righteous, not making a person righteous" 83 cf. Knight, <i>A Search for Identity</i> , "White... the concept of justification she agreed with in Jones and Waggoner's preaching was not some new understanding of the topic, but the same as that taught by the evangelicals" 186	"God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart" ( <i>Thoughts from the Mount of Blessing</i> 114).
4 Misrepresentation	Humans must attain absolute perfection	"[L]ast generation theology advocates perfectionism, which maintains that humans can become absolutely sinless. This tends to place the emphasis on	LGT does not teach the attainment of absolute perfection by fallen humans. Human perfection is always relative to and less than divine perfection.



# **KNIGHT'S LGT LIST**

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- **Herbert Douglass**
- **Colin Standish**
- **Russell Standish**
- **Dennis Priebe**
- **Larry Kirkpatrick**

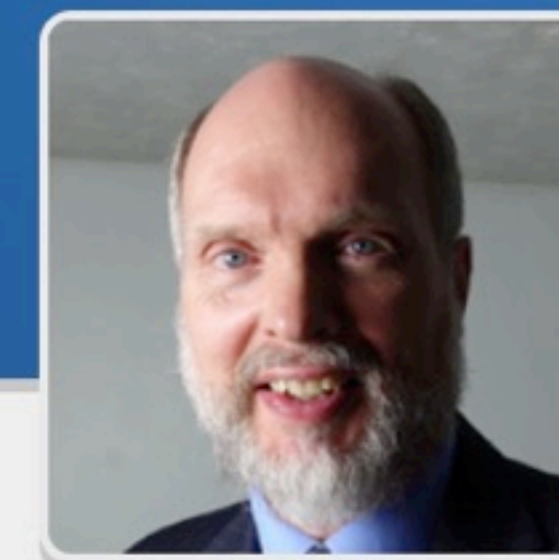


# **KNIGHT'S "REACTORS" LIST**

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- **Edward Heppenstall**
- **Desmond Ford**
- **Morris Vendon**
- **Hans K LaRondelle**
- **George Knight**
- **Woodrow Whidden II**





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2018-12-28

### Commitments

As God led me to Himself, He put a love for truth in my heart. Apart from Him, the only love that would there live would be love for self indulgence. Jesus denied Himself and died for me, even me. His life was given to give to me life. I didn't deserve it or earn it or aspire to it apart from Him. He came to me asking, "Larry, where are you?"

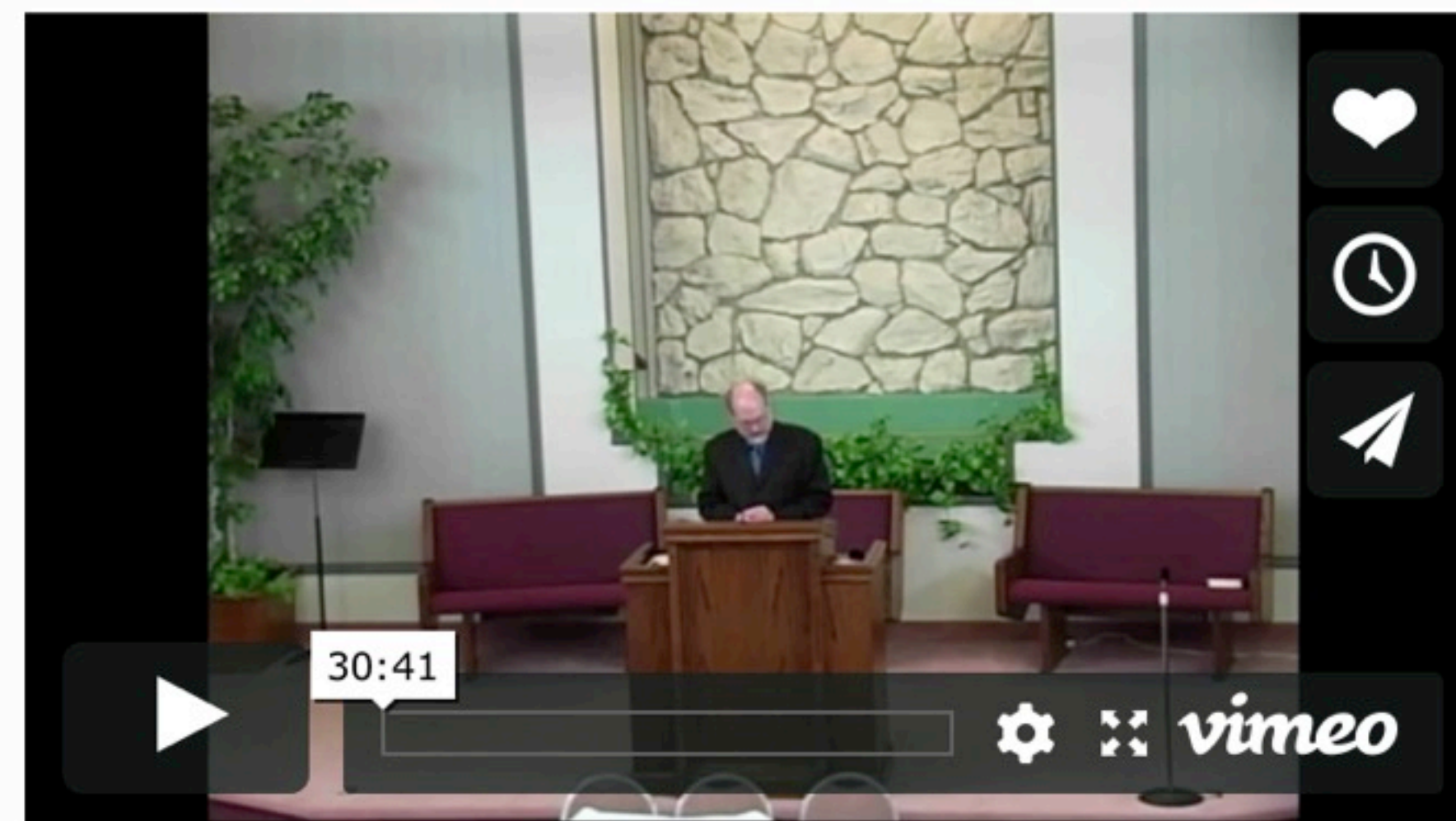
My first commitment is to my Lord Jesus who gave all for me. But He is also the way, the truth, and the life. He is Creator and I am creation. Then when He shows me truth, I must seek it. I must be propelled by it. I will have it at all costs. It is part of being a Christian.

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## Videos

2019-03-02

### The Cross before the Crown

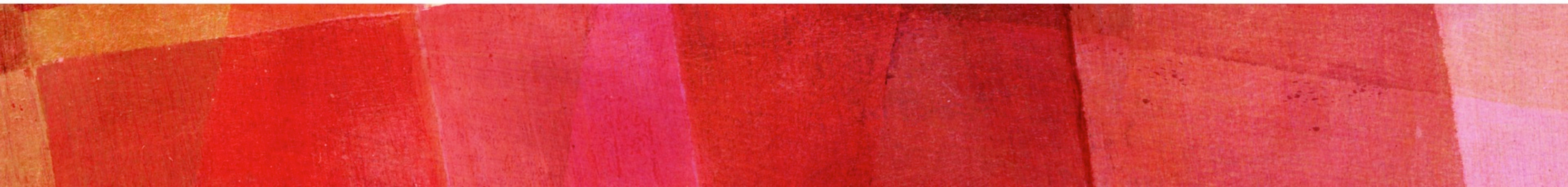


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# **Downloadable Item: Some Initial Resources Toward Correcting the Knight-Whidden Narrative**

<http://greatcontroversy.org/resources/gclg/landscape-lgtcharges.pdf>

<http://greatcontroversy.org/resources/gclg/someinitialresources-correcting-kwn.pdf>



# **GENERAL OBSERVATIONS**

**GOD'S CHARACTER AND THE  
LAST GENERATION  
IS A BOOK OF OPINIONS**



. . . then **it seems**. . . not be able to perfectly overcome. . . 17

. . . This **tends to** place the emphasis on human works. . . 18

. . . some advocates of LGT **tend to** reduce sin to merely actions. . . 20

. . . He **seems to** be the forerunner of those. . . 24

. . . Irving does **appear to be** the major . . . 24-25

. . . It **seems safe to conclude** that. . . 25

. . . It **seems that** the most important idea that Irving may have contributed. . . 26

. . . **It could have been that** Andreasen was reading articles and books written and published by Waggoner. . . 34

. . . **It could** also very well be. . . 34

. . . **while we cannot adduce any totally direct literary dependency** of Andreasen on Waggoner, their conceptual similarities are so striking as to suggest that there was some sort of influential linkage. . . 35

. . . they do **tend to** imply. . . 37

. . . such an argument **insinuates that** human obedience adds something to Christ's all-sufficient obedience . . . 114

. . . This attitude easily **leads to** legalism and perfectionism. . . 117

. . . the activities of the last generation, as presented by the defenders of LGT, **seem to** be self-centered. . . 203

. . . It is a self-centered, human-centered attempt to achieve great things and do it all themselves. 206

. . . LGT **tends to** reduce sin to mere actions. . . 272

. . . This allows LGT to at least **give the impression** that humans may perfectly overcome. . . 272

. . . This **seems to** overlook the fact that the human will is itself infected. . . 272

. . . has **tended to** confuse and even conflate. . . 272

. . . it **tends to** lead people to emphasize human works. . . 273

**IS FILLED WITH**  
**MISCHARACTERIZATIONS,**  
**SYNTHETIC BLOB STATEMENTS,**  
**AND STRAW-MEN**

[S]ome Adventists affirm what has come to be known as last generation theology (LGT). . . [W]e might minimally define it as the view that there must be a last generation of humans who become absolutely sinless and ‘perfect’ in order to provide the grounds to vindicate God’s character and win the great controversy.

In this regard, generally speaking, LGT affirms that an additional phase of atonement is necessary, beyond the ministry of Christ, in order to finally defeat Satan. Specifically, there must be a final, entirely sinless generation of humans that, by completely overcoming sin,

provides the grounds for the vindication of God's character, playing a crucial role in deciding the victor in the great controversy. In this view then, Satan was not defeated at the cross; some group of humans must become perfectly sinless in order for Satan to be defeated.



The sacrifice of Jesus is said to be of 'sufficient value to save me,' but it is not said to be of complete sufficiency and merit. In subtle ways, LGT affirms the insufficiency of Christ's sacrifice and the added value of one's obedience to the experience of salvation. Such obedience is **unmistakably meritorious.**

104-105

We cannot possibly keep the commandments of God without the regenerating grace of Christ. Do we realize how ready He is to empower? To re-create? He is seeking us, desiring to make us conduits for faith! He does not save us by law; neither will He save us in disobedience to law.

Neither faith nor obedience saves, but neither does salvation come without the obedience of faith. Without the faith that obeys, authentic Christianity is impossible. . . . All the merit toward my salvation comes through Jesus. His merit is valuable enough to save.

But that is only the objective portion of a two-part plan. **My obedience** is also necessary. In itself it is insufficient to save me. It is a **non-meritorious** condition, a necessary but insufficient condition.

Larry Kirkpatrick  
Cleanse and Close 65-66

**MOSTLY DOESN'T REFER  
TO AUTHENTIC STATEMENTS  
BY THE LGT AUTHORS  
IT ATTACKS**

- There are 936 footnotes.
- Nine of the 14 chapters do not refer in any place to these LGT source documents.
- In the chapter notes, half cite George Knight or Woodrow Whidden more often than the LGT source documents!

# **PARTICULAR CHARGES**

**IS GOD  
DEPENDENT ON HUMANS?**





## A SEARCH FOR IDENTITY

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Andreasen's final generation theology . . . makes God dependent upon human beings, namely, the Adventist Church, for His justification and final triumph.

# GOD'S CHARACTER AND THE LAST GENERATION

■ Jiří Moskala ■ John C. Peckham ■ Woodrow Whidden ■ Martin Hanna  
■ Richard M. Davidson ■ Denis Fortin ■ Ante Jerončić ■ Peter Swanson  
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## GOD'S CHARACTER AND THE LAST GENERATION

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LGT makes God's victory in the great controversy dependent upon the fidelity of mere creatures, thus requiring the view that divine revelation and action are insufficient to win the great controversy but must be supplemented by human action.



# BIBLE

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If we are faithless,  
He remains faithful;  
He cannot deny  
Himself.

2 Timothy 2:13

By His life and His death, Christ proved that God's justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan's charges were refuted. God had given man unmistakable evidence of His love.

Another deception was now to be brought forward. Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father's law. . . . the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan.

That the law which was spoken by God's own voice is faulty, that some specification has been set aside, is the claim which Satan now puts forward. It is the last great deception that he will bring upon the world.

**The Desire of Ages 672**

All that we have was entrusted to us in order to fulfill His mediatorial plan. . . . We were brought into existence because we were needed. How sad the thought that if we stand on the wrong side, in the ranks of the enemy, we are lost to the design of our creation.

**Signs of the Times, April 22, 1903**

**CAN THE  
FALLEN HUMAN SITUATION  
BE TRANSCENDED?**



**CAN WE EXPERIENCE  
VICTORY OVER SIN?**

# GOD'S CHARACTER AND THE LAST GENERATION

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M O S K A L A · P E C K H A M

## GOD'S CHARACTER AND THE LAST GENERATION

Adam's first sin was voluntary; but after this, he and his descendants possess a corrupt nature and, therefore, we sin both voluntarily and involuntarily . . . Sin is 'a lack of conformity to the will of God, either in act or state' 'into which we are born (original corruption).'



# BIBLE

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What then? Shall we sin because we are not under law but under grace? Certainly not!

Romans 6:15



# BIBLE

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Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

Romans 8:12-13

It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure.

Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character on His Church.

**God's Amazing Grace 193**

**IS JUSTIFICATION  
MORE THAN FORENSIC?**

# GOD'S CHARACTER AND THE LAST GENERATION

AND THE LAST GENERATION

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## GOD'S CHARACTER AND THE LAST GENERATION

- *simil justus et peccator*” (at same time just and sinner”) (59, 75, 78, 84, 97)
- Christ’s “alien righteousness” (59, 80)
- we sinned “in Adam” (67, 68, 80, 91)
- *coram deo* (our standing “in God’s eyes”)(59)

# CONCORDIA

## THE LUTHERAN CONFESSIONS





trov-  
 troversy, (b) affirmative state-  
 trine, and (c) negative statements against  
 false doctrine. The Solid Declaration does  
 not follow this same consistent presentation  
 and is much longer. Therefore, the editors  
 have provided subheads for the sake of easier  
 reading and reference. These subheads are  
 included in the following outline.

*Introduction regarding the Augsburg  
 Confession*

*The Comprehensive Summary, Foundation,  
 Rule, and Norm*

*Antithesis*

*I. Original Sin*

*Status of the Controversy*

*Affirmative Statements*

*Pelagian and Manichaeian Errors*

*The Corrupt Nature*

*Terms and Expressions*

*II. Free Will, or Human Powers*

*Status of the Controversy*

*Affirmative Statements*

*Conversion*

*Negative Statements*

*Terms and Expressions*

*III. The Righteousness of Faith before God*

*The Status of the Controversy*

*Justification by Faith*

*The Term Regeneration*

*The Exclusive Terms*

*Negative Statements*

*Our Righteousness*

*Other Negative Statements*

*IV. Good Works*

*Status of the Controversy*

*Affirmative Statements*

*Clarification of Terms*

*Negative Statements*

*Affirmative Statements*

*Using Law and Gospel*

*VI. The Third Use of God's Law*

*Status of the Controversy*

*Affirmative Statements*

*Negative Statement*

*VII. The Holy Supper*

*Status of the Controversy*

*What the Augsburg Confession Means*

*The Words of Institution*

*Two Types of Eating*

*Consecration and Administration*

*Christ's Body and the Sacrament*

*Negative Statements*

*VIII. The Person of Christ*

*Status of the Controversy*

*Affirmative Statements*

*Negative Statements*

*IX. The Descent of Christ to Hell*

*X. Church Practices*

*Status of the Controversy*

*Affirmative Statements*

*Negative Statements*

*XI. God's Eternal Foreknowledge and Election*

*Preventing Disagreement*

*Affirmative Statements*

*Conclusion of the Controversial Articles*

*XII. Other Factions and Sects*

*Introduction*

*Erroneous Articles of the Anabaptists*

*Erroneous Articles of the Schwenkfeldians*

*Erroneous Articles of the New Arians*

*Erroneous Articles of the New Antitrini-*

*tarians*

*Conclusion*

For historical introductions to the Solid De-  
 claration, see pp. 443–71.

THE FORMULA OF CONCORD

1 By the Almighty's special grace and  
 our Christian religion (which under the pa-  
 2 pacy had been horribly clouded by human  
 teachings and ordinances) had been ex-  
 plained and purified again from God's Word  
 by Dr. Luther, of blessed and holy memory.  
 The papistic errors, abuses, and idolatries  
 had been rebuked by him. Nevertheless, this  
 3 pure reformation was regarded by its oppo-  
 nents as a new teaching. It was violently  
 (though without foundation) charged with  
 being entirely against God's Word and the  
 Christian ordinances. In addition, the Refor-  
 mation was burdened by unsupportable  
 4 slanders and accusations. The Christian elec-  
 tors, princes, and estates <of the Empire> at  
 that time had embraced the pure doctrine of  
 the Holy Gospel. They also had their church-  
 es reformed in a Christian manner according  
 to God's Word. At the great Diet of Augsburg  
 in the year 1530 they had a Christian Confes-  
 sion prepared from God's Word and deliv-  
 ered to Emperor Charles V. In this way they  
 clearly and plainly made their Christian  
 Confession about what was being held and  
 taught in the Christian evangelical churches  
 on the chief articles. They focused especially  
 on the articles in controversy between them-  
 selves and the papists. Although this Confes-  
 sion was received with disfavor by their op-  
 ponents, still, thank God, it remains  
 unrefuted and undefeated to this day.

4 To this Christian Augsburg Confession,  
 so thoroughly grounded in God's Word, we  
 here pledge ourselves <publicly and solemnly>  
 again from our inmost hearts. We abide by its  
 simple, clear, and unadulterated meaning as

the words convey it. We regard this Confes-  
 sion as a pure Christian symbol. At the pres-  
 ent time, this Confession ought to be found  
 alongside God's Word among true Christians  
 <which pious hearts ought to receive next to  
 the matchless authority [of God's Word]>. They  
 should act just as in former times when  
 certain great controversies had arisen in  
 God's Church. Symbols and Confessions  
 were proposed, to which the pure teachers  
 and hearers at that time pledged themselves  
 with heart and mouth. We intend also, by the  
 5 Almighty's grace, to abide faithfully by this  
 Christian Confession (mentioned several  
 times before) until our death just as it was  
 delivered in the year 1530 to Emperor  
 Charles V. Whether in this writing or in any  
 other, it is our plan not to withdraw in the  
 least from that oft-cited Confession, nor to  
 propose another or new Confession.

6 The Christian doctrine of this Confes-  
 sion has for the most part remained unchal-  
 lenged, except for what has been challenged  
 by the papists. Yet it cannot be denied that  
 some theologians have departed from some  
 great and important articles of this Confes-  
 sion. Either they have not understood the  
 true meaning of the other articles, or they  
 have not continued steadfastly in them. Oc-  
 casionally some even tried to attach a foreign  
 meaning to this Confession. At the same time  
 they wanted to be regarded as followers of  
 the Augsburg Confession (and to help them-  
 selves and make their boast about it). Serious  
 and harmful divisions have arisen in the pu-  
 evangelical churches from this. The same  
 thing happened during the lives of the  
 apostles among those who wanted to

If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

SC 62

More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure.

SC 63

The soul temple is to be sacred, holy, pure, and undefiled. There must be a copartnership in which all the power is of God and all the glory belongs to God. . . The law of the human and the divine action makes the receiver a laborer together with God. It brings man where he can, united with divinity, work the works of God. Humanity touches humanity. Divine power and the human agency combined will be a complete success, for Christ's righteousness accomplishes everything.

# IUSTITIA DEI

## A History of the Christian Doctrine of Justification Third Edition

much greater degree of affinity between his theology of justification and the eastern notion of divinisation.<sup>45</sup>

The key to Luther's distinctive early understanding of the process of justification, particularly his difference with Augustine, lies in his anthropology.<sup>46</sup> Departing radically from Augustine's Neoplatonist anthropology, Luther insists that the Pauline antithesis between *caro* and *spiritus* must be understood theologically, rather than anthropologically. On an anthropological approach to the antithesis, *caro* is the 'fleshy, sensual or worldly side of humanity, while *spiritus* represents the higher human nature, orientated towards striving towards God. For Luther, it is the whole person (*totus homo*) who serves the law of God and the law of sin at one and the same time, and who thus exists under a double servitude.<sup>47</sup> The one and the same person is spiritual and carnal, righteous and a sinner, good and evil.

Since the saints are always conscious of their sin, and seek righteousness from God in accordance with his mercy, they are always reckoned as righteous by God (*semper quoque iusti a Deo reputantur*). Thus in their own eyes, and as a matter of fact, they are unrighteous. But God reckons them as righteous on account of their confession of their sin. In fact, they are sinners; however, they are righteous by the reckoning of a merciful God (*re vera peccatores, sed reputatione misericordiae Dei iusti*). Without knowing it, they are righteous; knowing it, they are unrighteous. They are sinners in fact, but righteous in hope (*peccatores in re, iusti autem in spe*).<sup>48</sup>

It is on the basis of this anthropology that Luther bases his famous assertion that the believer is *simul iustus et peccator*.

How, then, may the believer be distinguished from the unbeliever on the basis of this anthropology? The answer lies in the frame of reference from which the *totus homo* is viewed – *coram Deo* or *coram hominibus*. For Luther, the believer is righteous *coram Deo*, whereas the unbeliever is righteous *coram hominibus*. The believer is thus *iustus apud Deum et in reputatione eius*, but not *iustus coram hominibus*. The justified sinner is, and will remain, *semper peccator, semper penitens, semper iustus*. This point is important, on account of the evident divergence from Augustine. For Augustine, the righteousness bestowed upon humans by God in their justification was recognisable as such by humans – in other words, the justified sinner was *iustus coram Deo et coram hominibus*. It will therefore be clear that Luther was obliged to develop a radically different understanding of the

<sup>45</sup> On which see J. Heubach, *Luther und Theosis*, Erlangen: Martin-Luther-Verlag, 1996.  
<sup>46</sup> R. Flogaus, *Theosis bei Palamas und Luther: Ein Beitrag zum ökumenischen Gespräch*, Göttingen: Vandenhoeck & Ruprecht, 1997.  
<sup>47</sup> H.-M. Barth, 'Martin Luther disputiert über den Menschen: Ein Beitrag zu Luthers Anthropologie', *KuD* 27 (1981), 154–66.  
<sup>48</sup> WA 56.347.2–11. <sup>49</sup> WA 56.343.16–19.

There is thus clearly a proleptic element in this understanding of justification, as Holl suggests. However, Luther's equation of *fides Christi* – foreshadowed in the concept of *iustitia fidei* in the *Decretum super Psalterium* – is potentially misleading at this point. The distinction between Luther and Augustine on this aspect of justification is best seen from Luther's discussion of the relation between grace and faith.

Luther's concept of faith represents a significant departure from Augustine's rather intellectualist counterpart. The strongly existentialist dimension of faith is brought out with particular clarity in the 1517 Hebrew lectures. Whereas a purely human faith acknowledges that God exists,<sup>49</sup> or is prepared to concede that 'Christ appears before the face of God for others', a true justifying faith recognises, in a practical manner, that 'Christ appears before the face of God for us' (*Christus apparuit vultui Dei pro nobis*).<sup>54</sup> Only this latter faith can resist the assaults of temptation and despair – ideas that Luther expresses in his classic notion of *Anfechtung*. Whereas a *fides informis* is like a candle, all too easily extinguished by the winds of *Anfechtung*, true justifying faith is like the sun itself – unaffected by even the most tempestuous of winds.<sup>55</sup> For Luther, the grace of God is always something external to humanity, and an absolute, rather than a partial, quality. Humans are either totally under grace or totally under wrath.

In contrast to this, faith (and its antithesis, sin) are seen as internal and partial, in that the person under grace may be partially faithful and partially sinful. Faith is thus seen as the means by which individuals under grace may develop and grow in their spiritual life. Luther thus abandons the traditional understanding of the role of grace in justification by interpreting it as the absolute favour of God towards an individual, rather than a quality, or a series of qualities, at work within the human

Luther's manner of justifying righteousness is, as he was to avoid contradicting the basic presuppositions implicit in his *totus homo* anthropology. This new understanding is to be found in the concept of *iustitia Christi aliena*, which is perhaps the most characteristic feature of his early understanding of justification.

For Luther, the gospel destroys all human righteousness, in that humans are forced to recognise that they are totally devoid of soteriological resources, and thus turn to receive these resources *ab extra*. Humans are justified by laying hold of a righteousness which is not, and can never be their own – the *iustitia Christi aliena*, which God mercifully 'reckons' to humans. 'The Christ who is grasped by faith and lives in the heart is the true Christian righteousness, on account of which God counts us as righteous and grants us eternal life.'<sup>49</sup> The essence of justifying faith is that it is *fides apprehensiva* – a faith which seizes Christ, and holds him fast, in order that his righteousness may be ours, and our sin his. Thus Luther interprets *semper iustificandus* as 'ever to be justified anew', while Augustine treats it as meaning 'ever to be made more and more righteous'. Luther does not make the distinction between justification and sanctification associated with later Protestantism, treating justification as a process of becoming: *facti est iustificatio*.<sup>50</sup>

Justification is thus a 'sort of beginning of God's creation', *initium aliud creaturae eius*, by which Christians wait in hope for the consummation of their righteousness.<sup>51</sup> This sanative aspect of his early teaching on justification corresponds closely to the teaching of Augustine on the matter. Justification is regarded as a healing process which permits God to overlook the remaining sin on account of its pending eradication. This is especially clear from the famous analogy of the sick person under the care of a competent physician: like a sick person under the care of a doctor, who is ill *in re* yet healthy *in spe*, the Christian awaits in hope the final resolution of the dialectic between righteousness and sin.

It is like the case of a man who is ill, who trusts the doctor who promises him a certain recovery and in the meantime obeys the doctor's instructions, abstaining from what has been forbidden to him, in the hope of the promised recovery (*in spe promissae sanitatis*), so that he does not do anything to hinder this promised recovery... Now this man who is ill, is he healthy? The fact is that he is a man who is both ill and healthy at the same time (*immo aegrotus simul et sanus*). As a matter of fact, he is ill; but he is healthy on account of the certain promise of the doctor, whom he trusts and who reckons him as healthy already, because he is sure that he will cure him. Indeed, he has already begun to cure him, and no longer regards him as having a terminal illness. In the same way, our Samaritan, Christ, has brought this ill man to the inn to be cared for, and has begun to cure

<sup>49</sup> WA 40/1.229.28; cf. 229.4. <sup>50</sup> WA 56.442.3. <sup>51</sup> WA 40/1.24.2–3.

arguing at one and the same time, while Christ is none the less really present within believers, effecting their renovation and regeneration. Furthermore, by insisting that faith is given to humans in justification, Luther avoids any suggestion that humans are justified on account of their faith; justification is *propter Christum*, and not *propter fidem*.

The reinterpretation of grace as an absolute external quality, and of faith as a partial internal one, permits Luther to maintain what is otherwise clearly a contradiction within his theology of justification – his simultaneous insistence upon the external nature of the righteousness of Christ and upon the real presence of Christ in the believer. Although Luther does not develop a theology of *iustitia imputata* at this point, it is clear that his anthropological presuppositions dictate that justifying righteousness be conceived extrinsically, thus laying the foundations for the Melancthonian doctrine of the imputation of the righteousness of Christ to the believer. The origins of the concept of 'imputed righteousness', so characteristic of Protestant theologies of justification after the year 1530, may therefore legitimately be considered to lie with Luther.

One of the most significant aspects of Luther's break with the soteriology of the *via moderna* lies in his doctrine of the *servum arbitrium*.<sup>57</sup> The 1517 *Disputatio contra scholasticam theologiam* asserted that the unjustified sinner can only will and perform evil.<sup>58</sup> The Heidelberg disputation of the following year included the assertion that the 'free will after sin exists in name only, and when it does *quod in se est*, it sins mortally'.<sup>59</sup>

It is difficult, at this stage, to draw any clear distinction between Augustine and Luther on the powers of the *liberum arbitrium post peccatum*, partially because it is not clear precisely what Luther understands by the term

<sup>57</sup> WA 56.279.22: 'Ideo recte dixi, quod extrinsecum nobis est omne bonum nostrum, quod est Christus.'  
<sup>58</sup> On which see H. J. McSorley, *Luther – Right or Wrong?*, 217–73, 297–366.  
<sup>59</sup> WA 1.224 Thesis 4. On Luther's attack on the *via moderna*, personified by Gabriel Biel,

THESE ON GRACE

The most accurate description of the doctrines of justification associated with the Reformed and Lutheran churches from 1530 onwards is that they represent a radically new interpretation of the Pauline concept of ‘imputed righteousness’ set within an Augustinian soteriological framework.

Alister E. McGrath, *Iustitia Dei* 209

I am aware that neither Martin Luther nor Huldrych Zwingli can be said to have understood justification in precisely this manner.

Alister E. McGrath  
Iustitia Dei 213

Luther does not make the distinction between justification and sanctification associated with later Protestantism. . . .

**Alister E. McGrath**  
**Iustitia Dei 227**



The essential distinguishing feature of the Reformation doctrines of justification is that a deliberate and systematic distinction is made between justification and regeneration.

**Alister E. McGrath**  
**Iustitia Dei 217**

**MUST BELIEVERS ATTAIN  
ABSOLUTE PERFECTION?**

# GOD'S CHARACTER AND THE LAST GENERATION

AND THE LAST GENERATION

■ Jiří Moskala   ■ John C. Peckham   ■ Woodrow Whidden   ■ Martin Hanna  
■ Richard M. Davidson   ■ Denis Fortin   ■ Ante Jerončić   ■ Peter Swanson  
■ Darius W. Jankiewicz   ■ Felix Cortez   ■ Ranko Stefanovic   ■ Jo Ann Davidson

M O S K A L A · P E C K H A M

## GOD'S CHARACTER AND THE LAST GENERATION

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[L]ast generation theology advocates perfectionism, which maintains that humans can become absolutely sinless.

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## GOD'S CHARACTER AND THE LAST GENERATION

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This tends to place the emphasis on human works and suggests that one might reach a point prior to glorification when one is perfectly 'sanctified' and thus no longer in need of the imputed righteousness of Christ. . .

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## GOD'S CHARACTER AND THE LAST GENERATION

If they 'must live in the sight of a holy God without an intercessor,' does that mean that they must have fully overcome sin, in all respects, prior to glorification and in a way that they no longer need the work of Christ in their behalf?

18, 19



## A SEARCH FOR IDENTITY

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In actuality, according to his [Andreasen's] theology, humans must get to the place where they don't need Christ, where they can stand without a mediator on the basis of their own achievements.

**Knight**  
**A Search for Identity 151**

# SEARCH OR IDENTITY



*The Development of  
Seventh-day Adventist  
Beliefs*



GEORGE R. KNIGHT

# GEORGE R. KNIGHT

## End-Time Events and The Last Generation

THE EXPLOSIVE 1950s

# GOD'S CHARACTER

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THE **EXPLOSIVE** 1950s



69 18

**WAS JESUS  
JUST LIKE US?**

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■ Jiří Moskala ■ John C. Peckham ■ Woodrow Whidden ■ Martin Hanna  
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## GOD'S CHARACTER AND THE LAST GENERATION

[W]e can be absolutely sinless even as Jesus was absolutely sinless. In order for Christ to be our example, it is argued, He must have been just like us; if He did not, He is not fully human like us.

**JESUS IS NOT**

**LIKE US...**

- He is God, eternal and preexisted His experience as a human being (John 1:1-3; 8:58)
- He never sinned (Hebrews 7:26)
- His character is sufficient in value to redeem all humanity by His life of meritorious obedience (Rom 5:10-11)!

- His character is sufficient in value to redeem all humanity by His life of meritorious obedience (Ro 5:10-11)
- He condemned sin in human flesh (Ro 8:3)
- He is equal with the Father (Phil 2:6)
- He is one person of a three-person, self-existent being (Deuteronomy 4:35; Isaiah 45:5-6)

- All things are placed in subjection to Him (Hebrews 2:8)
- He tastes death for every human (Hebrews 2:9)
- Jesus alone is great high priest (Hebrews 2:17)
- He has authority to lay down and to take up His own life (John 10:18)

- He alone has authority to forgive sin (Mt 9:6; Mk 2:7, 10; Lu 5:21, 24; 1 John 1:7, 9)



**JESUS IS**

**LIKE US...**

- He took our infirmities (Mt 8:17)
- He bore our sicknesses (Mt 8:17)
- He Took upon Him the form of a servant (Phil 2:7)
- He was Made in the likeness of men (Phil 2:7)
- He was tempted in all points like as we are (Hebrews 4:15)

- He is able to die (Hebrews 2:14)
- He took on Him the seed of Abraham, an inferior-to-angelic nature (Hebrews 2:16)
- His experience in our humanity gives us an example of victory (Hebrews 2:18)
- His mind, thoughts and attitudes can be echoed in our humanity (Philippians 2:5)

Christ did not make-believe take human nature; He did verily take it. He did in reality possess human nature. 'As the children are partakers of flesh and blood, He also Himself likewise took part of the same.'

Hebrews 2:14.

**Selected Messages, book 1, 247**

Christ's perfect humanity is the same that we may have through connection with Christ.... Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God.

**Christ Triumphant 208**

The Saviour took upon Himself the infirmities of humanity, and lived a sinless life, that men might have no fear that because of the weakness of human nature they could not overcome. Christ came to make us ‘partakers of the divine nature,’ and His life declares that humanity, combined with divinity, does not commit sin.

Our future, eternal happiness depends upon having our humanity, with all its capabilities and powers, brought into obedience to God, placed under the control of Divinity. Many have no real faith in Christ. They say, 'It was easy for Christ to obey the will of the Father; for He was divine.' But God's Word declares, 'He was tempted in all points like as we are.'

Christ was tempted according to His elevation of mind; but He would not weaken or cripple His divine power by yielding to temptation. In His life on earth He was a representative of what men may become through the privileges and opportunities granted them in Him.

**Signs of the Times, October 14, 1897**



**HAS THE  
SECOND COMING  
BEEN DELAYED?**



# IS THE SECOND COMING DELAYED?

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1. Personal  
salvation
2. God's character  
vindication  
demonstration  
through His  
people

- Delayed entry Canaan. Numbers 13, 14
- Possible Further Delay. Numbers 32:15
- Esther Hastens Deliverance. Esther 5-9
- Farmer's Harvest Parable. Mark 4:26-29
- Hastening Second Coming. 2 Peter 3:12

Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward.

**Selected Messages, book 1, 68**

It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in 'because of unbelief' (Hebrews 3:19).

Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan.

In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.

**Selected Messages, book 1, 68**

By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12, margin.



**Had the church of Christ done her  
appointed work as the Lord  
ordained, the whole world would  
before this have been warned, and  
the Lord Jesus would have come to  
our earth in power and great glory**

**The Desire of Ages 633**

**CONCLUSION**

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AND THE LAST GENERATION



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# GEORGE R. KNIGHT

# End-Time Events and The Last Generation



THE **EXPLOSIVE** 1950s

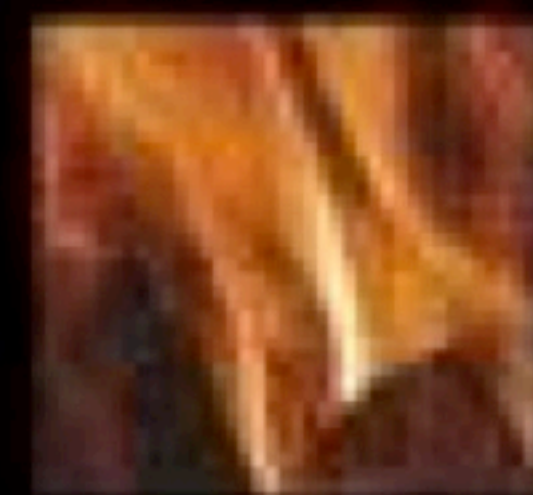
THE  
SANCTUARY  
SERVICE

ALBERT G. STRUPELLIN



CLEANSE  
AND  
CLOSE

LAST GENERATION THEOLOGY  
IN 14 POINTS



BY LARRY KIRKPATRICK

**K W N**

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2018-12-28

### Commitments

As God led me to Himself, He put a love for truth in my heart. Apart from Him, the only love that would there live would be love for self indulgence. Jesus denied Himself and died for me, even me. His life was given to give to me life. I didn't deserve it or earn it or aspire to it apart from Him. He came to me asking, "Larry, where are you?"

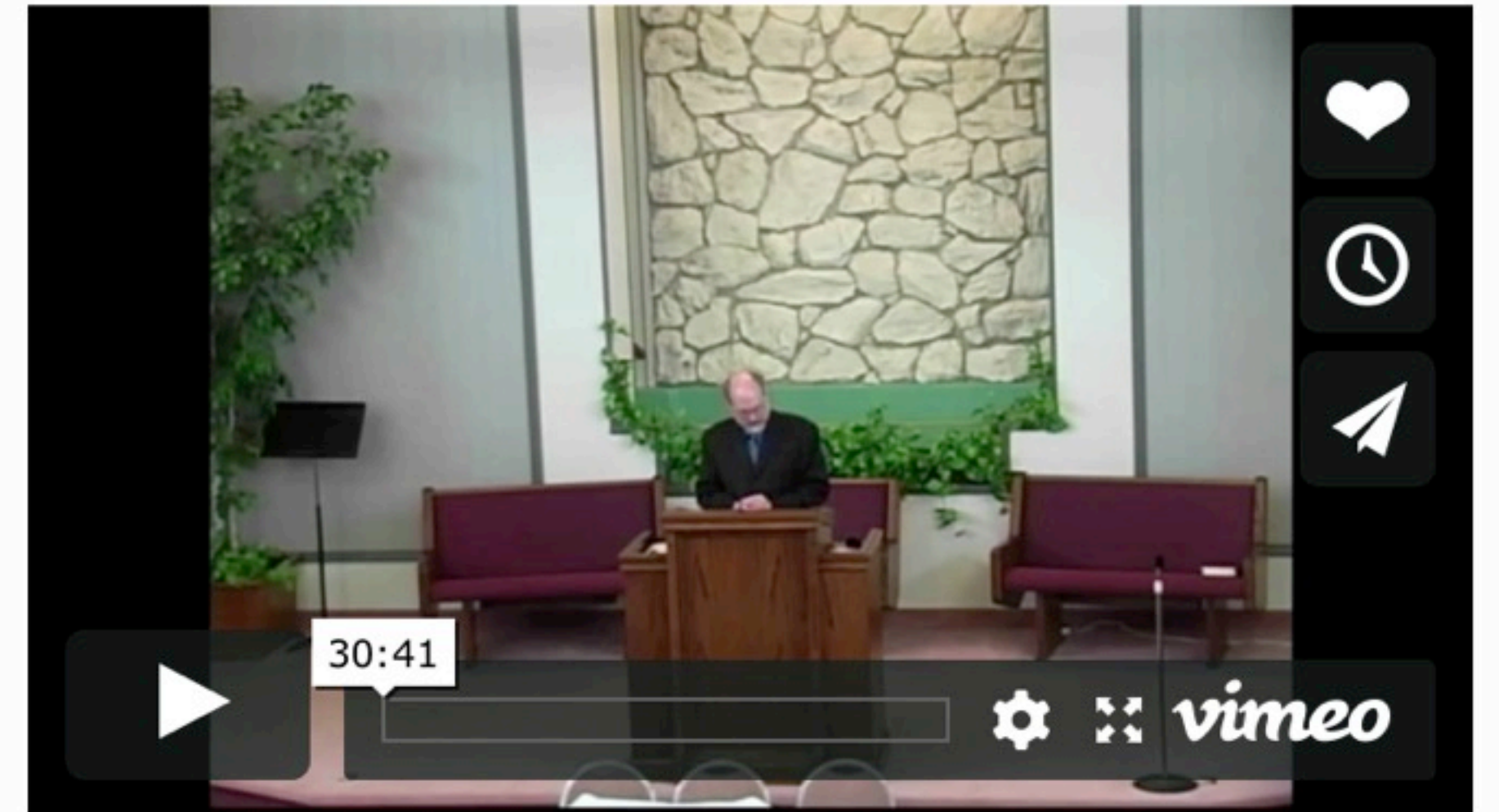
My first commitment is to my Lord Jesus who gave all for me. But He is also the way, the truth, and the life. He is Creator and I am creation. Then when He shows me truth, I must seek it. I must be propelled by it. I will have it at all costs. It is part of being a Christian.

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2019-03-02

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