

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 <i>perfectly</i> 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" 150	"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 <i>accounting or reckoning</i> a person righteous..., not <i>making</i> 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" 106	"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 <i>perfectionism</i> , 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.

	and thus will no longer need Christ	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. In this view, one can follow in Christ's footsteps to become absolutely (morally) perfect" 18 cf. Knight, <i>A Search for Identity</i> : "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 <i>own</i> achievements" 151	For fallen humans, apart from Christ, substantial character transformation is not possible. All having sinned, and stand forever in need of forgiveness available only through Jesus. There will never be a time through all eternity when our need for Christ ends. We will forever need the forgiveness He has extended for sins we have already committed, forever need His power for overcoming, and forever look to His example and pattern. Jesus is eternally essential for overcomers.
5 Misrepresentation	Jesus must have been just like us	"This relates closely to a common LGT argument: we 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 <i>just like us</i> " 18 cf. Knight, <i>A Search for Identity</i> : "[Advocates of LGT argue that] Jesus became incarnate in flesh just like Adam after the Fall with all of its sinful tendencies" 145	LGT has always differentiated how Jesus is like and unlike us. Adventists in our first century emphasized that Jesus' humanity was like our own--something unthinkable in popular Christianity with its teaching that humans are guilty because of original sin, and which protects Jesus theologically from having a our kind of humanity
6 Disagreement	The Second Coming has been delayed by human unconsecration	"Will there ever be a time when we are good enough for Jesus to come?... All are in bondage to the power of sin... Even our very best is tainted by sin... Nor is the Second Coming dependent upon our perfection or we would never be saved, because there is no such thing as human righteousness" 261, 263, 266. cf. Knight, ETELG: "'[L]ast generation theology,' which held in essence that Jesus could not return until there was a generation of perfect (sinless) Adventists whose existence would not only falsify Satan's claims but justify God in the eyes of the universe" 14	"Your sons shall be shepherds for forty years in the wilderness, and they will suffer for your unfaithfulness, until your corpses lie in the wilderness" Numbers 14:33 "Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God" 2 Pet 3:11-12 NASB "First the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately He putteth in the sickle, because the harvest is come" Mk 4:28-29 (NASB "when the crop permits")

GCLG simply repeats George Knight's longstanding charges against the Seventh-day Adventist theological stance.