

ICEBERG!

MEET IT!

*The book, **His Robe or Mine**, by Frank Phillips, is sweeping conservative Adventism like a tsunami! It is being distributed free of charge in unlimited quantities over the internet, at the General Youth Congresses, and who knows how else. It is especially affecting the conservative class. It has shown up in Korea, China, and many places where the people do not have access to the writings of Ellen G. White, which places them at a distinct disadvantage.*

People need to be warned regarding the inevitable consequences of what they are doing!

“If it were possible, they shall deceive the very elect.” Matt. 24:24.

by Christopher Fischer

Meet It!

Someone recently sent me a copy of *His Robe or Mine* by Frank Phillips, (herein abbreviated as **HROM**) asking me to review it, because it seemed confusing to them. This individual did not want to reject truth, but was also wary of cunningly devised fables.

One of the first things that made us un-easy was that the person was given the book by a third person who declared that it had “set them free.” Yet, what were the fruits? This individual was “free” all right, but as Paul says, “free from righteousness.” Rom. 6:20. Free from the constraints of the law of God. Unfortunately, this means being a servant of sin.

The person who sent me the book said that they thought “righteousness by faith” was doing right by faith. So why the discrepancy? Why the confusion? Wherever there are divisions, there are heresies. 1 Cor. 11:18, 19.

“Little children, *let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.*” 1 John 3:7.

“Spiritualism asserts,... “It matters not what you do; live as you please, heaven is your home.”” Ed. 227.

The Lord says, “Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories... *followed to their logical conclusion, sweep away the whole Christian economy.*” ISM 203-204. While it may not be obvious to everyone, the theories in HROM fit the description.

“God's law not only covers every deed of outward life, but also penetrates to the intents and purposes of the heart. He who does not yield to the claims of the law of God, sets himself above God, breaks away from God's rule of right, and becomes disloyal, as did the great deceiver in the beginning. Would that some who claim to be commandment keepers could see how their cases stand in the register above. Oh, that all who are falling short of the principles of righteousness might realize that they do not meet the broad, far-reaching claims of the law of God upon them! Repentance for sin is the first step in conversion. Repentance is an intense hatred of sin in all its forms. Phariseeism permits of self-complacency, and those who are self-righteous appear to have a form of piety, but at heart they are corrupt. *They may talk of their hope of heaven, when, in fact, they have not taken the first step toward heaven.*” *Bible Echo*, Nov. 5, 1894.

As a result of seeking to please sinners, the church becomes corrupt. Therefore, in Revelation 17, we see a church that holds a **beautiful, golden cup**, of which she makes all nations drink. What is in it? “Abominations and filthiness of her fornication.” Rev. 17:4. It is full of the false doctrines and practical corruption that have resulted from compromise with sin.

Here are some observations from reading the book.

The Most Dangerous Religion

“Our faith is not to stand in the ability of men but in the power of God. There is danger of trusting in men, even though they may have been used as instruments of God to do a great and good work. Christ must be our strength and our refuge. The best of men may fall from their steadfastness, and **the best of religion, when corrupted, is ever the most dangerous** in its influence upon minds. Pure, living religion is found in obedience to every word that proceeds out of the mouth of God. Righteousness exalts a nation, and the absence of it degrades and ruins man....

“Many seek to substitute a superficial faith for uprightness of life and think through this to obtain salvation.” FW 89.

“Professed Christians who are superficial in character and religious experience are used by the tempter as his decoys. This class are always ready for the gatherings for pleasure or sport, and their influence attracts others.” AH 518.

The Review

The introduction to this book, entitled *The Wedding Garment*, is a heart-string puller. It is an attempt to sell the message contained in the rest of the book, and make you feel like you are rejecting light if you do not swallow it hook, line, and sinker.

HROM p. 18– “The five senses are the devil’s playground... each must be reduced to feelings before it can be used of Satan to fit into his plan. He uses our feelings in place of reason to guide the will.” (Also pages 41, 86, 87.)

The book, in multiple places, teaches that **God uses reason** and **Satan uses feelings**. This is greatly oversimplified. The fact is, both God and Satan use reason *and* feelings. Satan reasoned with Eve in the garden of Eden. He reasoned with the angels in heaven. And today he has 6,000 extra years of practice. He is an expert dialectician, an expert casuist—and he has trained his agents in these skills as well.

“We should ever keep in mind that unseen agencies are at work, both evil and good, to take the control of the mind. They act with unseen yet effec-

tual power. Good angels are ministering spirits, exerting a heavenly influence upon heart and mind; while the great adversary of souls, the devil, and his angels are continually laboring to accomplish our destruction.” AH 405.

“Every man through whom God works will have to learn that the living, ever-present, ever-acting God is supreme, and has lent him talents to use--an *intellect* to originate; a *heart* to be the seat of his throne; *affections* to flow out in blessing to all with whom he shall come in contact.” ML 332. Satan seeks to gain control of both heart (feelings, affections) and mind (reason, intellect)

“The **mind** must not be left to dwell at random upon every subject that the enemy of souls may suggest. The **heart** must be faithfully sentineled.” AA 518.

HRM p. 21, 106, 129– Original sin--“the human family inherited [Adam’s] guilt.”

This doctrine of original sin is pivotal in the “sin and live” theology. It was propagated by Rome, and is the foundation of infant baptism. It is present multiple times throughout the book. Errors regarding the Nature of Christ follow directly as a result, because a *tendency* to evil is regarded as *sin*. Thus, we are thrown into continual defeat simply because we are *capable* of being tempted.

“Every man is tempted, when he is drawn away of his own

lust, and enticed. Then when lust hath conceived, it *bringeth forth sin*.” James 1:14, 15. There is a clear distinction between being enticed, and falling into sin. Shun the first to escape the second.

“Every victory you gain when tempted to do wrong, every temptation manfully resisted, will be recorded in heaven.” *Appeal to Youth*, 58.

“In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.” Jer. 31:29, 30.

HRM p. 25– Legal (forensic) only justification--(Also pages 49, 57.) “Justification, being a legal work, can only deal with our legal standing (our record), and not with us personally.”

Here is another pillar of the new, spiritualistic theology. It teaches that justification is *only* a legal action performed in the books of heaven, and has absolutely **no impact on the human life**. Legal-only justification would produce a **legal-only religion**, which God abhors and infidels execrate. It takes the doctrine of repentance right out of the gospel. It negates a change of the human heart. Here is an inspired description of justification: “He removed their burden of guilt and sin, took away their sorrow and mourning, and turned the whole current of their affections. The things they once loved, they now hate; and the things they hated, they now love.” 2SG 259. This is not “legal-

only,” a heavenly act that does no earthly good. It does change us personally.

In the book, the comparison is made with a pardon from an earthly court, which removes the penalty, but has no power to change the character of the law-breaker. **The gospel has power to do what the sword and courts of justice cannot.** DA 350. *If* God had said that justification is legal only, it might hold some weight. But I have never seen where God says that justification is **limited** to this. “They... limited the Holy One of Israel.” Ps. 78:41.

HRM p. 33— human effort=boasting— “God has a marvelous plan whereby we may be found perfect—not by human effort ‘lest any man should boast.’” [Eph. 2:8.]

As Paul asks in 1 Cor. 4, *what do we have that we have not been given?* And if we *realize* that have it as a gift from God, why would we boast as though we had created it ourselves? Grace is a free gift. Eph. 2:8. It is grace that enables us to cooperate with God in good works. Vs. 10. God **gives** us power to put forth effort.

Not only that, but we can boast, and **should** boast. Read Psalm 34:2, Jeremiah 9:24, Psalm 44:8, Deut. 4:5-8, and Isaiah 33:6.

HRM p. 37— Sin or sins— confusing (compare pg. 58—law of sin and death)

The basic point made in the book is that “sin” is our nature—our bent to evil; whereas “sins”, or individual wrong acts, are different. It is true that as long as we are in corruptible flesh, we are fallible and have a “bent” to evil that must be continually warred against in the strength that God gives. But if we knowingly choose to violate God’s law, then we **are** under the power of sin. This the book denies.

HRM p. 38— “reckon”— construed to righteousness by make-believe; p. 39— “God says that your old nature is dead even if you have fallen into sin through being tempted. Satan says that it is not dead.” Satan “knows that he cannot resurrect our old crucified nature.”

In Romans 6:11, the word “reckon” (account as, in the sense of book-keeping) is twisted by the New Theology to say that we are to *consider* the “old man” to be dead, regardless of how much he is jumping around and ruling our behavior. It is based on the idea that once a person is converted, they can never backslide—“once saved, only saved.” It is the idea that the “old man” can only die once, and can never come to life again. The word of God is clear—“he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” 1 John 3:8-10.

"I was shown the conformity of some professed Sabbath-keepers to the world. Oh, I saw it was a disgrace to their profession, a disgrace to the cause of God! They give the lie to their profession. *They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction.* I saw them decorating their poor mortal bodies, which are liable any moment to be touched by the finger of God, and laid upon a bed of anguish. Oh, then, as they approach their last change, mortal anguish racks their frames, and the great inquiry then is, "Am I prepared to die; prepared to appear before God in judgment and stand the grand review?" Ask them then how they feel about decorating their bodies, and *if they have any sense of what it is to be prepared to appear before God*, they will tell you that if they could take back and

live over the past, they would correct their lives, shun the follies of the world, its vanity, its pride, and would adorn the body with modest apparel, and set an example to others around them. They would live to the glory of God. Why is it so hard to lead a self-denying, humble life? Because **professed Christians are not dead to the world.** *It is easy living after we are dead;* but they have a disposition to dress and act as much like the world as possible, and yet go to Heaven. Such seek to climb up some other way. They do not enter through the narrow way and straight gate." 4bSG 17-18.

HROM p. 39, 139– "God says that your old nature is dead even if you have fallen into sin through being tempted. Satan says that it is not dead." Satan "knows that he cannot resurrect our old crucified nature."

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.... When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Ezek. 18:24-27.

"Imitate your Redeemer.... Do not let self arise, and lose your self-control." TDG 263. *Can self arise?* Of course! "We let self arise." 5MR 36.

The book is transposing God and Satan. "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3:8. "**Hereby** we do know that we know him, *if we keep his commandments.* He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1 John 2:3-5.

–"...observe the fact that Satan is the master of our feelings."

Satan can produce circumstances that severely affect our feelings, but we must not let him master them. We “need to learn first how to be self-possessed, keeping [our] own temper and feelings under control, in subjection to the Holy Spirit of God.” CE 152. How do we control our feelings? By controlling our thoughts, and asking Christ to change our hearts.

Thus, when we bring “every thought into subjection to the obedience of Christ,” 2 Cor. 10:5, our feelings will eventually follow. And, if we fail to be self-possessed, as the above command states, and allow Satan to master our feelings, what are we? Demon possessed?

HRM p. 42– “It may be necessary to do this often for a time until we convince Satan that we will not willingly be controlled by feelings.”

In heaven, God and holy angels made every attempt that could be made to convince Satan. They failed. Are we so foolish as to attempt what God cannot do?

Again, the book is operating on the assumption that there is no change in the human heart when conversion (justification) takes place. But, as we saw before, the Lord turns “the whole current of [our] affections.” 2SG 259.

“Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him, and fell a victim to his wiles. It is thus that many are still overcome.” GC 531. “It is unsafe to controvert or to parley with him.... Our only safety is to reject firmly the first insinuation to presumption.” 1MCP 24.

What is presumption? “Faith is in no sense allied to presumption. Only he who has true faith is secure against presumption. For presumption is Satan's counterfeit of faith. Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression.” DA 126. Unfortunately, the book we are discussing is aimed at promoting presumption, not faith.

“Presumption is a most common temptation, and as Satan assails men with this, he obtains the victory *nine times out of ten*.” HS 133. May God help us.

HRM p. 44– 1 John 3:9 Phillips translation– “The man who is really God's son does not practice sin, for God's nature is in him, for good, and such a heredity is incapable of sin.”

The Phillips Translation of this verse fits with the new theology quite well– making righteous behavior dependent on “good heredity,” and echoes the words of Satan: “*If thou be the son of God...*” Matt. 4:3. It would lead directly to the “holy flesh” heresy. “Sensuality was the result.” Mar. 234.

HRM p. 52– “If one is justified, and his record in heaven reads ‘just as if I'd never sinned,’ it would seem strange to desire anything

added to that kind of a record. To express this kind of thinking is to

reveal that one is still thinking legally. There is still a desire to do something to make ourselves feel that it is real.”

Strange? What about desiring a change of **life**? Is this a crime, to want to stop crucifying Christ afresh by doing evil deeds? No. God demands it of us. We will be judged “according to the deeds done in the body.” AA 424, Rev. 22:12. The idea that it is impossible to live victoriously, that it is impossible to conquer sin, is an offence to Christ. He came to save us *from* our sins, not *in* them.

If we do not walk after the Spirit (Rom. 8:1), we lose all of our justification. If we refuse to grow, we die. “But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.” Ezek. 18:24.

HROM p. 49– “Does justification enable us to obey? No. Justification deals only with our legal record.”

Then what does it mean in 1 John 1:9 when it says that He will “*forgive* us our sins, and... cleanse us from all unrighteousness [wrong doing]?” To forgive means *to give for* (compare 1 John 5:16). Christ gives us the power to do right in exchange for the sins that we give up. Justification picks us up, and puts us on our feet so that we can begin to walk.

HROM p. 52– “Sanctification is heaven’s ordained plan whereby the freed **criminal** (now a member of God’s family) can continuously say thank you to God for this unspeakable gift of justification to an undeserving wretch.”

Does this freed criminal want to be reformed, or does he want a badge so that his victims will be submissive, and so he can have more leverage in court?

“Sanctification is... the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome.” AA 560.

In Scripture, “sanctify” means to set apart, to separate, for holy use. It is clear that sanctification includes abstaining from sin. “For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence.” 1 Thess. 4:3-5. “And the very God of peace sanctify you wholly; and I pray God

your whole spirit and soul and body be preserved blameless unto the coming of

our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. 5: 23, 24. Note that in justification we are *made* blameless, while in sanctification we are *preserved* in that state. "Wherefore, my beloved, as ye [those who are in Christ] *have always obeyed*, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:12-15.

HRM p. 54— "Our *position* as members of the family of God is the cause of our rejoicing. We must refuse to indulge ourselves in *conditional* thinking."

Saved by position? Really? Then why wasn't Lucifer saved? He had a *really* good position. What did Christ say to those who sought the best position?

Ever hear about "unconditional love?" This must be what they are referring to. God loves even Lucifer, in the ultimate sense. He gives him the best wages He can. But He hates his wickedness, from which the fallen angel will not separate. Lucifer, therefore, makes himself the recipient of the full fury of the hatred and wrath of God against evil, and after that, eternal oblivion. You can receive this kind of love as well, by simply doing nothing. *But I urge you to flee to Christ in repentance.* You can receive the gift of eternal life with Him!

The word of God never speaks of "unconditional love." But what "unconditional" things *does* it demand? Not healing, not election, not pardon, not promises, not marriage engagements. God does require "unconditional surrender," "unconditional, wholehearted acceptance of truth," "unconditional obedience."

Here we are told, in the book, to eliminate the idea that our behavior has any effect on the status of our salvation. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26.

HRM p. 55— Strength of Sin is the Law.

Here, the book goes off on a tangent. Truth is simple: Sin can exist only where there is a law, and is only as strong as the law it violates (1 John 3:4, Rom. 5:13)—Death can exist only where there is sin (Rom 5:12, 3:23, 6:23)—Death without sin has no sting (1 Cor. 15:20-22).

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the

trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But *thanks be to God, which giveth us the victory through our Lord Jesus Christ.*" 1 Cor. 15:50-57.

—"God did not reveal His law as a transcript of His character, and also 'the strength of sin.'"

God's law is both. Without it, sin would not exist. 1 John 3:4.

—God gives man authority, but not ability. "It is interesting to know that the power Jesus gave His disciples recorded in Luke 10:19 was *exousia* (authority), not ability. But the power of the enemy in the same verse is *dunamis* (ability)."

This is an absurd argument! Suppose the President of the United States had all his "authority," but did not have the ability, the power, to cause one person in the country do what he said. He would have no more *real* authority than some beggar's 2-year old, maybe less. Authority, to be real, **must include** ability. The devil has ability also, but **no** authority in the kingdom of God, just as the U. S. President has no *authority* over the men of another nation's army—even if he had the *power* to kill every one of them.

What did we read in 1 Thess. 5:24? "Faithful is he that calleth you, who also will do it." How is this not ability? Can God not cause us to walk in His statutes (Ezek. 36:27)? "Ye do err, not knowing the scriptures, nor the power of God." Matt. 22:29.

"Having a form of godliness, but denying the power thereof: from such turn away." 1 Tim. 3:5. But what if I don't have the power of God in my own life? I must turn away from myself, to the Lamb of God that taketh away the sin of the world.

HR0M p. 56— Satan uses the law to enslave by its power to convict

NO! He leads us into sin, then uses it to condemn and cause *despair*. It is the Holy Spirit who uses the law to convict of sin, John 16:8. He then leads us to the Lamb of God, that **taketh away** the sin of the world.

"The law of the LORD is perfect, converting the soul." Ps. 19:7. "The law was our schoolmaster to bring us unto Christ." Gal. 3:24. "Wherefore lay apart all filthiness and superfluity of naughtiness, and

receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." James 1:21-24.

–“Satan... presents... strict obedience as the only acceptable solution to the problem.”

NO! Satan works to take our eyes off of Christ, the Source of our power, then holds up a standard of perfect obedience as unattainable. Perfect obedience is the only solution that will keep us from continually hurting God, ourselves, and other people.

HRM p. 57– “Condemnation is a harsh, compelling force among heathen and Christian religions. Many of the Reformers suffered under its power.”

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But *he that doeth truth cometh to the light*, that his deeds may be made manifest, that they are wrought in God.” John 3:19-21.

The book infers that it was false theology that caused the Reformers to suffer under the condemnation of sin. Not many, but **all** the reformers, and every true Christian, know from experience what condemnation is like. Proud, independent human nature *must* suffer before it will condescend to place its reliance on Christ. When we fall on the Rock, helpless and broken, condemnation has done its work.

“A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences; and *they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these.* It is prepared for two classes of mankind, *embracing nearly the whole world,--those who would be saved by their merits, and those who would be saved in their sins.* Here is the secret of its power.” GC 572.

HRM p. 58– “That law of sin, which says, ‘...the wages of sin is death...’ Rom. 6:23 has a terrible condemning force in our lives when pressed home by **Satan**. It is his plan **to force us to repentance** through these miserable feelings.” (Boldface added)

The book says that “the wages of sin is death” is part of the “law of sin” Paul speaks of in Romans 7 and 8, that is at war with the law of the mind and the Spirit of life in Christ. Not so. It is a statement of eternal truth, as un-failing as the law of gravity.

The idea that Satan would force us to repent of our sins is not found in Scripture. Nevertheless, it is the only direct mention of repentance I noticed in the entire book. Jesus said, “I am not come to call the righteous, but sinners to repentance.” Matt. 9:13. Repentance is one of the main themes of the Bible,

in both Old and New Testaments.

HROM p. 64– Sanctification– God’s work *only*

“The work of gaining salvation is one of copartnership, a joint operation. There is to be co-operation between God and the repentant sinner. This is necessary for the formation of right principles in the character. Man is to make earnest efforts to overcome that which hinders him from attaining to perfection. But he is wholly dependent upon God for success. *Human effort of itself is not sufficient.* Without the aid of divine power it avails nothing. *God works and man works.* Resistance of temptation must come from man, who must draw his power from God. On the one side there is infinite wisdom, compassion, and power; on the other, weakness, sinfulness, absolute helplessness.” AA 482. If one locomotive is not sufficient to get the train to the top of the hill, will it work better to use none at all? Or should we seek for *more* power?

Grace->discern sin->drive out sin (1SM 366); “Expulsion of sin is the act of the soul itself” DA 466.

There are many good quotes in the book. The notes I took highlighted some of them. But you should get them straight from the spring, the pure, inspired original source. The book (HROM) places truth in a framework of error.

HROM p. 76– “Real faith is never concerned with the methods which He uses—only the results which He promises.”

Here the book says that we are not to be critical of the methods God uses to uplift us. This is dangerous, because it leaves us wide open to a false, deceptive counterfeit. Satan “uplifted” Christ (Matt. 4:5, 8), but to dangerous places. God’s methods are always in accordance with His word.

HROM p. 78– “...are we willing for Him to do His work in us, or will we insist on doing part of the work ourselves? The inclination will be there to get in and help.”

“God helps those only who help themselves.” LP 267.

“Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. The part man is required to sustain is *immeasurably small*, yet in the plan of God *it is just that part that is needed to make the work a success.*” AG 319.

If man’s cooperation was not needed, everyone would be saved, for God has made every provision for all men everywhere to be saved. It is that immeasurably small human element that fixes the soul’s destiny for heaven or hell, for eternal life or eternal death.

HROM p. 84– “Modern research has finally validated God’s health plan...”

Medical science confirmed our health message before Seventh-day

Adventists ever existed. Read the history of Oberlin College (1830's) as one example. The problem is, that medical science is ruled by Babylon's sorcerers (Rev. 18:23), who are driven by a lust for money, power, population reduction, and carnal appetites.

HRM p. 86– “feelings destroy knowledge.”

No, but they can pervert judgment. Here is one example:

“If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide, and in too many cases lovesick sentimentalism takes the helm and guides to certain ruin. It is here that the youth show less intelligence than on any other subject; it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by someone.” AH 70.

HRM p. 90– “Patience seeks to look at every situation or person in the best light possible.”

Correct. But patience does not eliminate the need for the spirit of

discernment and judgment. It is not so naive that it cannot comprehend the existence and presence of sinister and destructive elements in a beautiful, sanctimonious disguise.

“I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.” Rev. 2:2, 3.

HRM p. 100– “Divine love... in His being willing to take time to patiently deal with the rebel angel Lucifer, instead of meeting out justice when it was due.”

Premature justice is injustice. Delay of justice is also unjust. It would have been an injustice to the rest of the universe to immediately annihilate Lucifer, because it would have left all created beings in a state of terror and misapprehension. God wanted us to *understand* His love. That is why He went to such infinite expense to let this sin experiment run its course. Knowing the end from the beginning, He sees “the travail of His soul” (Isa. 53:11) and is satisfied.

HRM p. 102– (Chapter starts with Heb. 4:15.) “This verse of scripture has been, and still is, the basis for a great deal of unhealthy

discussion.... There are some who claim Jesus was tempted in the identical manner as every human being has been tempted.... This conclusion is arrived at without taking into account all that God has revealed.”

NO! This is simply a wolf’s apology for climbing over the wall of the sheepfold. The wolf feels that those who call him a thief and a robber (John 10:2) are engaging in “unhealthy discussion.”

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom. 8:3, 4. If Christ was not tempted as we are, if He was not subjected to our weaknesses and infirmities, He could not have condemned sin in *our* flesh. “Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh [#4561– “human nature (with its frailties [physical or moral] and passions)...:–carnal (-ly, -ly minded), flesh (ly)”– compare Rom. 8:6, 7; Heb. 9:10, and most of the places the word “flesh” is used in the New Testament.] is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should

come; and even now already is it in the world.” 1 John 4:2, 3. It should be clear to all that anti-christ does not like having sin condemned in *his* flesh. What does this identify the author of the book as? Phil. 3:18.

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Heb. 4:15, 16. This is the verse the book says has caused so much “unhealthy discussion.” In my opinion, it is a precious promise. *Do we love sin, or hate it? Do we believe the word of God? Or do we want a Jesus who is incapable of sympathizing with us?*

HROM p. 104– Unfallen nature

p. 105– Christ could not be tempted to do evil (Also page 142.)

p. 105-6– “Satan knows how difficult it is for man to... [keep] his natural sinful nature crucified.... Therefore, he switched his approach to Christ, tempting Him to reveal His natural nature, which He had laid aside when He came to this earth.”

Was Christ’s “natural nature” good or evil? Who did He come to reveal? The book says that Christ was only tempted in one way—that of revealing His natural nature. If that was the case, then He royally *committed* the only “sin” HROM says He was *capable of being tempted* to do. **Many times divinity flashed through humanity**—not to save Himself from suffering, but to show mankind what God is like. If He could not be tempted, He could not be tempted to do any kind of sin at all, so all the inspired statements that say He

was tempted must be rejected. This confusion is all based on the idea that the *desire* to do something incurs guilt, even when the desire is “manfully resisted” by the grace of God. *Appeal to Youth*, 58.

Among Adventists, the proponents of the New Theology tend to hang their view of the nature of Christ on one statement. Here it is:

“When Christ bowed his head and died, he bore the pillars of Satan's kingdom with him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in his *human nature*. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory.” YI 5/21/1901.

The assumption—remember that it is an assumption—is, that Christ took the nature of unfallen Adam, without the weaknesses that came as the result of

sin. But what does the Bible say? “For verily he took *not* on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Heb. 2:16-18.

There is a tremendous amount of inspired material to prove that Christ had the fallen nature of Abraham and David, not of unfallen Adam and the angels. (Of course, even that would only be a half-way argument, because the unfallen angels as well as unfallen humans were very capable of being tempted and of falling.)

“In the desolate wilderness, *Christ was not in so favorable a position* to endure the temptations of Satan *as was Adam* when he was tempted in Eden. The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family.” Confrontation, 31.

“Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing, each successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and the infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points on which man could be assailed.” Confrontation,

32.

I hope it is obvious that Christ not only conquered where Adam fell, but He did so at a huge disadvantage. Not only did He accept 4,000 years of degradation, but He had just gone 40 days without food! Also, the temptations were more powerful.

If this is not enough to convince you, there is a mountain of evidence to be had. Go dig. Get into the Word. It was no great struggle to find the above quotes. I typed “four thousand years” into the search engine, and they were the first two of 51 hits. You may also wish to obtain *The Word Made Flesh* by Ralph Larson.

HRM p. 113– free will

The human will is only free when **made** so by the grace of God. Gen. 3:15. We cannot begin to come to Christ unless we are drawn--John 6:44. We must be willing to be *made* willing (AA 482, MB 142, ST 5/18/1904). “If you fight the fight of faith with all your willpower, you will conquer,” (ST 513) for Christ will strengthen and purify it. “As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.” COL 333.

HRM p. 125– victory dependent on nature

Victory is dependent on faith (1 John 5:4). When we become partakers of the divine **nature**, our **desires** are changed. But this occurs as we resist those old desires. Take smoking for an example. God can change the smoker’s heart, so that he hates tobacco. He can even instantly remove the physical craving—but only as they stop smoking. If they continue to smoke, the old nature returns.

HRM p. 127– Sinless nature

p. 129, 130– “He [Christ] must have an entirely different nature than we have.” condition= nature= inherited sin– original sin

No. Jesus had the same, weak human nature that we do. We can gain the victory in the exact same way He did.

“In the unregenerate heart there is love of sin, and a disposition to cherish and excuse it. In the renewed heart there is hatred of sin, and determined resistance against it.” GC 508.

HRM p. 136– “The sinful nature constitutes the disease of sin.” Isa. 1:5 quoted.

Note that in the verse used, the Lord is speaking to inveterate, unrepentant rebels, not willing, born-again disciples. An evil nature is not sin.

HRM p. 137– “Satan could not tempt Christ to do something He hated.”

Have *you* ever been tempted to do something you hated? Have you

ever been *tricked* or *deceived* into doing something you hated, and loathed yourself for it? Why did Jesus say over and over in Matthew 24, “Take heed that no man deceive you?” If a man can deceive you, what about the devil? The word of God is clear that we can even deceive ourselves.

HROM p. 142– “If Christ had entertained an evil thought even once, he could have accomplished nothing more than any other priest.”

There is a difference between entertaining and aiding a burglar, and being the victim of a forced entry. Satan has the power to force evil thoughts

into our consciousness, but we do not need to entertain or aid the invader. By the grace of Jesus Christ, we have the power to expel the evil thought. When we do this without hesitation, the soul is not defiled. See James 4:7-10.

HROM p. 154– “We climb by faith, not human effort; recognizing our inability, we trust Christ.”

“Faith without works is dead.” “I can do all things through Christ, which strengtheneth me.” James 2:20; Phil. 4:13.

See the foregoing discussion of HROM, page 55. Faith **always** includes human effort. **Exercising faith is human effort.** Read Hebrews 11 again, and see if there is one person there who is listed because they did *not* put forth human effort to obey God. Those only who “diligently seek Him” can please God. Heb. 11:6.

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” Heb. 11:7.

I love this verse. It shows what true faith does. It made **Noah** what he was—perfect. People didn’t like him, and ridiculed his acts of faith. It was faith that made him eligible to receive **the warning**. People don’t like being warned about coming disruption and destruction of their way of life. Faith caused him to **prepare** an **ark**. People don’t like having to prepare. Also, they didn’t like the ark. It was too hard to give a scientific reason for building it. Besides, if such a catastrophe happened, *the ark couldn’t save them anyway* (see PP 99, 100; 1SP 75; 3SG 70). (What about its modern equivalent?) Faith **saved his family**. People envy that, but are not willing to do what it takes to be saved. His acts of faith **condemned** the world. People don’t like to be condemned. He inherited the **righteousness** that comes by faith. People don’t appreciate that either, because it makes them look bad. Noah only had to suffer with them for 120 years, though. People got wetter than they thought they could (or would).

– “Faith to surrender all competitive thinking and demonstrate my belief that all men are equal.”

All men are **created** equal, but they do not **remain** equal. Some are

“blameless and harmless, the sons of God, without rebuke” (Phil. 2:15). Others are “alway liars, evil beasts, slow bellies” (Titus 1:12). God has given every person a measure of faith. If we use it, it will grow. If we neglect it, it will die. “For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.” Matt. 13:12.

HROM p. 155– “Inherited and cultivated tendencies keep us from developing Christ’s character. We cannot overcome these hindrances;

only recognize, surrender and trust Him for victory.”

This statement sums up the message of *His Robe or Mine*.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Rev. 3:21.

The diagram of the ladder on page 155, titled *Satan’s Counterfeit Plan*, lacks logical sequence. There is lack of “plan” in its construction.

“*Not overcoming*” and “*trusting Him for victory*” cannot both happen at the same time. They are mutually exclusive. Otherwise, we would be trusting Christ for something that would never happen. If we cannot overcome, there is no victory, and no good news—**no gospel**. Only a “a certain fearful looking for of judgment and fiery indignation” remains.

“Even if the character, habits, and practices of parents have been cast in an inferior mold, if the lessons given them in childhood and youth have led to an unhappy development of character, they need not despair. The converting power of God can transform inherited and cultivated tendencies; for the religion of Jesus is uplifting.” “Born again” means a transformation, a new birth in Christ Jesus.” AH 206.

“Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong-doing. We need to understand that imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes.” COL 330.

“Those who put their trust in Christ are not to be enslaved by any hereditary or cultivated habit or tendency. Instead of being held in bondage to the lower nature, they are to rule every appetite and passion. God has not left us to battle with evil in our own finite strength. Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart.” CH 440.

Thanks be to God for Jesus Christ.

The Doctrine of the Nicolaitans

“But I have a few things against thee, because thou hast... them that

hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. 2:14-16.

"The doctrine is now largely taught that the Gospel of Christ has made the Law of God of no effect; that by "believing" we are released from the necessity of being doers of the word. But **this is the doctrine of the Nicolaitans**, which Christ so unsparingly condemned." ST 2/25/2897.

"Those who are teaching this doctrine today have much to say in regard to faith and the righteousness of Christ; but *they pervert the truth, and make it serve the cause of error*. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient: that the righteousness of Christ is to be the sinner's credentials; **that this imputed righteousness fulfills the law for us**, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah?--No; for **the garments of Christ's righteousness are not a cloak for iniquity**. Such teaching is a gross deception, and Christ becomes to these persons a stumbling block as He did to the Jews,--to the Jews, because they would not receive Him as their personal Saviour, to these professed believers in Christ, because they **separate Christ and the law**, and **regard faith as a substitute for obedience**. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by His death, saves men **in** their transgressions." Becho, 2/8/1897.

"By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah." COL 312.

"Many who call themselves Christians are mere human moralists." COL 315. "The righteousness of Christ will not cover one cherished sin." COL 316. "Christ came to the world to counteract Satan's falsehood that God had made a law which men could not keep." FLB 114.

Conclusion

By now, I hope you easily recognize this book as rank New Theology (which has been around since the time of Genesis 3). When Christ was here on earth, what was His message? Repent, for the kingdom of heaven is at hand.

John the Baptist— Repent! The apostles— Repent! This message is not to be found in this book, except as coming from the mouth of Satan!

Frank Phillips was a contemporary, if not a *protege*, of Desmond Ford.

In the front of the book, we find this interesting claim: “*This book is not for sale. It was paid for at the cross....*” Nice try. Now who is *really* funding this massive project?

This book leaves no place for the Sanctuary message, with the continued work of Christ in the Holy and the Most Holy.

Overall, I would rate this book as dilute poison. It looks very good, very conservative. It is very convincing in the wrong direction on some extremely vital points, and *I would not want to share the book with anyone who is not thoroughly grounded **and determined to refute it.** It will go, and is going about, devouring souls.*

“Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, “Iceberg just ahead!” There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, “Meet it!” There was *not a moment's hesitation*. It was a time for *instant action*. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collisions, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

“Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, “Meet it!” I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, “Meet it!”.” 1 SM 205-206.

Dear reader, I pray that you have heard this same command from our

Captain, Jesus Christ. If you have, **do your duty**. Do not wait for a “church” to get around to doing something. The General Conference committees condemned the doctrines presented in this book a generation ago. Even at that time, it almost split that organization in two; but a lot of infiltration and subversion have gone on since then. People are dumbed down to a point that is frightening, and every occasion spent in the pews of this compromised structure adds to their stupor. Don’t expect another Glacier View conference to settle the question again with all the other “books of a new order” that the General Conference sanctions.

The ministry that is publishing HROM is a member of ASI.

The days of hiding behind a crowd are over if you are loyal to Jesus Christ. The refuge of lies is going to be swept away with storm, tempest, fire, and hail. Don't be in it.

In closing, please ponder the following carefully:

"God's name and authority as **ruler** in the universe **must be maintained**. When idolatry is rearing its proud head, when blasphemy and rebellion are strengthening, then God reproves the sins of the nations, and the manifestations of divine anger which they had provoked come upon the transgressors of his law. The Most High delivers his word of doom, and **chooses the instruments** to perform his will. These messengers of God are **required** to **faithfully perform the work appointed them, however repugnant it may be to their natural feelings**. Sacred history records no instance in which these men were reprov'd for too great thoroughness and severity; but God has many times reprov'd his servants for lack of faithfulness in executing his judgments. In all this, God would teach us the lesson that in the future Judgment retribution will surely be visited upon "every soul of man that doeth evil," "according to the deeds done in the body."

"God's method of dealing with sin is not in harmony with the views cherished by a large class who occupy a prominent position among the professed followers of Christ. **Many of these men cherish sin**, and laud the **benevolence** and **long-suffering** of God, and dwell upon the **loving** character of Jesus,--all mercy, all tenderness,--while they **pass over the threatenings of God's wrath** against sin and sinners, and our Saviour's scathing denunciations of hypocrisy and self-deception.... Those who love sin are unable to comprehend God's dealings with his subjects.

"In our day, as in ancient times, there is disagreeable work to be done in reprov'ing sin. In this work, God uses men as his instruments,--men of **determined purpose**, whom no threat or peril can intimidate, no hardship turn aside from the path of duty,--men who will never forget their sacred commission as servants of the Most High. **The Lord calls for men to act promptly, with the courage of heroes, and the firmness and faith of martyrs**, to tear down the idolatrous images that have usurped his place in the minds of men, and meet the armed force of wrong on battle fields. But *in all this there is no excuse for any to indulge in harshness or severity to gratify their own wrong feelings*.

"God wants men whom he can use to his own glory, either to bear reproof and

execute justice, or, with a heart full of piety and benevolence, to carry light into darkened homes, to speak peace to the troubled soul, and point the sinner to the pardoning love of Christ. **The great want of this age is men fitted to do God's will**,--men who will listen with praying hearts for God's words, and will hasten to obey his voice." *Signs of the Times*, January 6, 1881.

May God bless you, and grant you wisdom and the intense

“love of the truth” that you might be saved.

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith....

Were this reformation to take place, what would result?

The principles of truth that God in His wisdom has given to the remnant church, would be discarded. **Our religion would be changed.** The fundamental principles that have sustained the work for the last fifty years would be accounted as error.... **Books of a new order** would be written. A system of intellectual philosophy would be introduced.... Their foundation would be built on the sand, and storm and tempest would sweep away the structure.” 1SM 205.

“The atmosphere of the church is so frigid, its spirit is of such an order, that men and women cannot sustain or endure the example of primitive and heaven-born piety.” TM 167, 168.

“Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a **revival of primitive godliness** as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon his children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and his Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit.” GC 464.

