

1888

HERE IS THE TRUE EXPERIENCE OF RIGHTEOUSNESS BY FAITH . . .

*The Message of
Minneapolis*

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Includes:

*Re-e-examining the Ongoing
Minneapolis Controversy*

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## HERE IS THE TRUE EXPERIENCE OF RIGHTEOUSNESS BY FAITH . . .

### The Message of Minneapolis

The 1888 Message given by Doctor Ellet J. Waggoner and Elder Alonzo T. Jones at the Minneapolis General Conference Session in 1888 is one of the most important messages ever given to our Church. It was a special message from God to His people.

***"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones . . . It presented Justification through Faith in the surety; it invited the people to receive the Righteousness of Christ, which is made manifest in obedience to all the commandments of God."-Testimonies to Ministers, page 91-92.***

***"The message given us by A. T. Jones and E. J. Waggoner is the message of God to the Laodicean Church." E. G. W., Letter S-24-1892.***

A clear understanding today of this message is the key to our future as a people, but it is also the Loud Cry message to be presented to a lost world:

***"The loud cry of the third angel has already begun in the revelation of the Righteousness of Christ, the sin pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."- Review, November 22, 1892.***

(1) The Shorthand Reports of E. J. Waggoner, taken down by Jessie F. Moser-Wagoner, and later edited by Waggoner, himself, to confirm their accuracy, and then put into book form by himself: "Christ and His Righteousness," 96 pages, 1890; "The Gospel in Creation," 176 pages, 1893; and "The Glad Tidings," 265 pages, 1900. All three of these books were based on his 1888 shorthand notes.

(2) Elder A. T. Jones' studies preached at the General Conference Session of 1893. These 24 sermons were a repetition of his 1888 messages and are recorded in the General Conference Daily Bulletins, which were published at the time.

(3) Unequivocal statements by the Spirit of Prophecy that the Waggoner -Jones message was the Truth of God on Righteousness by Faith, and confirmatory statements by Inspiration written at that time to clarify the message they gave.

The writings of these men, supported by detailed statements in the Spirit of Prophecy, together present a broad and clear view on the doctrine of Righteousness by Faith. They are more than a match for the speculations of men today regarding that message. The evidence below will conclusively show that the Brinsmead, Ford-Paxton position on Righteousness by Faith is a false one, when compared with Jones and Waggoner and Inspiration.

The Reformation Theologians were freshly come out of Roman Catholicism, and they taught a message in reaction against the Church of Rome. Determined to stay far away from such things as Penance, Prayers for the Dead, Recitation of Hail Mary's, Asceticism, Indulgences, and Veneration of Images, they spoke out against all religious acts of mankind, whatever might be the motivation. *But righteousness is right-doing, and right-doing is right acts. Justification is the Christian's entry way into the path of living with Christ. Justification is not the full spectrum of Righteousness.*

Waggoner and Jones brought to us the message that true acts of Righteousness are not the works of Self but the works of Faith. The every-day acts of right living

("works") are the fruit of faith, -but Obedience is the source of good works and must be of Faith.

***"Therefore, when the apostle says that we do not make void the law of God by faith, but that, on the contrary, we establish it, he means that faith does not lead to violation of the law, but to obedience. No, we do not say that faith leads to obedience, but that faith itself obeys. " -E.J.Waggoner, Christ and His Righteousness, page 95.***

*E.J. Waggoner in his sermons and writings always equated Righteousness of Faith with obedience.*

It is too simplistic to say that obedience is but a mere result of our faith. Obedience is the very expression of our faith, -it is our faith. Their message was this: Accept by Faith the Obedience of Christ worked out in the believer's daily life. This is Heaven's way of fitting him to walk amongst the angels and to see the Father face to face. This is Righteousness by Faith—the Righteousness of Christ that God is waiting for His Church to experience personally. The Key to this experience is Christ in you, the anticipation of the glory that will be yours at His Second Coming. This experience must be ours, and will be brought to its fullest expression in the Latter Rain. But the key to it all is an Indwelling Saviour. This is the mystery of the gospel.

***"The mystery of the Gospel is Christ in the believer, the hope of glory. " - E.J. Waggoner, Glad Tidings, page 20.***

Ford and Brinsmead tell us that Justification has nothing to do with being made righteous. (They say it only means to declare or account righteous). But the truth is that Justification which declares us righteous immediately leads to right thinking and living "in Christ." We are "made righteous" in Him.

***"The meaning of the word 'justified,' is 'made righteous, 'This is the exact term that appears in [Bibles in] other languages . . . The Latin word for righteousness is justitia. To be just is to be righteous. Then we add the termination fy from the Latin word meaning 'to make,' and we have the exact equivalent of the simpler term, 'make righteous. ' " -E.J. Waggoner, Glad Tidings, page 40.***

There can be no doubt that the message of God given to the Remnant in 1888 was to be centered in—and received in—the indwelling fullness of Jesus Christ. The entire experience of Righteousness by Faith is just that—an experience. -An experience within the heart and life of the believer. It is not merely a legal transaction made "outside" of the believer up in heaven. Justification begins with the declaring of a man righteous. This is not the end of the matter, for it immediately leads to the Christian living and growth in Christ we call Sanctification. Indeed, without Sanctification, there can be no Justification:

***"But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before Justification can take place; and in order for man to retain Justification there must be continual obedience through active living faith that works by love and purifies the Soul." Selected Messages, volume 1, page 366.***

In fact, without obedient faith there is no justification:

***"Those who are justified by faith must have a heart to keep the way of the Lord. It is an evidence that a man is not justified by faith when his works do not***

**correspond to his profession. James says, 'Seest thou how faith wrought with his works, and by works was his faith made perfect.' (James 2:22)**

***The faith that does not produce good works does not justify the soul. 'Ye see then how that by works a man is justified, and not by faith only.' (James 2:24)."-Selected Messages, -volume 1, page 397.***

Obedience is worked out for us and with us and in us –by the very One who Himself shared our fallen nature while on earth. Waggoner clearly saw the importance of the religious experience of Christ during His earthly years. If Christ did not come in our sinful nature-with all its hereditary weaknesses,–He could not, as an Indwelling Saviour, provide us with a resistance to temptation which He Himself had not experienced.

Christ, in order to be our Saviour, had to be tempted in all points as ourselves. He needed to experience the temptations from within as well as from without. He did this and still remained holy and without stain.

**"To believe on His name is to believe that He is the Son of God. To believe that He is the Son of God,–means to believe that He is come in the flesh,–in human flesh,–in our flesh, for His name is 'God with us.'"**

***"Moreover, the fact that Christ took upon Himself the flesh, not of a sinless being, but of a sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the statement that He 'was made of the seed of David according to the flesh.' David had all the passions of human nature. He says of himself, 'Behold, I was shapen in iniquity; and in sin did my mother conceive me.' Psalm 51:5."-E.J. Waggoner, Christ and His Righteousness, 1890, page 26.***

***"He was made to be sin. Here is the same mystery as that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon Himself sinful nature. He was made to be sin in order that we might be made righteous."-E.J. Waggoner, Christ and His Righteousness, page 27.***

***"His humanity only veiled His Divine Nature, by which He was inseparably connected with the invisible God, and which was more than able successfully to resist the weaknesses of the flesh. There was in His whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would tend to sin, yet His Divine Nature never for a moment harbored an evil desire, nor did His Divine power for a moment waver. "-E.J. Waggoner, Christ and His Righteousness, page 20.***

Jones agreed with this basic truth of the importance of the Nature of Christ to the individual believer:

***"And thus it is that for the sins which we have actually committed, for the sins which are past, His righteousness is imputed to us, as our sins were imputed to Him. And to keep us from sinning, His righteousness is imparted to us in our flesh, as our flesh, with all its liability to sin, was imparted to Him. Thus He is the complete Saviour.***

***"In that genealogy [of Christ's earthly ancestors] , there are Jehoiakim who for his wickedness was 'buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem,' Manasseh, who caused Judah to do 'worse than the heathen,' Ahaz, who 'made Judah naked, and transgressed sore against the***

**Lord; Rehoboam, who was born of Solomon after Solomon turned from the Lord; Solomon himself, who was born of David and Bathsheba;. .**

**"Now it is at the end of such a genealogy as that, that 'the Word was made flesh, and dwelt among us.' It was at the end of such a genealogy as that that He was 'made of a woman.' It was in such a line of descent as that that God sent 'His own Son in the likeness of sinful flesh.'"**

**"Whether temptation be from within or from without, He is the perfect shield against it all, and so saves to the uttermost all who come unto God by Him. '-A.T. Jones, *The Consecrated Way to Christian Perfection*, pages 42-44.**

**"[Hebrews 4:15 quoted] He was in all points tempted like as we are. 'Therefore He was in all points' 'like as we are!' "-A. T. Jones, *The Consecrated Way to Christian Perfection*, pages 38-39.**

Elder A.T. Jones in his 1893 General Conference Sermons—a repeat of his 1888 Message,—showed that Righteousness by Faith is not merely an act of Justification, but includes Sanctification.

**"[Speaking of the 1888 Conference, and quoting the Spirit of Prophecy 1892 Review passage cited above] "Then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain -the loud cry of the third angel's message . Christ came into the world, revealing the true gospel as never before -Christ in man." A. T. Jones, *The Consecrated Way to Christian Perfection*, page 266.**

This was the emphasis of Minneapolis, —not the historic Christ, but the personal presence of God in us. This is the meaning of Righteousness by Faith.

**"The only possible way in which anybody in this world can know the righteousness of God, can receive the righteousness of God, .. is by having the mind of Christ itself . . Where do we get that mind? (Congregation: 'In Christ.')** Then is it possible for any man, by any possible means, to render to the Ten Commandments what they require, and what only they will accept, —without having the mind of Jesus Christ itself? (Congregation: 'No, sir.') Well, can I have the mind of Christ without the rest of Him? No, I cannot. Therefore as I cannot have the mind of Christ without the rest of Him, it follows that I must have the personal presence of Christ Himself."—A. T. Jones, *The Consecrated Way to Christian Perfection*, page 245.

Martin Luther was at the coming out from Catholicism. We are at the entering—in to Translation. Luther was unprepared for the full light on Righteousness by Faith that we have. The message was given us in order to finish the work of God on this earth.

**"Do you see it is Christ in us, that Living Presence that does the righteous work, —and that is by the Holy Spirit? That is what the Holy Spirit brings; that is the outpouring of the latter ram, is it not? You see we cannot study anything else. That is the message for us now. Will we receive the message? When we receive the message what do we receive? (Congregation: 'Christ'). When we receive Him what have we? (Voice: 'The Holy Spirit. The Latter Rain.')**"—A.T. Jones, *The Consecrated Way to Christian Perfection*, page 360.

Elder A.T. Jones agreed with Elder E.J. Waggoner in the definition of Justification:

***“Justified is made righteous. So whenever we read it here, you can just put the words, ‘made righteous’ there instead, and you have the same thing always. ”- A. T. Jones, The Consecrated Way to Christian Perfection, page 362.***

The message of an Indwelling Saviour is a major emphasis of the true teaching of Righteousness by Faith:

***"Anyone who cannot go from this meeting with the living consciousness of the presence of Jesus Christ in His power, with His light and His glory upon Him, and in his life, that minister had better not leave this place as a minister, or as a professed minister; because he goes to a work that he cannot do; he goes to meet a people whom he cannot meet; he goes to meet responsibilities that he cannot meet."-A.T. Jones, The Consecrated Way to Christian Perfection, page 495.***

We are thankful for the wonderful truth of Justification by Faith, for it is an integral part of the message of Righteousness by Faith. But it is the full message which will finish God's work on earth. Justification begins a step. Sanctification carries it through. Justification begins the next step. Sanctification carries that through. The two go together—all the way to the city of God. Crying to Christ and obeying in Christ are the two phases—on our part. Forgiveness in Christ and enabling in Christ, the two phases—on God's part. Two phases: Justification and Sanctification—a complete message.

Here is what Ellen White said to the Minneapolis Session on the first Sabbath of the gathering:

***"Many will say, 'I am saved, I am saved, I am saved.' Well, have they been cleansed from all filthiness of the flesh and the spirit? And can they cleanse themselves by the righteousness of the law? Jesus Christ came to this world, and there is His righteousness to impart to the children of men who are obeying the law of God. Here is the Jesus Christ who comes right in and imparts His Righteousness to-us; we cannot overcome in our own strength, but by faith in Him. We can be filled with all the fullness of God. Our lives may measure with the life of God .. God help us and fill us with all fullness and power, and then we can taste of the joys of the world to come." -E.G.W., Manuscript 8, 1888. Sermon presented at the Minneapolis Conference, Sabbath, October 20, 1888.***

In a final written message entitled, "A Call to a Deeper Study of the Word," addressed to the Brethren assembled at the Minneapolis General Conference, she stated:

***"I see the beauty of truth in the presentation of the Righteousness of Christ in relation to the law as the doctor [Waggoner] has placed it before us. You say, many of you, it is light and truth. Yet you have not presented it in this light heretofore. Is it not possible that through earnest, prayerful searching of the Scriptures he has seen still greater light on some points? That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience." -Manuscript 15, 1888.***

Elsewhere, she made similar comments:

***"[It] is a message from God: It bears the divine credentials." E. G. W., Review, September 3, 1889.***

***"Messages bearing the Divine credentials have been sent to God's people." -Review, May 27, 1890.***

Not only did Ellen White openly and repeatedly support the message of Jones and Waggoner, but she even traveled with them as they went from place to place, following the Minneapolis meetings, presenting them to the people:

***"I have travelled from place to place, attending meetings where the message of the Righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time."-Review, March 18, 1890.***

In the providence of God, the Messenger of the Lord was present to give added support to the message for the people—a message that Heaven wanted them to have, and a message that we need today.

Almost the entire General Conference Session, of 1893 was devoted to a presentation of this subject by Elders Waggoner and Jones. It is considered to have been a re-presentation of the message delivered in 1888.

Here are additional passages from the Spirit of Prophecy that will further clarify the important message of the 1888 Minneapolis General Conference:

***"Unless divine power is brought into the experience of the people of God, false theories and erroneous ideas will take minds captive. Christ and His Righteousness will be dropped out of the experience of many, and their faith will be without power or light."-Review, September 3, 1889.***

***"The Righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."-Review, June 4, 1895, Messages to Young People, page 35.***

The ones whom Christ acknowledges as His when he returns, will not be those who chose to remain in their sins:

***"On Christ's coronation day He will not acknowledge as His any who bear spot or wrinkle or any such thing. But to His faithful ones He will give crowns of immortal glory. Those who would not that He should reign over them will see Him surrounded by the army of the redeemed, each of whom bears the sign, the Lord our Righteousness."-Review, November 24, 1904.***

Righteousness by Faith will change our lives and enable us to represent the Character of Christ before all men.

***"This name is hallowed by the angels of heaven, by the inhabitants of unfallen worlds. When you pray, 'Hallowed by Thy name,' you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonor to the 'worthy name by which ye are called.' God sends you into the world as His representatives. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You cannot hallow His name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ." -Mount of Blessing, page 158.***

## Seven Passages in the New Testament on Righteousness by Faith

### Romans 1:16-17

Paul declares in the first chapter of Romans that he is "not ashamed of the Gospel of Christ," for therein the "Righteousness of God is revealed, from faith to faith." In the Greek of this passage, it is faith anti faith,—faith upon faith. Faith growing, building, enlarging. The Faith to receive Justification, which becomes the Faith to walk with Jesus day by day in the experience of Sanctification. The Righteousness of God is revealed from one Faith to another.

***"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to anti] faith; as it is written, the just s all live by faith."—Romans 1:16-17.***

How do the messengers that brought us the Minneapolis message of Righteousness by Faith, view the correct meaning of this text?

Waggoner sees in it works performed by faith:

***"Here we have Righteousness by Faith: `The just shall live by faith.' Nothing else? By faith and works? `Add not thou unto His words, lest He reprove thee, and thou be a liar.' To be just is to be righteous, and a righteous man will do righteous acts. This is the fruit of righteousness. But how does he do these works? -By Faith."—E.J. Waggoner, Bible Studies on the Book of Romans, page 1.***

To Jones, it is an experience of receiving the Personal Presence of Christ into the heart and the life:

***"When the personal presence of Christ comes to us, He will be closer to us than if He would come in here to these meetings with us every day. Is that so? (Congregation: `Yes, sir.) Well then, that is the gospel, is it not? That is the Righteousness of God which is by faith of Jesus Christ. That is the gospel, `for therein is the Righteousness of God revealed from faith to faith.' (Romans 1:17)."—A.T. Jones, General Conference Daily Bulletin, 1893, page 301.***

Inspiration, as we have seen, agrees with these messages of Jones and Waggoner—that it is faith that works, and it is done in Christ, through His imparted grace, and by the indwelling Holy Spirit within us:

***"The Righteousness of Christ is revealed from Faith to Faith, that is from your present Faith to an increased understanding of that Faith which works by love and purifies the soul. - I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek for therein is the Righteousness of God revealed from Faith to Faith. When Christ imparts to any the blessing of His grace, He lays the recipients under special obligation."—Review, September 17, 1908. Bible Commentary, volume 6, page 1067.***

***"The Spirit of God works in the believer's soul, enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Jesus Christ."— E. G. W., Selected Messages, volume 1, page 375.***



The above writers clearly see the Scriptural scope of Righteousness by Faith in Romans 1:16-17 as referring to Sanctification, and not merely to Justification in its narrow sense of depersonalized or objective righteousness.

### ***Philippians 3:9***

Paul is a man who lived very close to Christ. Indeed, he urges all followers of Christ to live such a life—a life of sanctified Obedience (2 Corinthians 10:5). Right-doing, —or obedience,— is righteousness. It can be done only by faith in Christ's enabling strength. Every Christian as Paul, must be right-doing.

Paul states plainly that the works of righteousness performed by the Christian should not be the works (i.e., righteousness) of Self, but, by denial of self,—be the Righteousness of Christ. Here is how he describes it:

***“And be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith.”- Philippians 3:9.***

This text of Scripture leaves no doubt that the imparted Righteousness of Christ—the sanctified life of the believer —is not the righteousness of Self,—but by the denial of self, is the Righteousness of Faith.

Sanctification by Faith in Christ's Righteousness is Scriptural. To deny this, is to deny Scripture and to repudiate the working of Christ in one's own life. Who would want to be guilty of such a serious accusation against the atoning work of Christ, provided for us at Calvary, mediated for us in the Sanctuary in Heaven? May God have mercy on those who so glibly toss out words about the Holy Work of Christ within the life of the believer.

### ***Romans 10:4, 6-8***

Paul in Romans ten shows that while the Righteousness of Faith cannot be earned,—yet it can be lived. —In the heart and life of His children, as a gift from God!

***“For Christ is the end [Greek: objective or goal] of the law for righteousness to everyone that believeth .. but the righteousness which is of faith speaketh on this wise, say not in thine heart, who shall ascend into heaven? (That is to bring Christ down from above:), or, who shall descend into the deep? (That is, to bring Christ again from the dead.) But what sayeth it? the word is nigh thee, —even in thy mouth, and in thine heart. ” -Romans 10:4, 6-8.***

***“When we bring our lives into complete obedience to the law of God, regarding God as our Supreme Guide, and clinging to Christ, as our hope of Righteousness, God will work in our behalf. This is a Righteousness of Faith .. This obedience works out for us the divine will, bringing into our lives the Righteousness and perfection that was seen in the life of Christ. ”-E.G.W., Sons and Daughters of God, page 66.***

### ***Galatians 2:20***

Here is Paul's summary in Galatians of the Christian's relationship to Christ:

***“I am crucified with Christ: nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.” -Galatians 2:20.***

Paul, a converted Christian, is completely dead to self. He is quite obviously living the experience of Romans Eight, not of Romans Seven. The life that he lived—a life of Righteousness—he lived by Faith in the Indwelling Saviour.

Paul emphasizes in Galatians that the Righteousness of the saints is manifested "without the law"—outside of the law's condemnation—because Jesus dwells in the heart by faith, thus enabling him to fulfill its requirements. The law can condemn unrighteousness, but cannot impart righteousness. But the Righteousness which comes from a personal acceptance and a personal relationship with Christ is a real Righteousness, and one that in our lives fulfills every one of the law's requirements.

***"In their professed service to God, the Jews were really working for self. Their righteousness was the fruit of their own efforts to keep the law according to their own ideas and for their own selfish benefit. Hence it could be no better than they were. In their endeavor to make themselves holy they were trying to bring a clean thing out of an unclean. The law of God is as holy as He is holy, as perfect as He is perfect. It presents to men the righteousness of God. It is impossible for man of himself, to keep this law: for the nature of man is depraved, deformed, and wholly unlike the character of God. It is the works of a selfish heart that are 'as an unclean and 'all our righteousnesses are as filthy rags. ' Isaiah 64:6.***

***"While the law is holy, the Jews could not attain righteousness by their own efforts to keep the law. The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven. God offered them, in His Son, the perfect righteousness of the law. If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own likeness: and thus through God's free gift they would possess the righteousness which the law requires."- Mount of Blessing, 54-55.***

Notice that only the works not of faith that are unclean and as a filthy rag. The heart that is fully opened to receive Christ, is transformed into His own likeness, and by His enabling merit alone the believer's obedience to the law of God will give him possession of the "Righteousness which the law requires." This Righteousness of Faith within the heart and life of the believer is not unclean, nor is it a filthy rag. It is perfect.

***Romans 3:21-22, 24***

***"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the Righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." –Romans 3:21-22.***

***"Being justified freely by His grace through the redemption that is in Christ Jesus." -Romans 3:24.***

This Righteousness is "unto all them that believe." It is obviously imparted Righteousness. Paul shows us clearly that there is real Righteousness communicated from God to man, through Faith in Jesus Christ. And, then, having explained this, he tells of Justification, in verse 24. The "all" of verse 22, are the ones "being justified" in verse 24. "Righteousness" is larger than being declared righteous. It also includes the accompanying change in character.

### **Hebrews 11:32-33**

***"And what more shall I say, for time would fail me if I tell of Gideon - . and the prophets who by faith performed acts of righteousness. " -Hebrews 11:32-33 (N.E.B.).***

Paul here tells us that the prophets "by faith performed acts of righteousness." But this truth is denied by the "Present Error" theology of Brinsmead and Ford in many of their statements to the effect that Righteousness by Faith never in the New Testament includes sanctification. The meaning of the above passage in Hebrews is clear. "Righteousness" is simply defined as an "act,"-and -"by faith" shows that it is genuine. - The entire experience proceeding from a connection with Christ Himself that is as close as that of the branch engrafted fiber-by-fiber with the Vine. Thus we are told that "acts of righteousness" that proceed from Faith constitute right living, according to the Bible. Or to say it in different words: Obedience is Righteousness by Faith.

### **Ephesians 5:9 and Galatians 3:2**

Paul tells us in Ephesians 5:9 that "the fruit of the Spirit is . . . goodness and righteousness. " In Galatians 3:2, he asks, "Receive ye the Spirit . . . by . . . faith?" The Holy Spirit produces Righteousness in the believer (Ephesians 5:9),-and -a man receives the Holy Spirit by faith (Galatians 3:2). -Therefore that righteousness he received from the Holy Spirit is a Righteousness resulting from Faith. Ephesians 5:9 is clearly speaking of Sanctification, for the terms "goodness and righteousness" merely define the quality of life. -So the "fruit of the Spirit" may be called either Sanctification by Faith, or Righteousness by Faith. Both terms in Biblical theology have the same meaning.

It is thus clearly seen that in order for a Christian to go to heaven, he must first be fitted to walk and live among sinless beings. It is not enough to give him a title for heaven, the Righteousness of God must be imparted to him. Only the indwelling Righteousness of Christ will suffice.

The Latter Rain Experience will be a far deeper infilling of Jesus, -an experience we are to seek now. As we are to walk in the light of an Indwelling Saviour then, so we are to live now.

***"Who will be fitted for the loud cry of the third angel? -Those who have the presence of Jesus Christ. This means the personal presence, too-not imaginary, a "my-off presence;" It is not that at all. '-A.T. Jones, General Conference Daily Bulletin, 1893, page 297.***

***"Live with Him, brethren! Live with Him; live with Him, -this is what He wants. Why, He is raised from the dead, and we are raised up with Him-that we may live with Him. (Romans 6:8). His personal presence is to be with us. That is what the Laodicean message is to do for us; it brings the presence of Christ to live in us. "-A.T. Jones, General Conference Daily Bulletin, 1893, page 300.***

Justification naturally leads to Sanctification, but as we take each step in Christ, we are the Righteousness of God by Faith in His Son.

***"He called Abraham out doors to show him the stars but He can show us sins without calling us out doors. Has He shown you a great many sins? Has He? (Congregation: `Yes'). Now He says, If thou be able to number them, 'they shall be as white as snow.' What do you say? (Congregation: `Amen') Then what does the Lord say? (Congregation: 'You are righteous') Are you? (Voice: 'Yes) Do people***

***become righteous as easy as that? Is it as simple a transaction as that? (Congregation: 'Yes'). Amen." –A. T. Jones, General Conference Daily Bulletin, 1893, page 378.***

We work because Jesus works in us. Apart from Him we are nothing. Apart from Him we can do nothing. Our best is as good as our worst, apart from an Indwelling Christ. But in Christ, the future is bright, for Heaven begins in our lives.

***"The difficulty is, when the people get their minds on works, and works, and works, instead of upon Jesus Christ in order to work, they pervert the whole thing."-A. T. Jones, General Conference Daily Bulletin, 1893, page 298.***

***"Who then is to do the work in order that it may be good works indeed? Let us read again: 'If Christ is dwelling in our hearts, He will work in us both to will and to do of His good pleasure.' We shall work as He works; we shall manifest the same spirit. And thus, loving Him in all things, which is the Head, even Christ.' Now then, that is what the Lord wants, that is what the mind of Christ is."-A. T. Jones, General Conference Daily Bulletin, 1893, page 298.***

The accuracy of Alonzo T. Jones and Ellet J. Waggoner in presenting the correct message to the people was due in no small way to their understanding of Spirit of Prophecy principles. A careful study of their lectures is a striking insight into their indebtedness to those writings. They quote extensively from them.

The message is a clear one. The message of God to us today, is echoing down from the days of Minneapolis—to pray for deliverance from a Satanic experience of Unrighteousness by Faith, and by the power of a Forgiving Christ and an Indwelling Christ, become fitted by Him, under the guidance of His Holy Spirit, in accordance with the teachings of His Word—for what is ahead. For six thousand years men needed to prepare to die. God is waiting today for a people who will prepare for translation. And it will take more than 16th Century Lutheranism or 5th Century Augustinian Catholicism to do it. Refuse to listen to those who would take away God's Word. Their only objective is to destroy the keeping of the law of God from our midst, and lead us in captivity back to Babylon.

***"The sweetest melodies that come from human lips, -justification by faith, and the righteousness of Christ. " -E.G.W., Review, April 4, 1895.***

## **Additional Insights Regarding the Message**

***"The minds of many have been so darkened and confused by worldly customs, worldly practices, and worldly influences, that all power to discriminate between light and darkness, truth and error, seems destroyed ... There are men among us in responsible positions who hold that such a faith as that of Paul, Peter, or John, is old-fashioned, and insufferable at the present day. It is pronounced absurd, mystical, and unworthy of an intelligent mind."-Testimonies, volume 5, page 62, 79.***

***"That, however, is but a sample. There will be things to come that will be more surprising than that was to those at Minneapolis, -more surprising than anything we have yet seen. And, brethren, we will be required to receive and preach that truth."-A. T. Jones, General Conference Daily Bulletin, 1893, page 185.***

***"Not a soul of us has ever been able to dream yet the wonderful blessings that God had for us at Minneapolis, and which we would have been enjoying these***

**four years, if hearts had been ready to receive the message which God sent. We would have been four years ahead. We would have been in the midst of the wonders of the loud cry itself, tonight. Did not the Spirit of Prophecy tell us here at that time that the blessing of God was hanging over our heads? Well, brethren, you know."-A.T. Jones, General Conference Daily Bulletin, 1893, page not given [quoted in 1888 Re-examined, page 551.**

**"I have had the question asked, 'What do you think of this light that these men [A.T. Jones and E.J. Waggoner] are presenting?' Why I have been presenting it to you for the last forty-five years, –the matchless charms of Christ. This is what I have been trying to present before your minds."-E.G.W., Sermon at Rome, New York, June 17, 1889, Manuscript 5, 1889.**

**"Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of Righteousness by Faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter .. You are in danger of making a world of an atom and an atom of a world."- E.G.W., February 27, 1891 Diary, at Battle Creek; also: Manuscript 6, 1903.**

**"This great truth must be established as a living principle in our minds and hearts –the efficacy of the offering made for us; that God can and does save to the uttermost all who come unto Him complying with the conditions specified in His Word. Our work is to place our will on the side of God's will. Then through the blood of the atonement, we become partakers of the divine nature; through Christ we are children of God, and we have the assurance that God loves us even as He loves His Son ... Our hope is to be constantly strengthened by the knowledge that Christ is our Righteousness. Let our faith rest upon this foundation, for it will stand fast forever.'-Testimonies, volume 5, page 741-742.**

**"Christ has made every provision for us to be strong. He has given us His Holy Spirit, whose office it is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour and trust in His power, we shall be filled with a sense of security, for the Righteousness of Christ will become our Righteousness. "–My Life Today, page 45**

**"The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the Righteousness of Christ. The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing is withheld. He has unrestricted access to Him in whom all fullness dwells." Desire of Ages, page 300.**

**"Righteousness within is testified to by Righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The Righteousness by which we are justified is imputed; the Righteousness by which we are sanctified is imparted. The first is**

**our title to heaven, the second is our fitness for it. "-Review, June 4, 1895, Messages to Young People, page 35**

**"The foundation of Christianity is Christ our Righteousness. "-Testimonies, volume 5, page 725.**

**"God gave to His servants [at Minneapolis] a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines. "-Testimonies to Ministers, page 93.**

The rejection of the 1888 Message –meant a rejecting of the Spirit of Prophecy.

[After reminding them that the brethren in 1888 rejected the loud cry] **"They didn't know they were doing this, but the Spirit of the Lord was there to tell them they were doing it ... When the prophet told them what they were doing, they simply set the prophet aside with all the rest."**—A.T. Jones, *General Conference Daily Bulletin, 1893, page not given [in 1888 Re-examined, page 811.*

**"If the ministers will not receive the light [given at Minneapolis, I want to give the people a chance; perhaps they will receive it .. [Formerly] you acknowledged that Sister White was right. But somehow it has changed now, and Sister White is different. Just like the Jewish nation."- E. G. W., October 24, 1888, Manuscript 9, 1888.**

**"The office of a messenger whom God has chosen to send with reproofs and warnings is strangely misunderstood at the present time.' -E.G.W., Review, July 18, 1893.**

**"The influence that grew out of the resistance of light and truth at Minneapolis tended to make of no effect the light God had given to His people through the Testimonies. Great Controversy, Volume 4 [our volume 5], has not had the circulation that it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people. .. What account will be rendered to God for thus retarding the work?"- E.G.W., Letter read at the General Conference Session, February 27, 1893.**

**"I went to large expense in bringing out the illustrated editions of Great Controversy and Patriarchs and Prophets ,... But these books were allowed to fall almost dead from the press, and for nearly three years little was done with them."- E.G.W., Letter D-237-1903.**

**"Oh, it is the hardest place in the world, to speak where great light has come, to men in responsible positions. They have been enlightened, but have chosen darkness rather than light . . You may depend I have great sorrow of heart. .. What will be the end of this stubborn unbelief we have yet to learn. "-E.G.W., Letter dated September 18, 1890, Manuscript W-32, 1890.**

**"Let us thank the Lord that He is dealing with us still, to save us from our errors, to save us from our dangers, to keep us back from wrong courses, and to pour upon us the latter rain, that we may be translated. That is what the message means-translation-to you and me."-A.T. Jones, General Conference Daily Bulletin, 1893, page185.**

**"I say again, that in all cases he who believes in Jesus Christ most fully will work most fully for Him.**

**"Now let us have this word, and that will be the best close I could make to the whole thing tonight: Steps to Christ, page 79, 'The heart that rests most fully upon Christ will be the most earnest and active in labor for Him. "Amen. (Congregation: `Amen Do not forget that now. Do not think that the man who says that he rests wholly upon Jesus Christ is either a physical or a spiritual loafer. If he shows this loafing in his life, he is not resting on Christ at all, but on his own self.**

**"No sir; the heart that rests most fully upon Christ will be the most earnest and active in labor for Him. That is what Faith is. That is faith that will bring to you the outpouring of the latter rain." -A.T. Jones, General Conference Daily Bulletin, 1893, page 302.**

The Message was a call to put away sin—not to "cover it over `with righteousness."

**"When sin is pointed out to you, say, `I would rather have Christ than that.' And let it go. (Congregation: `Amen') . Then where in the world is the opportunity for any of us to get discouraged over our sins? [from wanting to hold on to them] Now some of the brethren have done that very thing. They came here free; but the Spirit of God brought up something they never saw before. The Spirit of God went deeper than it ever went before, and revealed things they never saw before; and then, instead of thanking the Lord that that was so, and letting the whole wicked business go, and thanking the Lord that they had ever so much more of Him than they ever had before, they began to get discouraged . . . and they got no good out of the meetings day after day.**

**"If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths, and He will reach the bottom at last; and when He finds the last thing that is unclean or impure, that is out of harmony with His will, and brings that up, and shows that to us, and we say, I would rather have the Lord than that" –then the work is complete, and the seal of the living God can be fixed upon that character ...**

**"Which would you rather have, the completeness, the perfect fullness of Jesus Christ, or have less than that, with some of your sins covered up that you never knew of? . . So He has got to dig down to the deep places we never dreamed of, because we cannot understand our hearts**

**Let Him go on, brethren; let Him keep on His searching work . . Brethren, let us be honest with the Lord, and treat Him as He wants us to."-A.T. Jones, General Conference Daily Bulletin, 1893, page 404.**

**"We have the word here that those things are among us; ambition for place, jealous of position, and envy of situation, those things are among us. Now the time has come to put them away; now the time has come for each one to find how low he can get at the feet of Christ, and not how high in the Conference, or in the estimation of men, or how high in the Conference Committee, or General Conference Committee; that is not the question at all . . No difference what it costs; that has nothing to do with it."-A.T. Jones, General Conference Daily Bulletin, 1893, page 183.**

**"Shall the Ark of the Covenant [containing the Law and the Righteous Mediation of Christ] be removed from this people? Shall idols be smuggled in? Shall false principles and false precepts be brought into the sanctuary? Shall**

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

**"Things have gone as far as they should without someone protesting against them in plain words. The Lord's time to set things in order has fully come."-E.G.W., Manuscript 29, 1890, Counsels to Writers and Editors, pages 95-96.**

**"The nearer we come to the second coming of the Saviour the more fully Spiritualism will be professing Christ . . Satan, himself . . comes as Christ; he is received as Christ. So then the people of God must be so well acquainted with the Saviour that no profession of the name of Christ will be received or accepted where it is not the actual, genuine thing."-A. T. Jones, General Conference Daily Bulletin, 1893, page 342.**

**"Then although these folks quote the words of Christ, it is all counterfeit. You know that Volume 4 [Great Controversy, our volume 5] tells us that when Satan himself comes with the gracious words that the Saviour uttered, he will talk them with much the same tone, and will pass it of on those who have not the mind of Christ. Brethren, there is no salvation for us, there is no safety for us, there is no remedy for us at all, but to have the mind of Christ."-A.T. Jones, General Conference Daily Bulletin, 1893, page 343.**

**"That is Righteousness by Faith: that is a faith that works, thank the Lord, - not a faith that believes something away off, that keeps the truth of God in the outer court, and then seeks by his own efforts to make up the lack. Not that. No, but faith that works. It, itself, is working; it has a divine power to it . .**

**"This is enough to show that the Papal Doctrine of Justification by Faith is Satan's doctrine; it is simply the natural mind depending upon itself, working through itself, exalting itself; and then covering it all up with a profession of belief in this, that, and the other, but having no power of God. Then, brethren, let it be rooted up forever."-A.T. Jones, General Conference Daily Bulletin, 1893, page 265-266.**

The papal teaching is the antichrist teaching. It asserts that man cannot have power from Christ to overcome in his life. He must go it alone. He may do what he wants, but he shall not receive help from Christ in the problems of life, and only an occasional canonized saint will succeed in obtaining victory through self.

#### **Additional Statements by Ellen G. White**

**"The Lord in His great mercy sent a most precious message to His people . . This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Man had lost sight of Jesus. They need to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attend with the out-pouring of His Spirit in a large measure." -Testimonies to Ministers, pages 91-92.**



**"Shall we meet the mind of the Spirit of God? Shall we dwell more upon practical godliness, and far less upon mechanical arrangements?"- E. G. W., March 1, 1887. Testimonies, volume 5, pages 538-539.**

**"A mere profession of Christ is not enough to prepare one to stand the test of the Judgment."- E. G. W., Review, January 25, 1887.**

**"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it . . . There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power ...**

**"We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world ...**

**"There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out His presence from the assemblies of His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, not by [human] might, nor by [human] power, but by My Spirit, saith the Lord of hosts."- E.G.W., March 22, 1887. Selected Messages, volume 1, pages 121-122.**

**"There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of religion places men in the church, but this does not prove that they have a vital connection with the living Vine . . . When this intimacy of connection is formed, our sins are laid upon Christ, His Righteousness is imputed to us. He was made sin for us, that we might be made the Righteousness of God in Him. . The power of evil is so identified with human nature that no man can overcome except by union with Christ. Through this union we receive moral and spiritual power. If we have the Spirit of Christ, we shall bring forth the fruit of righteousness. . .**

**"Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts are not closed with prejudice. We know that God has wrought among us. We have seen souls turned from sin to righteousness; we have seen faith revived in the hearts of the contrite ones."- E. G. W., Review, May 27, 1890.**

**"A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the**

**true believer chooses Christ as first and last and best in everything. But this union costs us something. It is a relation of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness, –sin in all its forms, –must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols.”–Review, December 13, 1887.**

**"Without the presence of Jesus in the heart, religious service is only dead, cold formalism. The longing desire for communion with God soon ceases when the Spirit of God is grieved from us; but when Christ is in us the hope of glory, we are constantly directed to Him and act in reference to the glory of God. " –Review, April 17, 1888.**

**"We should contemplate the infinite sacrifice of Calvary, and behold the exceeding sinfulness of sin and the righteousness of the law. You will come from a concentrated study of the theme of redemption strengthened and ennobled. Your comprehension of the character of God will be deepened; and with the whole plan of salvation clearly defined in your mind, you will be better able to fulfill your divine commission. From a sense of thorough conviction, you can then testify to men of the immutable character of the law manifested by the death of Christ on the cross, the malignant nature of sin, and the righteousness of God in justifying the believer in Jesus on condition of his future obedience to the statutes of God's government in heaven and earth. "-E.G.W., Review, April 24, 1888.**

**"It is not enough to be familiar with the arguments of the truth alone. You must meet the people through the life that is in Jesus. Your work will be made wholly successful if Jesus is abiding with you, for He has said, 'Without Me ye can do nothing.' Jesus stands knocking, knocking at the door of your hearts, and yet, for all this, some say continually, 'I cannot find Him.' Why not? He says, 'I stand here knocking.' Why do you not open the door, and say, 'Come in, dear Lord?' I am so glad for these simple directions as to the way to find Jesus. If it were not for them, I should not know how to find Him whose presence I desire so much. Open the door now, and empty the soul-temple of the buyers and sellers, and invite the Lord to come in. Say to Him, 'I will love Thee with all my soul. I will work the works of righteousness. I will obey the law of God.' Then you will feel the peaceful presence of Jesus." -E.G.W., Review, August 28, 1888.**

**"A theoretical knowledge of the truth is essential. But the knowledge of the greatest truth will not save us; our knowledge must be practical . . . The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. -E.G.W., Review, May 24, 1887.**

**"The greatest deception of the human mind in Christ's day was, that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness. A jealous regard for what is termed theological truth, often accompanies a hatred of genuine**

**truth as made manifest in the life ... They have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence, it is a curse to the world. " –Desire of Ages, pages 309-310.**

**"The tremendous issues of eternity demand of us something besides an imaginary religion,-a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, -doing the will of God. "-E.G.W., Review, May, 21, 1908.**

**"In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart. Their desire to do God's will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that He will give them power to overcome their sins. They have not a personal acquaintance with a living Saviour, and their characters reveal many blemishes."- E.G.W., Review, July 7, 1904.**

**"There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition they estimate duty very lightly. "-E.G.W., Review, May 21, 1908.**

**"We must unite with Christ. There is a reservoir of power at our command, and we are not to remain in the dark, cold, sunless cave of unbelief, or we shall not catch the bright beams of the Sun of Righteousness. "-E.G.W., Review, January 24, 1893.**

**"Unless divine power is brought into the experience of the people of God, false theories and erroneous ideas will take minds captive, Christ and His Righteousness will be dropped out of the experience of many, and their faith will be without power or life. Such will not have a daily living experience of the love of God in the heart; and if they do not zealously repent, they will be among those who are represented by the Laodiceans, who will be spewed out of the mouth of the Lord. Review, September 3, 1889.**

**"Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ communication has been opened -between God and man ... Genuine faith appropriates the Righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined. . Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of His good pleasure."- E. G. W., Review, July 1, 1890.**

***"No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven." –Desire of Ages, page 555.***

Here is the beginning of the process of Righteousness—that moment when the sinner bows before his God, confessing his sinfulness, and pleading for strength in Christ to do right and obey the law of God. Heaven answers that prayer by bestowing forgiveness for what is past, and enabling strength in Jesus for the present. The walk begins, that will conform his soul into the image of his Master. The first step of Righteousness is the receiving of the forgiveness of God.

***"When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, as his atonement and righteousness." - E.G.W., Review, November 4, 1890.***

***"By faith, he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure."-E.G.W., Review, November 4, 1890.***

Imparted Righteousness is only received in Christ, and only continued in Christ. Apart from Him we cannot have it. Through it we are enabled to obey all of God's commands. His imputed Righteousness is also only granted to our account, in Christ. The imputed Righteousness of Christ covers our past record, –But also leads directly to our living the godly life in Christ in the present. God's plan for His children is that in Christ, everything shall lead to obedience. Note the following five quotations:

***"Christ has become our sacrifice and surety. He has become sin for us, that we might become the righteousness of God in Him. Through faith in His name, He imputes unto us His Righteousness, and it becomes a living principle in our life."-Review, July 12, 1892.***

***"Our faith is to be constantly strengthened by the knowledge that Christ is our Righteousness. The meager views which so many have had of the exalted character and office of Christ have narrowed their religious experience, and have greatly hindered their progress in the divine life . . . Something deeper and more solid must be brought into our religious experience . . . What we need is to know God and the power of His love, as revealed in Christ, by an experimental knowledge Through the merits of Christ, through His Righteousness, which by faith is to be imputed to us, we are to attain to the perfection of Christian character."-E.G.W., written in 1890. Testimonies, volume 5, pages 742-744.***

***"The present message–, justification by faith–is a message from God; it bears the divine credentials, for its fruit is unto holiness."-E.G.W., Review, September 3, 1889.***

***"Christ imputes to us His sinless character, and presents us to the Father in His own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. We aim too low. The mark is much higher."–E.G.W., Review, July 12, 1892.***

***"Jesus is our great High Priest in heaven. And what is He doing? He is making intercession and atonement for His people who believe in Him. Through His imputed Righteousness, they are accepted of God as those who are manifesting to the world that they acknowledge allegiance to God, keeping all His commandments. "-E.G.W., Review, August 22, 1893.***

***"In the religion of Christ there is a regenerating influence that transforms the entire being, lifting man above every debasing, groveling vice, and raising the thoughts and desires toward God and heaven. Linked to the Infinite One, man is made partaker of the divine nature. Upon him the shafts of evil have no effect; for he is clothed with the panoply of Christ's righteousness. "-Counsels to Parents and Teachers, pages 51-52.***

***"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural element, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world.***

***"It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling presence of Christ in the heart through faith in His Righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy and shall do his bidding in the end. "- The Desire of Ages, page 324.***

***"Christ gave His life as a standard, not to destroy God's law, not to create a lower standard, but to maintain justice, and to give man a second probation. No one can keep God's commandments except in Christ's power. He bore in His body the sins of all mankind, and He imputes His righteousness to every believing SOUL"-Review, May 7, 1901.***

***"Righteousness within is testified to by righteousness without. He who is righteous within is not hardhearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. "-E.G.w., Review, November 4, 1890.***

***"When we are clothed with the Righteousness of Christ, we shall have no relish for sin; for Christ will be working in us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God . . . A door has been opened, and no man can close it, neither the highest powers nor the lowest; you***

**alone can close the door of your heart, so that the Lord cannot reach you. " - E.G.W., Review, March 18, 1890.**

**"When Christ is in the heart, it will be so softened and subdued by love for God and man that fretting, faultfinding, and contention will not exist there. The religion of Christ in the heart will gain for its possessor a complete victory over those passions that are seeking for the mastery."-Testimonies, volume 4, page 610.**

**"When a man is converted to God, a new moral taste is created; and he loves the things that God loves; for his lie is bound up by the golden chain of the immutable promises, to the life of Jesus. His heart is drawn out after God. His prayer is, 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.' In the immutable standard he sees the character of the Redeemer, and knows that though he has sinned, he is not to be saved in his sins, but from his sins; for Jesus is the Lamb of God which taketh away the sin of the world." -E.G.W., Review, June 12, 1892.**

**"There are many who seem to feel that they have a great work to do themselves before they can come to Christ for His salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their lifework. It seems difficult for them to understand that Christ is a complete Saviour, and able to save to the uttermost all that come unto God by Him. They lose sight of the fact that Christ Himself is 'the Way, the Truth, and the Life. "-E.G.W., Review, March 5, 1889.**

**"Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with Him in the work of salvation."-Review, November 4, 1890.**

**"But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul. "-Review, November 4, 1890.**

**"The Righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. It may be searched for and found ... In the parable the merchantman is represented as selling all that he had to gain possession of one pearl of great price. This is a beautiful representation of those who appreciate the truth so highly that they give up all they have, to come into possession of it ... There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. Review August, 8, 1899.**

**"The Righteousness of God is embodied in Christ. We receive Righteousness by receiving Him. "-Mount of Blessing, page 34.**

**"Righteousness has its root in godliness. No man can steadily maintain before his fellow men a pure, forceful life, unless his life is hid with Christ in God. The greater the activity among men, the closer must be the communion of the heart with heaven."-Ministry of Healing, page 136.**

**"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought."-E.G.W., Review, September 3, 1889.**

**"Righteousness has its root in godliness. No human being is righteous any longer than he has faith in God and maintains a vital connection with Him. As a flower of the field has its root in the soil; as it must receive air, dew, showers and sunshine, so must we receive from God that which ministers to the life of the soul. It is only through becoming partakers of His nature that we receive power to obey His commandments. No man, high or low, experienced or inexperienced, can steadily maintain before his fellow men a pure, forceful life, unless his life is hid with Christ in God. The greater the activity among men, the closer should be the communion of the heart with God."- Testimonies, volume 7, page 194.**

**"The righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God, and maintain a vital connection with Him. Then true godliness will elevate the thoughts and ennoble the life. Then the external forms of religion accord with the Christian's internal purity. "-Desire of Ages, page 310.**

**"In order to gain the victory over every besetment of the enemy, we must lay hold on a power that is out of and beyond ourselves. We must maintain a constant, living connection with Christ, who has power to give victory to every soul that will maintain an attitude of faith and humility. "-Review, July 9, 1908.**

**"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 garments 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." Object Lessons, page 312.**

**"Christ gave His life as a standard, not to destroy God's law, not to create a lower standard, but to maintain justice, and to give man a second probation. No one can keep God's commandments except in Christ's power. He bore in His body the sins of all mankind, and He imputes His righteousness to every believing soul."-Review, May 7, 1901.**

**"The death of Christ was an argument in man's behalf that could not be overthrown. The penalty of the law fell upon Him who was equal with God, and man was free to accept the Righteousness of Christ, and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just, and yet the justifier of all who believe in Jesus. " -Great Controversy, pages 502-503.**

**"As you empty the heart of self, you must accept the Righteousness of Christ. Lay hold of it by faith; for you must have the mind and spirit of Christ, that you may work the works of Christ. If on open the door of the heart, Jesus will**

**supply the vacuum by the gift of His Spirit, and then you can be a living preacher in your home, in the church, and in the world."-Review, February 23, 1892.**

**"A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, and quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."-Review, February 25, 1902.**

**"As Christians we are to have a Righteousness that shall be developed and seen—a Righteousness that represents the character of Jesus Christ when He was here in our world."-Bible Commentary, volume 4, page 1151.**

**"Christianity—how many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's Righteousness."-Testimonies to Ministers, page 131.**

**"If the Church will put on the robe of Christ's Righteousness, withdrawing from all allegiance from the world, there is before her the dawn of a bright and glorious day."-Acts of the Apostles, page 601.**

**"The church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellency of divine power. If she will be true to her allegiance, there is no power that can stand against her. The forces of the enemy will be no more able to overwhelm her than is the chaff to resist the whirlwind." -Prophets and Kings, page 259-260.**

**"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the Righteousness of Christ, which is made manifest in obedience to all the commandments of God ... This is the message that God commanded to be given to the world. It is the Third Angel's Message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." -Testimonies to Ministers, page 91-92.**

**"Justification by Faith will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the Word. A living testimony goes forth to the world in consistent Christian action."-Letter 83, 1896.**

**"The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The Righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace... He believes the promises of God, which through Christ are made unto him sanctification and righteousness and redemption . . . Being Justified by faith, he carries cheerfulness**



**with him in his obedience in all his life. Peace with God is the result of what Christ is to him."-Signs, May 19, 1898.**

**"Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of Righteousness by Faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision."-Manuscript 21,1891.**

**"The gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing His just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same He made in Eden-perfect obedience to His law. In the judgment, God will ask those who profess to be Christians, Why did you claim to believe in My Son, and continue to transgress My law? Who required this at your hands-to trample upon My rules of Righteousness? .. The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all His subjects, obedience, entire obedience to all His commandments. He demands, now as ever, perfect Righteousness as the only title to heaven. Christ is our hope and our refuge. His Righteousness is imputed only to the obedient. Let us accept it in faith that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. O that we might see the immensity of the plan of salvation as obedient children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice!"-Review, September 21, 1886.**

**"God requires at this time just what He required of the holy pair in Eden, perfect obedience to His requirements. His law remains the same in all ages. The great Standard of Righteousness presented in the Old Testament is not lowered in the New. It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts.**

**"The Faith in Christ which saves the soul is not what it is represented to be by many. 'Believe, believe,' is their cry; 'only believe in Christ, and you will be saved. It is all you have to do.' While true Faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, He that saith, I know Him, and keepeth not His commandments, is a liar."-Review, October 5, 1886,**

**"It is impossible for us to exalt the law of Jehovah unless we take hold of the Righteousness of Jesus Christ."-Manuscript 5, 1889.**

**"[Romans 5:12,18-19 quoted] The apostle contrasts the disobedience of Adam and the full, entire obedience of Christ. Think of what Christ's obedience means to us! It means that in His strength we too may obey ... Christ came to this world to show us what God can do and what we can do in cooperation with God No one need be enslaved by Satan. Christ stands before us as our divine example, our all-powerful Helper." Manuscript 76, 1903.**

**"Through faith in Christ obedience to every principle of the law is made possible."-Manuscript 122, 1901.**

***"Christ has made every provision for us to be strong. He has given us His Holy Spirit, whose office is to bring to; our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour, and trust in His power, we shall be filled with a sense of security; for the Righteousness of Christ will become our Righteousness . . . We dishonor Him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus, daily becoming more and more like Him As we thus live in communion with Him, we grow strong in His strength, a help and a blessing to those around us."-Messages to Young People, page 107.***

***"There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of the truth places men in the church, but this does not prove that they have a vital connection with the living Vine. A rule given by which the true disciple may be distinguished from those who claim to follow Christ but have not faith in Him. The one class are fruit bearing, the other, fruitless ... Can we conceive of a closer, more intimate relation to Christ than is set forth in the words: 'I am the Vine, ye are the branches'? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ and draws his nourishment from Him.***

***"This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor identified with the prosperity of Christ's kingdom and the honor of His cause, we constantly receiving grace from Him, and Christ accepting gratitude from us.***

***"When this intimacy of connection and communion is formed, our sins are laid upon Christ; His Righteousness is imputed to us. He was made sin for us that we might be made the Righteousness of God in Him. We have access to God through Him; we are accepted in the Beloved."-Testimonies, volume 5, pages 228-229.***

***"Christ gave Himself, an atom sacrifice, for the saving of a lost world. He was treated as we deserve, in order that we might be treated as He deserves. He was condemned for our sins, in which He had no share that we might be justified by His Righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.' "-Testimonies, volume 8, pages 208-209.***

***"The cloud of incense ascending with the prayers of Israel represents His Righteousness that alone can make the sinner's prayer acceptable to God. " - Patriarchs and Prophets, page 367.***

***"As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is Justification by Faith. Every believing soul is to conform his will entirely to God's will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory." -Manuscript 21, 1891.***

***"The sinner cannot depend upon his own good works as a means of Justification. He must come to the point where he will renounce all his sin, and embrace one degree of light after another as it shines upon his pathway. He simply grasps by faith the free and ample provision made in the blood of Christ. He believes the promises of God, which through Christ are made unto him Sanctification and Righteousness and Redemption. And if he follows Jesus, he will walk humbly in the light, rejoicing in the light and diffusing that light to others. Being Justified by Faith, he carries cheerfulness with him in his obedience in all his life. Peace with God is the result of what Christ is to him. The souls who are in subordination to God, who honor Him, are doers of His Word, will receive divine enlightenment. In the precious Word of God there is purity and loftiness as well as beauty that, unless assisted by God, the highest powers of man cannot attain to."-Signs, May 19, 1998.***

***"Justification by faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the Word. A living testimony goes forth to the world in consistent Christian action. It declares to a world apostatized that there is a people who believe that our safety is in clinging to the Bible. This testimony is in unmistakable distinction from that of the great apostate church, which adopts human wisdom and authority in place of the wisdom and authority of God."-Letter 83, 1896.***

***"As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice . . . It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer and the Law of God, to exclaim, 'Thy gentleness hath made me great.' We know that the gospel is a perfect and complete system, revealing the immutability of the Law of God.. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men 's characters; the happiness the redeemed in heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth." -Letter 11, 1890.***

The above four-tract study on the Righteousness of Christ was drawn from a wealth of available material. Included among this is every statement by Alonzo T. Jones, Evet J. Waggoner and Ellen White dealing with the actual "what" and "how" of Righteousness by Faith to be found in that monumental historical study by Robert J. Wieland and Donald K. Short, "1888 Re-examined." In addition to this, the larger part of the material in "Christ Our Righteousness," by Arthur G. Daniells was employed. The third primary source was an unpublished book on this topic by the present compiler, prepared nearly twenty years ago. A significant amount of material from various major studies in the published Spirit of Prophecy writings was also used. For further study on this subject, from material we did not have space for, you will want to read the closing chapters of "Christ Our Righteousness" as well as its appendix, and also the many excellent chapters dealing with this topic to be found in "Selected Messages, Book One."

## **Minneapolis- Extra Material**

In preparing this study, I have discovered that the first aspect of Righteousness by Faith (forgiving grace) is spoken of far less in Spirit of Prophecy 1886 to 1892 and related Righteousness by Faith quotations, than is its second aspect (enabling grace). As one example of this, carefully read through the collection of quotations on this subject in the book, 'Christ Our Righteousness,' compiled by Elder A. G. Daniels. You will find not over a dozen passages that clearly speak only of Christ's covering grace or our past sins, without also going on to speak of the truth of Obedience by Faith— a experience that invariably follows initial justification in the life of the genuine follower of Christ.

Because there are so few passages in the Spirit of Prophecy that deal with the Forgiving Righteousness of Christ which covers our past sins, without also speaking of the Enabling Righteousness of Christ which then empowers us to obey His Father's Law, you will find very, very few in this present tract compilation.

But here are seven of these precious quotations on the Forgiving, Covering Righteousness of Christ:

**"He who would become a child of God must receive the truth that forgiveness and repentance are to be obtained through nothing less than the atonement of Christ. Assured of this the sinner must put forth an effort in harmony with the work done for him, and with unwearied entreaty he must supplicate the throne of grace, that the renovating power of God may come into His soul. Christ pardons none but the penitent, but whom He pardons He must first make penitent. The provision made is complete, and the eternal Righteousness of Christ is placed to the account of every believing soul. " -Selected Messages, book 1, pages 393-394.**

**"Make sure that you are accepted by Christ because you rely on the merits of a crucified and risen Saviour. His Righteousness must be your Righteousness. He wrought it out for you, and when you receive it you stand justified in the presence of God. "-Medical Ministry, page 115.**

**"By faith he [the sinners can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's Righteousness is accepted in place of man's failure. " -Review, November 4, 1890.**

**"When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, as his atonement and righteousness. " - Review, November 4, 1890.**

**"The thought that the Righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought. "-Review, September 3, 1889.**

**" 'In My name,' Christ bade His disciples pray. In Christ's name His followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed Righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of His Son, in whom they believe. "-Desire of Ages, page 667.**

**"All the plan of redemption is expressed in these precious words: 'For God so loved the world that He gave His only begotten Son that whosoever belleveth in**

Him shall not perish but have everlasting life.' Christ actually bore the punishment of the sins of the world, that His Righteousness might be imputed to sinners, and through repentance and faith they might become like Him in holiness of character. He says, 'I bear the guilt of that man's sins. Let Me take the punishment and the repenting sinner stand before Thee innocent.' The moment the sinner believes in Christ, he stands in the sight of God uncondemned.; for the Righteousness of Christ is his: Christ's perfect obedience is imputed to him. But he must cooperate with the divine power, and put forth his human effort to subdue sin, and stand complete in Christ. " -Fundamentals of Christian Education, page 429.

Mankind must cooperate with God in the work of overcoming, and as they do so, Christ adds to their work His perfection, He atones for their shortcomings in the sight of God, and His divine merit make up for their deficiency. But in every case, this on-going mediation of Christ in the Sanctuary in heaven is done alone on behalf of those who in the strength of Christ are seeking to follow in His Word and obey His commandments.

*"When He sees men lifting the burdens, trying to carry them in lowliness of mind, with distrust of self and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the Beloved. The sinner's defects are covered by the perfection and fullness of the Lord our Righteousness. Those who with sincere will, with contrite hearts, are putting forth humble efforts to live up to the requirements of God, are looked upon by the Father with pitying, tender love; He regards such as obedient children, and the righteousness of Christ is imputed unto them. "-Letter 4, 1889, Heavenly Places, page 23.*

"Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world. "-Letter 33, 1889, Selected Messages, book one, page 368.

"There is no excuse for sin, or for indolence. Jesus has led the way, and He wishes us to follow in His steps. He has suffered, He has sacrificed as none of us can, that He might bring salvation within our reach. We need not be discouraged. Jesus came to bring divine power to man, that through His grace, we might be transformed into His likeness. When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easy-going, accommodating, crossless religion. But Jesus says, 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me.' " - Signs, June 16, 1890, part of which is in Selected Messages, book one, page 382.

## **Hungering and Seeking for the Righteousness of Christ**

"The child of God will not rest satisfied until he is clothed with the Righteousness of Christ and sustained by His life-giving power. "-My Life Today, page 99.

"If our hearts are united with Christ's heart, we shall have a most intense desire to be clothed with His Righteousness."-Testimonies to Ministers, page 131.

"Ministers and people, if saved at all, must be saved day by day, hour by hour. They must hunger and thirst for the Righteousness of Christ, the illumination of the Holy Spirit."-Fundamentals of Christian Education, page 140.

"In order to accept the invitation to the gospel feast, they must make their worldly interests subordinate to the one purpose of receiving Christ and His Righteousness. God gave all for man, and He asks him to place His service above every earthly and selfish consideration. He cannot accept a divided heart. The heart that is absorbed in earthly affections cannot be given up to God."-Christ's Object Lessons, page 223.

"We are to surrender our hearts to God, that He may renew and sanctify us, and fit us for His heavenly court. We are not to wait for some special time, but today we are to give ourselves to Him, refusing to be the servants of sin. Do you imagine you can leave off sin a little at a time? Oh, leave the accursed thing at once! Hate the things that Christ hates, love the things that Christ loves. Has He not by His death and suffering made provision for your cleansing from sin? When we begin to realize that we are sinners, and fall on the Rock to be broken, the everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with His loveliness, and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and Righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, who is contented with his own condition." - Selected Messages, book 1, page 327-328.

"The words of Christ are worth more than the opinions of all ... 'Seek ye first the kingdom of God and His Righteousness; and all these things shall be added unto you.' This is the first great object—the kingdom of heaven, the Righteousness of Christ. Other objects to be attained should be secondary to these."- Testimonies, volume 1, page 502.

"In the struggle for eternal life, we cannot lean upon one another. The bread of life must be eaten by each one. Individually we must partake of it . . . Each one must hunger and thirst after Righteousness for himself. Leaning upon men, and trusting in their wisdom, is dangerous to the spiritual life of any Christian."- Testimonies to Ministers, page 385.

"Those who are seeking the Righteousness of Christ will be dwelling upon the themes of the great salvation. The Bible is the storehouse that supplies their souls with nourishing food. They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting Righteousness. The soul is aglow with these grand and elevating themes. Holiness and truth, grace and Righteousness, occupy the thoughts. Self dies, and Christ lives in His servants. In contemplation of the Word, their hearts burn within them." - Testimonies to Ministers, page 87-88.

"We may tell the Lord, with the simplicity of a child, exactly what we need. We may state to Him our temporal matters, asking Him for bread and raiment as well as for the bread of life and the robe of Christ's Righteousness. Your heavenly Father knows that you have need of all these things, and you are invited to ask Him concerning them." -Mount of Blessing, page 133.

"We must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness and plead for the Righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength."- Testimonies, volume 5, page 219,

"The Righteousness of Christ is given freely to every soul hungering for it." - Mount of Blessing, page 18.

"The poor in spirit, who crave the presence of an abiding Christ, the humble in heart, whose highest ambition is to do God's will,—these will gain an abundant entrance [into the kingdom of heaven] "Blessed are they which do hunger and thirst after Righteousness.' The sense of unworthiness will lead the heart to hunger and thirst for Righteousness, and this desire will not be disappointed. Those who make room in their hearts for Jesus will realize His love. All who long to bear the likeness of the character of God shall be satisfied. The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is confirmed to His image." -Desire of Ages, page 302.

"One interest will prevail, one subject will swallow up every other, -Christ our Righteousness ... God wants every soul to turn to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it." -Sons and Daughters of God, page 259.

"Justification by Faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the Word. A living testimony goes forth to the world in consistent Christian action."-Bible Commentary, volume 6, page 1071.

"The religion of Jesus Christ means something more than talk. The Righteousness of Christ consists in right actions and good works from pure, unselfish motives. Christ came to do His Father's will. Are we following in His steps?"-My Life Today, page 217.

"Our claim to Christ's Righteousness is without a flaw, if we meet the conditions upon which it is promised." - Youth's Instructor, July 12, 1894.

"Christ came from the courts of glory to this sin-polluted world and humbled Himself to humanity. He identified Himself with our weaknesses and was tempted in all points like as we are. Christ perfected a righteous character here upon the earth, not on His own account, for His character was pure and spotless, but for fallen man. His character He offers to man if he will accept it. The sinner, through repentance of his sins, faith in Christ, and obedience to the perfect law of God, has the Righteousness of Christ imputed to him; it becomes his Righteousness, and his name is recorded in the Lamb's book of life. He becomes a child of God, a member of the royal family. -Testimonies, volume 3, pages 371-372.

"It is in youth that the statutes and commandments of God are most easily inscribed on the tablets of the soul. The instruction of children has been greatly neglected; the Righteousness of Christ has not been presented to them as it should have been." -Selected Messages, volume one, page 318.

## **The Error of Unrighteousness by Faith**

Man always has a way of slipping from a divinely given truth into a nearby error. And thus it was shortly after the Message was given in 1888. An error began to creep

into the presentations of Righteousness by Faith. We should know what it is, for we today can slip into it just as easily.

"Brother A.T. Jones: I was attending a meeting and a large congregation were present. In my dream you were presenting the subject of faith and the imputed Righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the Righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us ... You make these subjects, through your expressions, confusing to minds.

"The young man came to Jesus with the question, 'Good Master, what shall I do, that I may inherit eternal life?' Mark 10:17. And Christ saith unto him, '... if thou wilt enter into life, keep the commandments.' He saith unto Him, 'Which?' Jesus quoted several, '... Here are conditions, and the Bible is full of conditions.

"Then when you say there are no conditions,-and some expressions [you make] are quite broad,-you burden the minds, and some cannot see consistency in your expressions. They cannot see how they can harmonize these expressions with the plain statements of the Word of God. Please guard these points ... Do not lay one pebble, for a soul that is weak in the faith to stumble over, in overwrought presentations or expressions. Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock. O precious, precious Saviour. 'He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.' John 14:21.

"This is the true test-the doing of the words of Christ. And it is the evidence of the human agent's love to Jesus, and he that doeth His will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and in holiness of character ...

"There is no place in the school of Christ where we graduate. We are to work on the plan of addition, and the Lord will work on the plan of multiplication. It is through constant diligence that we will, through the grace of Christ, live on the plan of addition, making our calling and election sure ..For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' "-Letter 44, 1893, Selected Messages, book 1, pages 377-379

"We cannot afford to neglect one ray of light God has given. To be sluggish in our practice of those things which require diligence is to commit sin. The human agent is to cooperate with God, and to keep under those passions which should be in subjection. To do this he must be unwearied in his prayers to God, ever obtaining grace to control his spirit, temper, and actions. Through the imparted grace of Christ, he may be enabled to overcome. To be an overcomes means more than many suppose it means . . .

"Let no man present the idea that man has little or nothing to do in the great work of overcoming; for God does nothing for man without his cooperation. Neither say that after you have done all you can on your part, Jesus will help you. Christ has said, 'Without Me ye can do nothing.' John 15:5. From first to last man is to be a laborer together with God. Unless the Holy Spirit works upon the human heart, at every step we



shall stumble and fall. Man's efforts alone are nothing but worthlessness; but cooperation with Christ means a victory. Of ourselves we have no power to repent of sin. Unless we accept divine aid we cannot take the first step toward the Saviour. He says, 'I am Alpha and Omega, the Beginning and the End' in the salvation of every soul.

"But though Christ is everything, we are to inspire every man to unwearied diligence. We are to strive, wrestle, agonize, watch, pray, lest we shall be overcome by the wily foe. For the power and grace with which we can do this comes from God, and all the while we are to trust in Him, who is able to save to the uttermost all who come unto God by Him. Never leave the impression on the mind that there is little or nothing to do on the part of man; but rather teach man to cooperate with God, that he may be successful in overcoming.

"Let no one say that your works have nothing to do with your rank and position before God. In the judgment the sentence pronounced is according to what has been done or to what has been left undone.' (Matthew 25:34-40)."-Manuscript 26a, 1892, Selected Messages, book one, pages 380-382.

"Let my brethren be very careful how they present the subject of faith and works before the people, lest minds become confused. The people need to be urged to diligence in good works. They should be shown how to be successful, how to be purified, and their offerings may be fragrant before God. It is by virtue of the blood of Christ. Messages of a decided character must be borne to the people. Men must go forth reproving, rebuking every manner of evil.. .

"Never seek to cover sin; for in the message of rebuke, Christ is to be proclaimed as the first and the last, He who is all in all to the soul. His power awaits the demand of those who would overcome. The reprover is to animate his hearers so that they shall struggle for the mastery. He is to encourage them to struggle for deliverance from every sinful practice, to be free from every corrupt habit, even if his denial of self is like taking the right eye, or separating the right arm from the body. No concession or compromise is to be made to evil habits or sinful practices. "-Manuscript 26a, 1892, Selected Messages, page 379-380.

"If we are faithful in doing our part, in cooperating with Him, God will work through us [to do] the good pleasure of His will. But He cannot work through us if we make no effort. If we gain eternal life, we must work, and work earnestly . . . Let us not be deceived by the oft-repeated assertion, 'All you have to do is to believe.' Faith and works are two oars which we must use equally if we [would] press our way up the stream against the current of unbelief. 'Faith, if it hath not works, is dead, being alone.' The Christian is a man of thought and practice. His faith fixes its roots firmly in Christ. By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God." -Welfare Ministry, pages 315-316.

"We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity."-7 Bible Commentary, page 943.

"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 with Him; we live His life. This is what it means to be clothed with the garment of His righteousness. " -Christ's Object Lessons, page 312.

"And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that while obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. "-Desire of Ages, page 666.

"Everyone who by faith obeys God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. When we submit ourselves to Christ we live His life. This is what it means to be clothed with His righteousness. " - Signs, July 29, 1902.

"Those who are registered as holy in the books of heaven are not aware of the fact, and are the last to boast of their own goodness."-Faith I Live By, page 140.

"When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour. " -Christ's Object Lessons, page 420.

"When a soul receives Christ, he receives power to live the life of Christ. " - Christ's Object Lessons, page 314.

"As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require." Christ's Object Lessons, page 162.

"He will look upon no trembling suppliant without raising him up. He who through His own atonement provided for man an infinite fund of moral power, will not fail to exercise this power in our behalf. We may take our sins and sorrows to His feet, for He loves us. His every look and word invites our confidence. He will shape and mold our characters according to His will. "-Christ's Object Lessons, page 157.

"The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God, –we, too, may have. "-Christ's Object Lessons, page 149.

"The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. -Christ's Object Lessons, page 114.

"The leaven of truth works a change in the whole man."-Christ's Object Lessons, page 102.

"Christ will live in us. His character will be reproduced in our nature." -Christ's Object Lessons, page 60.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, both now and ever. Amen. " -Jude 24-25.

## **How Men are Saved - Desmond Ford**

Desmond Ford teaches that all sins were forgiven at the cross, 2,000 years ago, and that the atonement was completed at that time, and that we are saved totally by justification alone. Here are some statements of his, which support this:

"Justification and not Sanctification is the substance of Righteous by Faith."-Ford, The Scope and Limits of the Pauline Expression, 'Righteousness by Faith,' "page 5, section 18.

"It [Sanctification] has to be His gift; but it can never be our attainment in this life... Thus Righteousness by Faith must always mean Justification whereby we receive as a gift the imputed merits of Christ. We need this Justification at every step of our Christian walk, for our own works [even those prompted by the Spirit] are ever defective, deserving only the wrath of God."- Ibid, page 3, section 7.

"Is Justification Salvation? –No, the term comprehends Justification, Sanctification, and Glorification. But the Christian's acceptance and assurance depends only on the first, for it [Justification] rests upon a completed work-namely, our Lord's sacrifice on the cross."-Ford, in the Australian Signs of the Times, January, 1979, page 31.

"Thus, as our Representative He [Christ] vicariously took the steps of repentance, confession, and resurrection. That which is imputed to them at the Last Judgment, is then imparted at Glorification."-Ford, in the Australasian Record, April 12, 1979, article, "We have such an High Priest," page 6.

"The good news declares that all men have been redeemed, that Justification has been secured for all, that the whole human race has been restored to favour with God, and that all sins which could never have found forgiveness through human effort are cancelled for the whole world."-Ford, Scope and Limits, page 6, last paragraph.

The last paragraph quoted above, clearly summarizes Dr. Ford's theology of salvation. "Have been .. has been" are the key phrases. Dr. Ford knows the English language well and he uses it clearly. "All men" were saved at Calvary, according to the teachings of Desmond Ford. This is his "new theology." Salvation, according to Dr. Ford, is a judicial [legal] act begun and completed at the cross.

## **How Men are Saved - The Spirit of Prophecy**

What is the substance of Righteousness by Faith? -"Forgiveness has a broader meaning than many suppose . . . God's forgiveness is not merely a judicial act, by which we are set free from condemnation. It is not only forgiveness for sin, but reclaiming [recovery] from sin. It is the outflow of redeeming love that transforms the heart."-Mount of Blessing, page 114.

When does Sanctification take place?-"Christ imputes His perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments."- Faith I Live By, page 115.

When does God perfect us?- "At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be constant advancement."- Education, page 106.

When are we to begin obeying God's Law?-"It is in this life that we are to put on the robe of Christ's Righteousness. This is the only opportunity to form characters for the

home which Christ has made ready for those who obey His Commandments." -Christ's Object Lessons, page 310-319.

Must all character change wait till the Second Coming? "If you would be a saint in heaven, you must first be a saint on earth . . . Jesus does not change the character at His coming. This work of transformation must be done now."-Adventist Home, page 16.

Can the Holy Spirit enable us to stop sinning?-"He has made provision that the Holy Spirit shall be imparted to every repentant soul to keep him from sinning ... There is no excuse for sinning."-Desire of Ages, page 311.

Was the work of Christ as our Saviour completed on Calvary? -"The intercession of Christ in man's behalf in the Sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that which after His resurrection He ascended to complete in Heaven."-Great Controversy, page 489.

Did Christ, as our Representative, do everything for us vicariously? -"It is Satan's studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the Law."-Acts of the Apostles, page 387.

Does God require that men keep His Law? -"It is not that man cannot keep the Law, but that they will not. Each person as a rational being is under the most sacred obligation to obey the Law."-Review, May 28, 1901.

Shall we then skip over the possibility of daily Sanctification, or growth, and await "instant Sanctification" at the Second Advent?-"There is no such thing as instantaneous sanctification. True Sanctification is a daily work continuing as long as life shall last."-1 C. C., page 61.

## **Old Testament and New Testament Justification**

Old Testament Justification is shown in Leviticus chapters 3, 4, 16, and 18 to be justification not by the sacrifice (the cross) alone. In our Justification, there are three parts: the Sacrifice, the Mediation of the Blood, and the Holy Spirit's Application. It is not the spilled blood that saves, but the spilled blood combined with the applied blood that saves. New Testament Justification is equally clear. Only when Justification (forgiveness) and Sanctification (reclamation) are inseparably bonded as component parts of the Restoration Process that it may be said:

"There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. "-Romans 8: 1. "Who was delivered for our offenses, and was raised again for our Justification. "-Romans 4:25. `And if Christ be not raised, your faith is vain; ye are yet in your sins." -1 Corinthians 15:17.

It is clear that we are not saved (justified) by the cross alone. The fallacy of the Ford doctrine is that it justifies no one! Desmond Ford's teaching is a clutching for pardon and a rejection of reclamation—which identifies it as the Sunday-keeper's doctrine of a "judicial act alone." They turned to this to avoid the obligation of keeping the Sabbath—the Sign of Sanctification and the Completion of the Reformation. Ford's doctrine is specifically designed to reverse the Reformation process—and return to Rome.

In the Ford doctrine there is no New Birth—because there is no indwelling Spirit. Those who choose his teaching are in the "filthy rags" of their own righteousness (Isaiah 64:6-7 and 2 T 553). Ford's teaching implies, frequently states, and directly leads to the error that all men will be saved in sin.

## Omissions in the Book, "Christ Our Righteousness"

The book, "Christ Our Righteousness," was compiled in the early 1920's by Elder Arthur G. Daniells, at the request of the Ministerial Association Advisory Council, held in Des Moines, Iowa, on October 22, 1924. When the book was first published in 1924, it included Spirit of Prophecy from printed articles in our denominational papers between the years 1887 and 1912, and was somewhat larger than our present volume.

When the second revised edition came off the presses in 1941, some material was omitted for mechanical reasons. I can very well understand the reasons myself, for in preparing these tracts I often have to leave out excellent material in order to fit the space requirements.

Be it as it may, material was left out. Would you like to know what was left out?

Here it is:

1-"Urge them to give their attention to securing the richest gift that can be given to mortal man—the robe of Christ's Righteousness."-Testimonies, volume 9, page 114.

2-"All who assume the ornaments of the sanctuary, but are not clothed with Christ's Righteousness, will appear in the shame of their own nakedness."-Testimonies, volume 5, page 81. The above deletions are on page 34 in the old edition, and would go at the end of page 22 in the new edition of "Christ Our Righteousness."

3-"Christians are Christ's jewels. They are to shine brightly for Him, shedding forth the light of His loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives they can reflect no more light than a common pebble .

"The divine Worker spends little time on worthless material. Only the precious jewels does He polish after the similitude of a palace, cutting away all the rough edges. This process is severe and trying: it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self-uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing wheel, presses it close, that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of Himself, and He pronounces it worthy of a place in His casket."-Review, December 19, 1907. This deletion was on page 134 of the old edition, and would go at the end of page 111 in the new book.

4-"The Lord knocks at the door of your heart, desiring to enter, that He may impart spiritual riches to your soul. He would anoint the blind eyes, that they may discover the holy character of God in His Law, and understand the love of Christ, which is indeed gold tried in the fire."-Review, February 25, 1890. This deletion was on page 137 of the first edition, and belongs on page 114 of the second edition.

5-"We are to engage in no business, follow no pursuit, seek no pleasure, that would hinder the out-working of His Righteousness in our character and life. Whatever we do, is to be done heartily, as unto the Lord."-Thoughts from the Mount of Blessings, page 148. Page 139 in the original edition, and would therefore go on page 115 of the new edition.

6-"That which Satan has led men to do in the past, he will, if possible, lead them to do again. The early church was deceived by the enemy of God and man, and apostasy was brought into the ranks of those who professed to love God; and today, unless the people of God awake out of sleep, they will be taken unawares by the devices of Satan. Among those who claim to believe in the near coming of the Saviour, how many are backslidden, how many have lost their first love, and come under the description of the Laodicean church, denominating them as neither cold nor hot. Satan will do his utmost to keep them in a state of indifference and stupor. May the Lord reveal to the people the perils that are before them, that they may arouse from their spiritual slumber, and trim their lamps and be found watching for the Bridegroom when He shall return from the wedding." -Review, November 22, 1892. Page 114 in the old book and belongs on page 118 of the new one, just above the title, "Spiritual Blindness."

7-"It is not enough to make the heart empty; we must have the vacuum filled with the love of God. The souls must be furnished with the graces of the Spirit of God. We may leave off many bad habits, and yet not be truly sanctified, because we do not have a connection with God."-Review, January 24, 1893. This quotation would come just above the ninth deletion (146 in the old edition, and 120 in the new).

8-The eighth deletion is a lengthy article entitled, "The Great Need of the Church, "that is well worth your careful study. It was originally published in the Review of March 22, 1887, and appeared in its entirety in the appendix of the first edition of "Christ Our Righteousness." Fortunately, it has been reprinted and is now available in Selected Messages, book 1, pages 121:1127:0. Note the comments on page 120 and 121, footnote, of that book. This article was found on pages 146 to 152 of the first edition, and would come on page 120 and onward of the second.

Subtitle, "A REFORMATORY MOVEMENT," followed by deletions 9, 10, and 11, given below.

9-"God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed . . . I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement-a work of revival-going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light bearing, for action."-Testimonies, to Ministers and Gospel Workers, pages 514-515.

10-"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same thing. The Lord will cooperate with His servants. All will pray understandingly the prayer that Christ taught His servants; 'Thy kingdom come. Thy will be done in earth, as it is in heaven.' Matthew 6:10.' "-Testimonies, volume 8, page 251.

11-"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were

healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifested. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."-Testimonies, volume 9, page 126. Deletions 9, 10, and 11 were located on pages 157-158 of the original edition, and if inserted into the revised edition would be found on page 123, just above "The Perils and Privileges of the Last Days."

The above selection of passages, along with your own copy of Christ Our Righteousness," will provide you with the original complete material of this invaluable study book.

## **The Message of Righteousness by Faith and the Future**

"There never will be a time in the history of the church when God's worker can fold his hands and be at ease, saying, 'All is peace and safety.' Then it is that sudden destruction cometh. Everything may move forward amid apparent prosperity; but Satan is wide awake, and is studying and counseling with his evil angels another mode of attack where he can be successful. The contest will wax more and more fierce on the part of Satan; for he is moved by a power from beneath. As the work of God's people moves forward with sanctified, resistless energy, planting the banner of Christ's Righteousness in the church, moved by a power from the throne of God, the Great Controversy will wax stronger and stronger, and will become more and more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan. Truth in its varied phases will be in conflict with error in its ever-varying, increasing forms, and which, if possible, will deceive the very elect."- Testimonies to Ministers, page 407.

"If you would stand through the time of trouble, you must know Christ, and appropriate the gift of His Righteousness, which He imputes to the repentant sinner." - Selected Messages, book one, page 363.

"The Lord God of heaven will not send upon the world His judgments for disobedience and transgression until He has sent His watchman to give the warning. He will not close up the period of probation until the message shall be more distinctly proclaimed. The law of God is to be magnified; its claims must be presented in their true sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's Righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the Third Angel."-Testimonies, volume 6, page 19.

"Christ has given to the church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His Character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All

heaven is waiting for men and women through whom God can reveal the power of Christianity."-Acts of the Apostles, page 600.

"If the Church will put on the robe of Christ's Righteousness, withdrawing from all allegiance from the world, there is before her the dawn of a bright and glorious day."- Acts of the Apostles, page 601.

"The church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellency of divine power. If she will be true to her allegiance, there is no power that can stand against her. The forces of the enemy will be no more able to overwhelm her than is the chaff to resist the whirlwind." - Prophets and Kings, page 259-260.

"Clad in the armor of Christ Righteousness, the church is to enter upon her final conflict. `Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer." -Prophets and Kings, page 723.

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the Righteousness of Christ, which is made manifest in obedience to all the commandments of God ... This is the message that God commanded to be given to the world. It is the Third Angel's Message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure . . . As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin, and save the sinner. Every sin acknowledged before God with a contrite heart, -He will remove ...

"For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the Third Angel's Message, in clear, distinct lines This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole... . Never was there a time when the Lord would manifest His great grace unto His chosen ones more fully than in these last days when His law is made void. `The Lord is well pleased for His Righteousness' sake; He will magnify the law, and make it honorable.'" -Testimonies to Ministers, pages 91-96.



# Re-examining the Ongoing Minneapolis Controversy

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MINN1 / AA10

*Part One of Two*

It is 106 years after that Minnesota gathering adjourned, yet the Minneapolis Crisis continues. For decades the meaning of the message given at the 1888 General Conference has been analyzed and reanalyzed. In this present study, we again consider that message,—and also some of the ongoing debate which has raged over that gathering down through the years.

On the afternoon of Wednesday, October 17, 1888, a series of meetings began in the *Minneapolis Seventh-day Adventist Church*, located on the corner of Lake Street and Fourth Avenue. Eighty-five delegates were present at the opening of this, the *Twenty-seventh Session of the General Conference*. Three of the delegates were from overseas; the rest from America. (Five additional delegates were seated on October 26.)

By this time, the Seventh-day Adventist denomination had 26,968 members. Next to the Battle Creek Dime Tabernacle, the Minneapolis church was the largest in the denomination. That, apparently, was why the Session was held there.

*Elder George Ide Butler* (1834-1918) had been General Conference president for eleven years (1871-1874, 1880-1888), and, by the time of the Minneapolis Conference, was in very poor health.

At this Session, he would be replaced by *Elder Ole Andres Olsen* (1845-1915). O.A. Olsen was a Norwegian who was head of our work in Scandinavia, when the Minneapolis Session elected him to the presidency on the first day that the delegates convened. (He was to continue on as president for a full ten years after the 1888 Session ended—until the College View, Nebraska, Session in 1897; and then continue on as president of the European Division, and then elsewhere in the world field.)

Before the Session began, a *Bible Conference* was held in this same building for eight-and-a-half days (from Wednesday, October 10, to Wednesday morning, October 17), the delegates had abundant opportunity to sharpen their oppositional skills—as they fought over by the identity of some of the horns of Daniel 7.

On one side was that brilliant young upstart

from the West Coast, Alonzo Trever Jones. Leading the opposition against him was the elderly Uriah Smith. The two had been feuding over this issue for quite some time, and the “*horn controversy*” destroyed whatever unity there might have been at Minneapolis, long before the Session itself began.

Who was this young man from the West? *Alonzo Trever Jones* (1850-1923) was born in Ohio, and later moved to the Northwest, where he enlisted in the U.S. Army in Walla Walla. During his three-year enlistment, he spent his spare time pouring over history books and the Bible. After his discharge in 1873, he soon after joined the Adventist Church. He was already so knowledgeable, that he was quickly made a preacher. After a stint as teacher at Healdsburg College, in Northern California, he was appointed assistant editor of the *Signs of the Times* in May 1885. Several months later, he and E.J. Waggoner became joint editors of our West Coast weekly evangelistic journal. He was to continue on in that post until 1889. We will mention Waggoner’s background, later in this study.

Who was Jones’ opponent?

*Uriah Smith* (1832-1903) had been a leading figure in the Adventist Church for decades. He was twelve at the time of the Great Disappointment in 1844, and became a Sabbath-keeping Adventist eight years later (1852). In 1855, he became editor of the *Review and Herald*.

Admittedly, both Smith and Jones were brilliant. But Smith had for years been the dean of Adventist thought and research, and he considered himself the denominational expert on the prophecies of Daniel and Revelation. The research of this young man from the uncivilized West was thought by Smith to be something of a challenge to his intellectual leadership.

Jones maintained that the the *Alemanni*, not the *Huns*, was one of the ten horns of Daniel 7. Smith violently took exception and defended Attila’s precious Huns! This ongoing controversy apparently began back in 1885. Articles flew back and forth between Jones’ *Signs* and Smith’s *Review*.

Obviously, it mattered little whether that particular horn was Huns or Alemanni. Jones had taken time to do more historical research than had the Millerites, and apparently was correct on the matter. (For the record, Jones' position is the accepted one in the denomination today.)

For most of the eight days of the Bible Conference, the identity of the horns was the dilemma. Most of those present had a grand time taking sides and arguing. They generally lined up with their long-time associates, which, in most cases was Smith. Partisanship became so intense that the delegates would greet one another, between meetings, with the words, "Are you a Hun or an Alemanni?" Yet it is unlikely that anyone present, other than Jones, had ever researched the matter in the history books.

At one point in the fray, someone asked Lewis Johnson about the horns of Daniel 7, and he gruffly replied, "I wish there were no horns." Then, when someone asked Ellen White (who was present throughout the entire 26-day Institute/Session) what she thought about the horns, she replied with wisdom, "There are too many horns!" She was referring to the needless argumentation over a point of moot significance. At no time, then or later, did she take a position on the matter.

With that pugnacious introduction to raw everyone's nerves, the Bible Conference finally ended. That same afternoon (Wednesday, October 17), the *Minneapolis General Conference Session* began. Immediately, the Battle Creek antagonists set to work to show that Jones, and his associate from California, E.J. Waggoner, were both trying to teach false doctrine. They contended that, not only was Jones teaching error on Bible prophecy at the Bible Conference, but that both men were teaching falsehoods about how men are saved at the General Conference Session.

Even before the Minneapolis Session began, the retiring president, G.I. Butler, from his sickbed at the Battle Creek Sanitarium, called on his cohorts to "stand by the old landmarks," and resist the heresy of the upstarts from California.

Not all the Session delegates had attended the preliminary Bible Institute meetings, which had been held in the basement of the church. So, as the newcomers arrived for the Session, they were informed by their friends about the "basement discussions," and the whole matter was slanted, in such a way as to malign the western team as being intent on a plot to destroy our pioneer be-

liefs.

During the Session, Dr. Waggoner was asked to present his series of studies on righteousness by faith. Who was Waggoner?

*Ellet J. Waggoner* (1855-1916) was born in Wisconsin, and obtained a medical degree from Bellevue Medical College, in New York City. For several years, he served on the staff of the Battle Creek Sanitarium, but later entered the ministry—for that was where his heart was. In 1884 he became an assistant editor of the *Signs of the Times* at Pacific Press. Two years later, he and Jones became co-editors of that journal, a position he held until 1891.

Waggoner gave eleven studies at the Minneapolis Session. The response to his studies was sharp and vigorous. On one side were pitted the older leaders of the church, under the powerful direction of Uriah Smith. In the other corner were two young men: Waggoner was 33, and Jones was 38. (Smith was 56 at the time and would die within 15 years.)

The discussions went back and forth for days. Ellen White later commented that she had been shown that Smith's supporters laughed in their dwellings at night, mimicked Jones' mannerisms, and laughed him to scorn. Rather than being in a prayerful, humble attitude as little children of God, they were carrying on a celebration to the devil. These men were in no position to appreciate truth, much less accept it.

Yet there were those in attendance at the Session who did. They were gripped by the clear-cut Scriptural presentation, made by Jones and Waggoner. And they solemnly noted that Ellen White took her stand by the side of the two young men.

It has been widely thought that the message of righteousness by faith was the controverted issue at that Session. Yes, that is true. But there was also a second, an underlying, issue being fought out there. Let us not ignore it, but rather take warning, for it is most important:

At the Minneapolis Session, *men were fighting the Spirit of Prophecy*. And, because of that, they were fighting God. Beware, beware, lest you arrive in that same position! If God's Inspired Word tells you something, you had better obey it. (But make sure that the combined Word—both the Bible and Spirit of Prophecy—actually teach what you think it teaches, rather than an imagining something which is not really there.)

○ Elder Milian Lauritz Andreasen (1876-1962) was a Danish-born Adventist who would later become one of our leading theologians. He was the one who had the courage to stand up and oppose the apostasy occasioned by the *Evangelical Conferences* of the mid-1950s, which resulted in the 1957 book, *Questions on Doctrine* (You will find much more on Elder Andreasen in our book, *The Evangelical Conferences*, which is now part of our *Doctrinal History Tractbook*.)

In a biographical work on Elder Andreasen, published in 1979, some of his diaries are quoted. *Here is what M.L. Andreasen wrote about the Minneapolis meetings, as he recalls it from what he heard in 1896 from the many of the men who had attended the Session.* That which he tells us is profound in its implications:

“With the establishment of Union College and also the Nebraska Sanitarium at College View, the place became a kind of center for various activities, and a convenient location for ministers to have their meetings and councils. It was only a matter of eight years since the famous 1888 Conference in Minneapolis, and the conference was frequently the subject of discussion.

○ “Old Elder J.H. Morrison, father of Prof. H.A. Morrison, lived in Lincoln [Nebraska]. He had taken a prominent role in the discussions at Minneapolis and had written a book on the subject . . .

“It was largely through the kindness of old Brother Morrison that I was permitted to attend the discussions. Of course, I was there to listen and not to talk. And I did not talk, But I learned much. In fact, it was a wonderful school. I only wish that I had notes.

“In retrospect, I doubt that the meetings I attended when the older ministers met were the best for a young convert hardly an Adventist yet. I would call it rather strong meat. They paid little attention to me, but plunged right into a subject of which I knew nothing. But I soon caught on, and was astonished at the freedom with which they discussed personalities . . .

“A few of the leaders were waiting for the day when there would be a change in the way the church was run. They thought that at the Minneapolis meeting such a change might be made.

○ “I have heard many versions of what took place at Minneapolis. Someday, if I ever get time, I would like to tell the story as I heard it recounted at the meetings held in College View [next to Lincoln] by the men who were the leaders in opposition to

Sister White. They did not consider the message of Jones and Waggoner to be the real issue. The real issue, according to my informers, was whether Sister White was to be permitted to overrule the men who carried the responsibility of the work. It was an attempt to overthrow the position of the Spirit of Prophecy. And it seemed the men in opposition carried the day.

Eventually she left for Australia, where she stayed nine years. It was there that a plan of organization which called for union conferences was tried that received her blessing and that in 1901 was implemented on the General Conference level. As interpreted by some, the Minneapolis conference was a revolt against Sister White. If that is so, it throws some light on the omega apostasy.”—*M.L. Andreasen, Diary, quoted in Virginia Steinweg, Without Fear or Favor: the Life of M.L. Andreasen, pp. 42-44.*

There are those who say that we need to “corporately repent” of our rejection of righteousness by faith at Minneapolis. It is correct that relatively few live out a balanced understanding of righteousness by faith (more on this later in this study). Yet it is equally true that a large number of our people have, for decades, effectually rejected the Spirit of Prophecy. We need more than a return to part of the means of salvation—forgiveness and right-doing by faith; we also need a return to another aspect of the salvation process: careful study of and obedience by faith to the Bible and Spirit of Prophecy. Indeed, without the Word, how can we know how to live aright? It is not Heaven’s plan to instruct us in the right way, apart from the norms He has placed in His Written Word.

Throughout the entire Minneapolis meetings, Ellen White spoke several times to the assembled delegates. She spoke on the second day of the Bible Conference (October 11), and seven times at the Session which immediately followed (October 18-21, 23-24, with a written presentation on November 3). Since the Session, itself, began on the afternoon of October 17 and ended on the morning of November 4, it can be seen that her messages to the delegates spanned the entire Minneapolis Session.

A number of the delegates accepted the Spirit of Prophecy position at the Session. Many did not. However, in later years many of the leaders who opposed Ellen White at the Minneapolis Session appeared to repent and change their position.



Whether or not they actually did is anyone's guess. There is no doubt that her continued defense of the position made it increasingly difficult for anyone to hold a major office and politically survive while openly opposing her. The problem was that the common people in the church were for the Spirit of Prophecy, and it was from them that the financial support of the church came. To openly oppose Ellen White was political suicide.

Because of that fact, a cloud will always hang over the question of how many of our leaders later came into line with the position advocated by Ellen White at Minneapolis. The official position is that most of the delegates accepted her position at the Session and the few who held out, capitulated in sincerity of heart shortly afterward. But the above quotation from Elder Andreasen's diary is indicative of the underlying position held by many of our leaders during the remaining years of her life.

Following the Minneapolis Session, Ellen White toured for a time with Jones and Waggoner—and took her case to the people. She explained the correct view of righteousness by faith, and the common people heard her gladly. These tours lasted from the late fall of 1888 until her departure for Australia in December 1891.

*How can we today know what Ellen White taught at the Minneapolis Conference?* This is the burning question. Yet the answer is simple enough, when we stop to consider it. We will not find certainty of that message by reviewing the writings of A.T. Jones and E.J. Waggoner. Why? Because they were uninspired men. Just because they had the right message at Minneapolis, does not mean they had it later—in their transcribed talks in the early 1990s and afterward. Mortals make mistakes continually; we know that! But Inspired prophets are different. We can know we have the truth when we go to the Bible and the Spirit of Prophecy.

In order to correctly understand the “1888 Message,” we need only look in two places: (1) The Spirit of Prophecy statements about righteousness by faith, and (2) the Spirit of Prophecy books, penned in the decade and a half after that conference adjourned.

Let us consider each of them:

*First, there are the Spirit of Prophecy statements about righteousness by faith:* In 1980, the present writer compiled nearly every statement he could find in the Spirit of Prophecy on this topic. They are printed in the four-tract set, *Mes-*

*sage of Minneapolis—Part 1-4 [FF—22-25].* Carefully analyzing each of those quotations, we find that all but very few refer to obedience by faith (the sanctification process), not forgiveness by faith (the justification process). This is significant. Most of the Spirit of Prophecy statements about righteousness by faith, in context, are speaking about the importance of obeying the law of God, and how, through His enabling grace, it can be done in Christ's strength.

Indeed, you will find relatively few Spirit of Prophecy statements about justification. The statements are there, but the day-by-day living of the Christian life consistently receives the most emphasis.

*Second, there are the Spirit of Prophecy books:* The books which Ellen White wrote after the 1888 Conference clearly and abundantly teach how to come to Christ and how to walk with Him. Every aspect of conversion and Christian living is amply discussed. *Steps to Christ* (1892) was published only four years after the Minneapolis Conference. All aspects of justification and sanctification are dealt with in that book. Then came *Mount of Blessings* (1896), *Desire of Ages* (1898), *Christ's Object Lessons* (1900), and *Ministry of Healing* (1905).

Yet Satan was at work. He wanted to destroy the messengers who, with Ellen White, brought such great light to our people at Minneapolis. Already, by 1893, some of A.T. Jones statements were becoming extravagant. Ellen White had to write him that he should not teach that “*there are no conditions*” to salvation. Carefully read *1 Selected Messages*, 377-382. As for E.J. Waggoner, both he and his father had been confused on whether Christ was a created being. Although God used erring men to help bring a message to His people, we can only trust with fullest confidence the statements of the Spirit of Prophecy, not the fallible helpers raised up for a brief time to come to her aid.

What happened to *Alonzo Trever Jones* in later years?

After writing against church leadership as a hierarchial power to be avoided, he quickly accepted the presidency of the California Conference when it was offered him in 1901. After serving for two years, he was invited by Dr. J.H. Kellogg

# Re-examining the Ongoing Minneapolis Controversy

Part Two of Two

Continued from the preceding tract in this series

to work with him. Ellen White had a way of learning things, and she immediately warned Jones not to unite with Kellogg. But, ignoring her warning, Jones resigned and, before heading east, stopped by to see Ellen White at Elmshaven. The present writer has read a transcript of that visit. It is a shocking presentation. Throughout the conversation, it is clear that A.T. Jones thought she was just an old woman who did not know any better than to try to give guidance to a man of Jones' brilliant stature.

Jones rejected the warning—and joined Kellogg. And the Spirit of Prophecy warning was exactly fulfilled: Jones came under Kellogg's hypnotic influence. Keep in mind that John Harvey Kellogg, from the late-1890s onward, was rapidly developing his pantheism heresy. Jones was caught up in that. (Between July 23, 1904 and November 10, 1911, she wrote eleven letters to Jones, appealing for him to return to historic Adventism.)

Because he had essentially rejected the Spirit of Prophecy, A.T. Jones was ready for the next deception which came along: Albion Fox Ballenger (1861-1921). After Ellen White urged the leaders to meet that crisis head on in 1905, Jones, knowing full well that Ellen White declared it to be error, united with A.F. Ballenger. The present writer has a copy of the issue of Ballenger's periodical, *Gathering Call*, which announced his death (August 1921). Jones wrote profusely in that issue, praising Ballenger. Jones died only two years later (1923).

Do not consider Alonzo T. Jones a brother in the faith; after the mid-1890s, he was rapidly veering off, first into self-glorification, and later into outright heresy.

What happened to Waggoner in later years?

Five years younger than Jones, *Ellet J. Waggoner* remained editor of the *Signs of the Times* until 1891. Shortly after the Minneapolis Conference ended, early the next year he went to England where, from 1892-1897, he was editor of the *British Present Truth*. He became the first president of the South England Conference. Af-

ter a visit to Battle Creek and J.H. Kellogg in 1897, he returned to London and began developing a theory, which he called "*spiritual affinities*." In 1903, he returned to America for the General Conference Session and enthusiastically spoke of his "precious new light," but Ellen White wrote him on October 2 of that year, warning him that it was Satan who was making Waggoner's theories appear beautiful and attractive, when in reality they were hideous (*Letter 230, 1903*). She warned him that he was in "great peril," akin to being in the "mazes of spiritualism" (*Letter 231, 1903*). He ignored her warnings.

Three years later, she commented that "Dr. Waggoner was then departing from the faith in the doctrine he held regarding spiritual affinities." In another letter, she said he was giving heed to "seducing spirits" and "dangerous doctrines of devils" (*Letter 121, 1906*). Two years later, she declared his theories to be "dangerous misleading fables" (*Letter 224, 1908*).

From 1903 onward, Waggoner remained in America. After a short period at Berrien Springs,—he went to Battle Creek and also joined Kellogg! Jones probably encouraged him to come. Ellen White warned him to leave Battle Creek, but he foolishly disregarded her counsel. When we reach that point where we can go it alone—without God's Word—we are headed for trouble and, ere long, we shall be deeply mired in sin and captivity to Satan.

A.T. Jones left God because he thought himself competent to plan and devise new theories for himself. He was an intellectual, and went off into doctrinal error and opposition to the Spirit of Prophecy.

E.J. Waggoner left God because he, too, imagined he could invent new religious theories. Beware of people who come to you with new theories! If their ideas sound strange and novel, it is generally because they are foreign to Bible/Spirit of Prophecy concepts. Dally with them but for a brief time, and you will become enmeshed in Satan's captivating power. Throwing an aura of exciting loveliness over them, he will enfold you in his coils.

Because Waggoner was the emotional type, and strong on feelings, his “*spiritual affinities*” theory was nothing more than an excuse for wickedness: He thought he could leave his wife and marry a different one, since he needed to select in advance the one he would be married to in heaven. So, while still on the staff of Battle Creek Sanitarium, he left his wife in 1906 and remarried. The last last six years of his life he taught at Kellogg’s Battle Creek College (1910-1916).

For a number of years, following the Minneapolis meeting, Ellen White wrote comments about how the message given there had been rejected by many of our leaders. The statements are important and should be carefully considered.

One bright spot occurred in the late 1920s. You will recall that *Arthur Grosvenor Daniells* (1858-1935), had the longest presidency of any of our General Conference leaders (1901-1922). About the year 1909, he rejected Ellen White’s appeal for him to sign an anti-meat pledge so that others would follow his example—and the “good work could begin at Washington” which would spread outward to the local churches. After that rejection, she had little more to say to him.

Yet, after he was removed from the presidency of the world church in May 1922, Daniells had time on his hands, and he apparently underwent a reconversion experience. As a result, he compiled quotations with comments into the 1926 book, *Christ our Righteousness*. Reading it, one realizes that only a converted man could produce that book. That little book has helped many people over the years, and we thank God for it.

In 1966, A.V. Olson, a retired General Conference officer, authored the book, *Through Crisis to Victory: 1888-1901*. It is an interesting book and matches its title. Olson’s position (which is the official position of our denominational leaders) is that a great victory was won at the Minneapolis Conference and thereafter as all, or nearly all, of the leaders wholeheartedly accepted the 1888 message. Ever since then, according to Olson, the church has fully accepted the message presented in Minneapolis.

Yet when a young man, Everett Rogers, started preaching that message in the early 1930s at Enumclaw, Washington—simply giving what was in Daniell’s book, *Christ Our Righteousness*,—he and the entire local congregation were disfellowshipped. Similar incidents have occurred

elsewhere. That surely does not indicate submission by denominational leaders to the message of righteousness by faith!

About the year 1948, two young ministers (*Robert J. Wieland* and *Donald K. Short*) began studying Daniell’s book, and then tried to learn more about the 1888 Conference and its aftermath.

*What was the actual outcome of the 1888 Conference?* There are several views:

(1) Everything turned out just fine, and all, or nearly all, of the leaders accepted it at the time or soon after. There is, therefore, nothing that needed be corrected today, since we accepted the 1888 Message at the time and therefore have had it ever since. By and large, the church is now rejoicing in the experience of righteousness by faith. This is the position of our church leaders.

(2) Another view is that a large number of the workers in attendance at the meeting rejected the message at the time, and some later accepted it. But Ellen White accompanied Jones and Waggoner to regional meetings for several years thereafter, and won over a large number of the laymen out in the field. However, in later years the freshness of that concept and experience died out of the experience of many. Today, there is a strong need for us, through repentance, obedience, and study, to return to God and His Word, and regain the experience offered us at Minneapolis. Individual repentance is required, but also reformation—a change in our practices and obedience by faith in Christ to the Inspired Writings. Repentance alone is not enough. This is the position of the present writer.

(3) A third view is that, because the leaders rejected it, the church as a whole rejected the 1888 message, and it can never again regain that experience nor again receive favor with God until, as a group in a special public meeting, it “corporately repents” of what it did in 1888. Repentance, then, will solve the problem, but it must be a corporate repentance; individual repentance is insufficient. It is repentance by the organization that will totally change our relationship with Christ for the better. This is the position of Wieland and Short.

Study God’s Word for yourself—so you will be sure you know what you believe. Take not the word of famous men, or outstanding lecturers. Let not other minds do your thinking for you. Go to God’s Word for yourself and let Him teach you His will for your life. Study the Bible and Spirit



of Prophecy as though your life depended upon it. Who is to repent? How are we saved? How are we lost? The answers are clearly given in the Inspired Writings.

After studying together for a time, the two young men (both in their late 20s or early 30s at the time) authored a 204-page mimeographed manuscript, entitled *1888 Re-Examined*. According to the book, because the church had rejected the 1888 message, it had a Christless message and was actually involved in Baal worship—the worship of a false Christ.

During the 1950 General Conference Session in San Francisco, Wieland and Short composed a paper in their hotel room and sent it to the church leaders. As you might imagine, those officials were shocked that someone was accusing them of Baal worship because their sermons were “Christless.”

Both men were under assignment to mission work in Africa, and a delay ensued. An agreement was finally worked out, that the young men would cease discussing their complaints and, in return, they would be sent to Africa as missionaries as originally planned. Leadership said no repentance was necessary, for everything was doing well, the church was making great progress, and 1888 was long-gone. The two young men yielded to the pressure, and accepted the offer: mission work in return for silence on the matter. In 1952 they went to Africa.

But several copies of their manuscript, *1888 Re-Examined*, were circulated and created a stir. Then, during the time that the present writer was attending our Seminary, an individual and his wife came attended for a time. I met him and found him to be a godly individual. To say more would be to identify him. About the year 1980, I spoke by phone with a friend of many years, who had been present when many events of the preceding 25 years had occurred. He told me that it was the wife of that man who made the crucial copy of *1888 Re-Examined*. While her husband took classes at the Seminary, his wife was sitting in a rear section of the basement library with the Seminary’s own copy of *1888-Re-Examined*. She was laboriously typing it out. When they returned home, they had thousands of copies printed and distributed widely.

This created quite a stir, and, in response, a booklet was printed by the General Conference, entitled, *A Further Appraisal of the Manuscript, 1888 Re-Examined*. This was an extended

rebutal of the Wieland-Short book, and claimed they had taken their quotations quotations out of context.

(At the same time, in the mid-1950s, the *Evangelical Conferences* between our leaders in Washington D.C. and several high-placed representatives of the Evangelical Protestant churches were being held, culminating in the 1957 book, *Questions on Doctrine*. A rather complete coverage of those conferences and their aftermath is given in our *Doctrinal History Tractbook*.)

In 1958, Wieland and Short returned to the States on furlough. Once again they got together, and this time came up with a 70-page rebutal to the rebutal: *An Answer to Further Appraisal*. After producing that, somehow they were able to work out an agreement with the leaders to quietly return to their work in Africa. Leadership would rather have them in Africa than in America.

But, by this time, copies of *1888 Re-Examined* were circulating everywhere. In order to champion the official position, Norval Pease stepped to the front with his 1962 book, *By Faith Alone*. In it, he urged his theory that, not only do the brethren have nothing to repent of, in regard to 1888, but, he added,—salvation is by profession alone! This message, a forerunner of the new theology flood which would later pour in upon us, was warmly received by the Laodiceans in the church. “We can have the world and heaven too!” they cried. And, if Pease was right, that was true.

But Pease was not correct. There is an abundance of Bible and Spirit of Prophecy statements to counter his false hope of salvation in sin.

Then, in 1966, came A.V. Olson’s book, *From Crisis To Victory: 1888-1901*, lauding the wonderful acceptance of the Minneapolis message which occurred during it and shortly afterward.

Pease received such a gratifying response from many of our people, that in 1969 he came out with a second book, *The Faith that Saves*.

Olson’s book was matched in 1971 by Leroy Edwin Froom’s book, *Movement of Destiny*, in which he seconded Olson’s theme of glorious victory for our church and its leaders at Minneapolis and soon afterward.

In the mid-1980s, Wieland and Short retired. At that time, Wieland began lecturing, and soon was holding the meetings in the name of an organization the two founded, the *1888 Study Committee*.

With the passing of time, this lecture circuit

gained momentum as leading speakers in the church, well accepted by leadership, toured with him. While other Independent Ministries were gradually shut out of the churches, the 1888 Study Committee continued to have church doors opened to them.

One of the men on their lecture team was *Jack Sequeira*. Sequeira was the senior pastor of the Walla Walla, Washington, Adventist Church. After becoming senior pastor of that congregation (the church attended by faculty and students of our northwest college: Walla Walla College), he came out clearly with two key sermons.

In the first, he flatly stated that it was wrong for our people to quote or refer to the Spirit of Prophecy in public meetings, or even in private conversations (!), in order to support, defend, or influence another regarding a doctrinal belief or church standard.

In the other sermon, he declared that there is no sanctuary in heaven—because all heaven is the sanctuary. He declared that there is no two-room building there, and never has been. Those who have listened to those two sermon tapes, recognize that Jack Sequeira is not really a Seventh-day Adventist. He is an ordained Evangelical preaching in our churches.

The crisis in the 1888 Study Committee came in the late fall of 1993, when it published wholehearted approval of Sequeira's new book, *Beyond Belief*, in which he clearly rejects obedience to the law of God, through faith in Christ, as an aspect of salvation.

Because Robert Wieland had shown consistent support for Sequeira's book and beliefs, a group of historic believers met with him in southern California in January of this year (1994). Reconvening on February 2-3, approximately 40 were in attendance, including both Wieland and Sequeira.

By the end of the two-day gathering, it was clear that Sequeira and Wieland stood squarely together in their positions. (For much more on Sequeira's views, see *The Teachings of Jack Sequeira* [WM—501-506], a six-part tract set released in January 1994.)

How did Elder Wieland slip away? Very likely, he spent more time discussing deep theology with friends and associates, than in studying God's Word as a little child. Did you know that only little children will be saved? The little children are the ones willing to bow humbly before the Inspired Writings, and take those Writings just as they read. Those who want to add their own inspiration to the Inspired Whole,—will unconsciously find themselves

walking away from the sacred books, and seeking out those who have uninspired theories. Self-kindled sparks takes the place of the Words of God.

It is all a tragic mistake, but it can happen so gradually that one is not aware it is taking place. Keep soaking in God's Word! Approach it humbly as a little child reading his precious Father's writings. Respect God's Word more than the sayings of those around you. Keep submitting to that Word! Keep obeying it, by the empowerment of Christ, your Lord and Saviour.

Sequeira's lectures and book is only part of a multi-pronged attack against historic Adventism. Sequeira teaches that we do not—and should not—try to obey God. It is not our place to resist sin, but to let Him automatically work out our obedience for us. We should only believe and wait for God do it. Sequeira's typical new theology includes the concept that there is no atonement after the cross, because everyone was saved at the cross. All that is thereafter necessary is to accept that salvation. Sequeira's teaching is basically the same as that of *Helmut Ott* and *Norman Gulley*.

On July 23, 1993, a special ministerial gathering was convened at Cohutta Springs, Georgia. A 32-page document was given to all those who attended the meeting. That document discussed the 1888 problem and presented as a solution a combination of Norval Pease's concept of "salvation-by-faith-alone," with O.A. Olson's "1888-as-victory" theory.

This July 1993 gathering combined "sinning till the Second Coming" with the "1888-victory" theme. Yet this is understandable: If we were all saved at the cross, then the opposition at Minneapolis mattered not—for all in attendance had professed faith in Christ and so all were saved already, no matter what position they took on righteousness by faith!

With these new theologians, profession is everything; what is done in the life, by the "saved individual" is of little consequence.

So, in a sense, we have come full circle. At Minneapolis, a mature understanding of righteousness by faith was presented, and the opponents wanted works alone. Today when that mature view is presented, the opponents want faith alone. All the while, the correct view of forgiveness and enabling obedience by faith in Christ (the message of the Third Angel: Revelation 14:12) is set aside, ridiculed, ignored, or repudiated.

Yet the great truth about *Righteousness by Faith* is clearly and simply stated in the Bible and Spirit of Prophecy. Just read *Steps to Christ* - There it is!

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