

RESPONSE TO FALSE 1888 MESSAGE

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What is the False Gospel of Salvation:

1.) *God actually and unconditionally saved all of humanity at the cross.*

Response. Nowhere in scripture or on SOP does it speak of salvation as unconditional. God's love is unconditional, salvation is not.

John 3:5 Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God.

John 3:16 whoever...

Rom 1:16 to every man who has faith...

Rom 2:13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

Heb. 5:9 And being made perfect He became the source of eternal salvation to all who obey him.

Prov. 28:13 he who confesses...

Isa. 55:7 Let the wicked forsake his ways...let him return to the Lord.

SOP:

1SM 377. "there are conditions to our receiving justification and sanctification, and the righteousness of Christ."

1SM 366. "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."

COB 113. "Without regeneration through faith in His blood there is no remission of sins..."

DA 671. "the Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail."

SDA BC Vol. 7, p972. "The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life."

RH May 4, 1887. "To believe on Christ is to have God dwell in the soul and have not merely the acts, but the words, and even the thoughts, brought into subjection to the Spirit of Christ."

2.) *Only justification can save us.*

The righteousness that God produces in us has no saving value. Imputed righteousness qualifies us for heaven. Imparted righteousness does not. Unless we resist and reject it, it fully qualifies us for heaven. "Christ in you", witnesses to-or gives evidence of -our salvation in Christ, but it is not meritorious. Justification means

all of Christ's righteousness that He provided for us so that nothing more is required of us to qualify for heaven. The gospel of faith plus works, or justification and sanctification, is at the heart of Roman Catholic theology. It is a subtle form of legalism.

Response: Titus 3:5. He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit.

This clearly states that Spirit's work are actual part of the saving process, not its result.

2 Thess. 2:13. God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth.

SOP:

SC 63. "Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us."

TIMKH 19. Our redeemer determined on nothing less than that through His merits the love of God should be transfused through the soul that believes in Him. As our life, the vitality of God's love is to circulate through every part of our nature."

COB 331."A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of mind, we form the character."

ST May 19, 1890. "Those who are loyal to the truth will, through the merits of Christ, overcome all weakness of character which has led them to be molded by every varying circumstance of life."

3.) Justification not only applies to past sins, but present and future sins.

Response: Rom. 3:25. To be a propitiation through faith is His blood, to declare His righteousness for the remission of sins that are past." RSV says "former sins.", New English, "sins of the past:, NIV, "sins committed beforehand."

SOP:

6BC 1092: "Christ bears the penalty for man's past transgressions, and by imparting to man His righteousness, makes it possible for man to keep God's holy law."

1SM 367. "The only way in which he(the Christian) can attain to righteousness is through faith. 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 righteousness is accepted in place of man's failure."

NOTE: No where is it stated that Christ's righteousness stands in the place of sanctified success. Christ's righteousness and sanctified success are one and the same thing. Sinning is not inevitable.

1 John 2:1. My little children, I am writing this to you so that you may not sin, but if any one does sin, we have an advocate with the Father, Jesus Christ the righteousness.

4.) The law was never intended by God to be a means of salvation.

Response: This is true as far as it goes.

Gal. 3:24 it is our schoolmaster to bring us to Christ.

Rom. 3:20. through the law comes a knowledge of sin.

NOTE: Unless the law performs this function there can be no salvation. If we don't know we are sinners we will feel no need for a Savior. But it is not enough to be convicted of sin only. If the process goes no further than this, it is true that the law can't save us. The heart and life must be surrendered to God without reservation. The law needs to cease being an outward lash and become an inward motivation of the heart.

Deut. 30:14; Jer. 31:31-33; Rom. 10:8; 2 Cor. 3:3; Heb. 8:8-10.

Psa. 19:7. The law of the Lord is perfect converting the soul.

Psa. 119:11, I have laid up thy word in my heart, that I might not sin against thee.

NOTE: The law cannot be a method of salvation so long as it remains outside the heart. When conversion takes place and the law is written upon the heart, it does become an instrument of our salvation. We are under law when it is outside of us, and under grace when it is inside of us.

5.) Believers are not saved by sanctification.

Response: We need to distinguish between the works of the law and works of faith.

Phil. 2:12-13. Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for His good pleasure.

James 2:24. You see that a man is justified by works and not by faith alone.

SOP:

6T 130. "Divine agencies are combining with the human in re-shaping the character according to the perfect pattern, and man is to work out that which God works in."

PK 486. "While God was working in Daniel and his companions 'to will and to do of His good pleasure', they were working out their own salvation."

AA482. The work of gaining salvation is one of co-partnership, a joint operation,,Human effort of itself is not sufficient. Without the aid of divine power it avails nothing. God works and man works."

NOTE: We don't read that Daniel and his companions were working out their response to salvation.

7BC 972. "The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life."

NOTE: Sanctified obedience is not merely the result of salvation, but an integral part of it.

6.) The Biblical 'fight of faith' means fighting with self, but not with specific sins.

Response: 2 Cor. 7:1. Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

Eph. 6:12. For we are not contending against flesh and blood, but against the principalities, against powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places.

Heb. 12:4. Ye have not yet resisted unto blood, striving against sin.

SOP:

GC 510. "The fact that Christ has conquered should inspire his followers with courage to fight manfully the battle against sin and Satan.

RH June 11, 1901. "Our part is to put away sin, seek with determination for perfection of character.. As we thus work, God cooperates with us.

TM 240. "The Lord does not propose to perform for us either the willing or the doing. This is our proper work. As soon as we earnestly enter upon the work, God's grace is given to work in us to will and to do, but never as a substitute for our effort."

AA 477."Each day he must renew his consecration, each day do battle with evil. Old habits, hereditary tendencies to wrong, will strive for the mastery, and against these he must be ever on guard, striving in Christ's strength for victory."

PP460. "We have a work to do to resist temptation. Those who would not fall prey to Satan's devices must guard well the avenues to the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts."

SD 109. "There must be constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every

stain, through faith in Him who is able to keep you from falling.”

5T 222. “The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith.”

COL 331.”God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected.”

The TWO Adams.

7.) *Humanity is divided into two camps, one headed by Adam, the other by Christ. All humanity was saved at the cross whether they like it or not; and all humans are sinners whether they choose to or not. Choosing to sin cannot be the basis of our condemnation, for if it were, our choice to live righteously would be the basis of our redemption.*

Response: There is a difference between “works of faith” and works of the law”. Paul doesn’t say that by the works of faith shall no one be justified; he says that by the works of the law shall no flesh be justified. Rom. 3:20, 28; Gal. 2:16.

Rom. 2:13 and James 2:24 are “works of faith”. Jesus was obedient through faith. John 5:19,30; 8:28 and so it is with us, 1 Pet. 2:21-22; 1 John 3:3,7.

8.) *According to Rom. 5:12, the whole human race sinned “in Adam”, and fell when he fell.*

“Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned.” In other words, “all men sinned” in Adam, not individually.

It simply isn’t true that everyone dies because they have personally sinned as Adam did. Babies for example, die even though they have no personal sins.

Response: Not only do babies die despite the absence of personal sins, so do animals. Do animals die because they sinned “in Adam”?

8a “all men sinned” is past tense so it must refer to corporate fall of all humanity “in Adam”.

Response: In no way does the past tense require, grammatically or otherwise, that this passage refers to a single past historical event. It can just as easily mean that the free choices of free and responsible beings on earth have thus far been universally rebellious. Inspired record demands this interpretation.

Ezek.18:20. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.

SOP:

ST June 27, 1900. “Human beings have degenerated. One after another they fall under the curse, because sin has entered into the world, and death by sin. . . We may choose God’s way and live; we may choose our own way, and know that sin has entered into the world, and death by sin.”

NOTE: We did not fall “in Adam”. We fall “one after another.”

RH March 4, 1875. “ If the race had ceased to fall when Adam was driven from Eden, we should now be in a far more elevated condition physically, mentally, and morally. But while men deplore the fall of Adam, which has resulted in such unutterable woe, they disobey the express injunctions of God, as did Adam, although they have his experience to warn themk from doing as he did in violating the law of Jehovah. Would that man had stopped falling with Adam. But there has been a succession of falls.”

8b. Sinful nature is the same as full of sin.

(add definition of sinful) Christ took fallen human nature but this sinful human nature was an actual part of the sin which Christ bore as our sacrifice, and that he bore this, not vicariously, but in actuality. Salvation of all mankind at Calvary was not vicarious, but actual. Christ took a sinful nature but did not have one.

Response: IHP 155. "Though He (Christ) had all the strength of passion of humanity, never did He yield to temptation to do one single thing which was not pure and elevating and ennobling."

DEFINITIONS OF TERMS

SINFUL: To have a tendency toward. Does not refer to any act of sinning, much less being full of sin.

SINLESS: Without and incapable of sinning.

SINFULNESS: A state of being. Involves the actual practice of sinning.

SINLESSNESS: A state of being without sin.

PASSIONS TO CONTROL: Every true Christian will have control of his appetite and passions. 3T 569-570

PASSIONS TO ELIMINATE: Unholy passions must be crucified. GW 128
Fretfulness, self-exaltation, pride, must be overcome. Depraved passions; base passions; low passions; hellish passions. 2T 474

PROPENSITIES TO CONTROL: That your passions and appetites may be subject to the control of reason ... Our natural propensities must be controlled, or we can never overcome as Christ overcame. 4T 235

PROPENSITIES TO ELIMINATE: But although their evil propensities may seem to them as precious as the right hand or the right eye, they must be separated from the worker, or he cannot be acceptable to God. TM 171-2

CONCLUSION

PASSIONS-- Though He had all the strength of passion of humanity, never did He yield to do one act which was not pure and elevating and noble. 1 HP 155 This is referring to a passion that is to be controlled.

He was a mighty petitioner, not possessing the passions of our human fallen nature, but compassed with infirmities, tempted in all points like as we are. 2T 509

PROPENSITIES-- Our natural propensities must be controlled, or we can never overcome as Christ overcame. 4T 235 Propensities to be controlled.

Not for one moment was there in Him an evil propensity. 5BC 1128.

MISCELLANEOUS: Adam was tempted by the enemy, and he fell. It was not indwelling sin that caused him to yield; for God made him pure and upright; in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil _BUT when Christ came to meet the

temptations of Satan, He bore "the likeness of sinful flesh." ST 10/17/1900

In Him was no guile nor sinfulness ...yet He took upon Him our sinful nature.
ST 7/30/1902

...taking the nature but not the sinfulness of man. ST 5/29/1901

9.) Rom. 5:13,14 state that death reigned from Adam to Moses even over those who had not sinned as did Adam, therefore all humanity fell with Adam.

Response: It is ridiculous to view the physical death of a human being as evidence that all mankind sinned "in Adam", unless we wish to say that animals die for the same reason. It seems that vs. 14, in contrast to verse 12, is talking about the first death, for it would surely contradict the inspired consensus to claim that anyone will suffer eternal death despite the absence of conscious rebellion.

10.) Rom. 5 makes it clear that Adam's sin, not our personal sins, have brought judgment and condemnation to all humanity. Adam and Christ respectively have made sin and salvation inevitable for everyone.

Response: This is reading too much into the verses. There are some supplied words in the KJV that make it appear that the whole race was damned by Adam and the whole race was pardoned by Christ. Vs. 18 speaks of how "judgment came" and "the free gift came"--both in the past tense. These are supplied words and are in italics. The RSV is better; it reads, "one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men." That these consequences are effective only through our choice to follow Adam's or Christ's example is obvious from the following verse 19, "by one man's obedience many will be (future tense) made righteous". This doesn't sound as if Calvary has already made everybody righteous. While it is true that all human beings have chosen sin (Rom. 3:23), only a few will choose to repent of their sins and become righteous (Matt. 7:14).

11.) Rom. 5 if we are saved because we choose to follow Christ's example, we are contradicting Paul's teaching that salvation is not by works.

Response: We have already shown from both scripture and Ellen White that the reproduction of Christ's obedience in Christian lives is not at all the works-righteousness Paul condemns.

12.) Every baby is born subjectively under the reign of sin, condemnation, and death because of Adam's fall. Thus the life we receive at birth is...a life that is condemned by the law. This means that the just demands of the law leave us facing nothing but eternal death.

Response: RH May 4, 1887. RH May 4, 1887. "To believe on Christ is to have God dwell in the soul and have not merely the acts, but the words, and even the thoughts, brought into subjection to the Spirit of Christ."

John 3:36. "He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him."

NOTE: This makes it plain that belief and obedience are one and the same thing, thus clarifying just how much is meant by the Biblical command to "believe in the Lord Jesus, and you will be saved." Acts 16:31.

Merely being born does not consign anyone to the second death.

13.) Doesn't the Bible say that the whole world was reconciled to God when Jesus died?

Response: The cross is described as the means of our reconciliation with God, but nowhere do we read that this reconciliation was complete at Calvary.

Rom. 5:10. "while we were enemies we were reconciled to God by the death of His Son.

NOTE: He doesn't say we were reconciled at the death of Jesus, but rather, by His death.. The theme here is instrumental not chronological.

2 Cor. 5:19. In Christ God was reconciling the world to Himself.

NOTE: The word reconciling implies that the process is still continuing. See verse 20, "be reconciled to God."

14.) Doesn't 2 Cor. 5:14 support universal salvation at Calvary?

Response: NO. It reads, "Because we are convinced that if one has died for all, therefore all have died." This is not saying that all have "legally" died with Christ and therefore received salvation.

Eph. 2:1. And you He made alive, when you were dead through the trespasses and sins in which you once walked.

NOTE: The reason Christ died for all is because all have died through their choice to sin. We only participate in Christ's death only when we die to self and experience baptism. Rom. 6:3-7

Corporate sin and Corporate Salvation:

15.) All humanity was corporately condemned "in Adam" and corporately justified "in Christ". Even godly individuals like Moses and Daniel, identified with the sins of an apostate people. Ex. 32:32; Dan. 9:5-19.

Response: Corporate identity and solidarity does not mean universal salvation.

2 Cor. 5:17. Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come.

NOTE: The word "if" implies conditionality. Not all "are in Christ". To be "in Christ" and to have "Christ within" are one and the same thing.

John 15:5. I am the vine, you are the branches. HE who abides in Me, and I in him, he it is that bears much fruit.

1 John 2:5. But whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in Him.

1 John 3:24. All who keep His commandments abide in Him, and He in them.

1 John 4:15-16. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.

NOTE: "in Christ" only applies to those who have accepted God's transforming grace.

16.) What I have witnessed as a result of this universal justification at Calvary theology:

A rejection of total victory over sin, investigative judgment, and the doctrinal authority of EGW.

A belief that Christ came primarily for atonement and secondarily as my example.

The cleansing of the sanctuary on the day of Atonement by the Jewish high priest found its fulfillment in the cross of Christ.

A belief that the finality of the cross event is inseparable from the finality of the apostolic witness and interpretation. No subsequent, supplementary, and doctrinally authoritative revelation is necessary.

Assurance:

17.) There is a difference between sinning under law and sinning under grace. Stumbling under grace, falling into sin, does not deprive us of justification, Sanctification saves no one.

Response: Rom. 6:15. What then? Shall we sin, because we are not under the law, but under grace? God forbid.

Psa. 51: 12. Restore unto me the joy of my salvation.

SOP:

1 SM366. "In order for man to retain justification, there must be continual obedience, that the blessing of justification is retained.

1 SM 397. "It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.

NOTE: Inspired counsel teaches that there is no assurance which transcends the choices of our daily lives.

PP 420."However great the pressure brought to bear upon the soul, transgression is our own act.

NOTE: We can know that we have eternal life. 1 John 5:13. This refers to the new birth experience, not a finished salvation.

1 John 5:20. We are in Him who is true, in His Son Jesus Christ, This is the true God, and eternal life.

John 17:3. And this is eternal life, that they know Thee the only true God, and Jesus Christ whom Thou hast sent.

SOP:

DA 388."It is through the Spirit that Christ dwells in us, and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.

Matt. 24:13. He who endures to the end will be saved.

SOP:

GC619. "If they(the saints) could have the assurance of pardon they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached.

NOTE: The word "if" makes it clear that the saints at this time will not have full assurance, any more than Jesus did on the cross of Calvary, where he cried, "My God, my God, why hast thou forsaken me?"(Matt. 27:46).

Perfection:

18.) Sanctification is not perfection. We cannot perfectly reflect the image of Jesus.

Response: See 1 Thess. 5:23; 1 Pet. 2:21-22; 2 Pet. 3:11-14; 1 John 3:3,7; Rev. 3:23, 14:5.

1 Thess. 5:23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

SOP:

OHC 212. "What is sanctification? It is to give one's self wholly and without reserve, body, soul and spirit to God, to deal justly, to love mercy, and to walk humbly with God; to know and to do the will of God without regard to self or self-interest; to be heavenly minded, pure, unselfish, holy, and without spot or stain."

COB 360. "Sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God."

19.) The Bible doesn't teach that we can perfectly keep God's law.

Response: Rom. 8:3-4. For God has done what the law, weakened by the flesh, could not do; sending His own Son in the likeness of sinful flesh and for sin, He condemned sin in the flesh, in order that the just requirements of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

1 Pet. 2:21-22. Christ also suffered for us, leaving us an example, that we should follow in his steps. Who did no sin, neither was guile found in His mouth.

Rev. 14:5. And in their(the saints) mouth was found no guile, for they are without fault before the throne of God.

20.) Perfectionism is heresy. Only the church corporately can fully reflect Jesus' character, not individual persons.

Only through the church as a whole, living in perfect coordination and conformity to the direction of the Holy Spirit, can the life of Christ be fully displayed.

Response:

SOP:

5T 214. "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us."

21.) Christ will never take us to heaven as individuals, but only as members of his church.

Response: GC 490. "The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing."

RH March 15, 1906. "Christ came to this world and lived a life of perfect obedience, that men and women, through His grace, might also live lives of perfect obedience. This is necessary to their salvation."

Is Legalism the Primary Issue in the Final Conflict?:

22.) Salvation by faith versus salvation by works will be the great issue in the final conflict.

Response: Inspiration repeatedly states that the central issue in the great controversy is over whether God's law can in fact be obeyed.

DA 24,761; FILB 114; OHC 49; COB 314.

DA 763. "The warfare against God's law, which has begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn."

There will be but two classes. Every character will be fully developed, and all will show whether they have chosen the side of loyalty or that of rebellion.”

23.) Legalism will be the overriding problem in the church in the end of time.

Response: EGW states that the dominant group in the end will be those who believe that they can be saved in their sins. They will be the primary source of apostasy in the church at the close of time.

“those who have step by step yielded to worldly demands and conformed to worldly customs.”

“the careless and indifferent”

“those not willing to take a bold and unyielding stand for the truth.”

“who have not been sanctified through obedience to the truth...uniting with the world and partaking of its spirit.”

NOTE: she does not speak of those who ‘have preached the law until we are as dry as the hills of Gilboa.’ Overemphasizing the danger of legalism is nothing compared to misunderstanding what legalism is. It is taught that salvation by sanctified obedience is the same as salvation by works. Legalism is obedience wrongly motivated.

NOTE: If we will only emphasize Jesus, His love, and the believer’s relationship with Him, without the intimidating clarity of law and doctrine, this will develop an interest in the law and the doctrines. Just the opposite has proven to happen. Attempts to have revival through this approach won’t work since no reformation can possibly result from de-emphasizing the law. What will happen is widespread personal and institutional disregard for the written counsel of God.

For the correct understanding of the 1888 message read the following:

Desire of Ages

Steps to Christ

Thoughts from the Mount of Blessing

Christ Object Lessons

And others.

Conclusion:

These are dangerous concepts. They promote passive salvation whose logical antipathy to the pillars of our faith will cause confusion and apostasy. Our prophet is clear, “Divisions will come in the church. Two parties will be developed.” Either we will stand with those in whom God’s grace will produce sinless obedience here and now, or we will stand with those who employ God’s grace as a sacrilegious covering for sin. The choice is ours.

P.S., What was the “most precious message the EGW said that Jones & Wagner were proclaiming? Let’s see:

TM 91,92.”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 of the commandments of God....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 attended with the outpouring of His Spirit in a large measure.”

The message that carries with it Christ’s imparted righteousness for keeping the commandments, is the message that will lighten the earth with Christ’s glory. See, 1SM 234, 235, 363.

A.T. Jones needed some guidance so EGW gave him some. She quotes Matt. 19:17, "If you would enter into life keep the commandments." 1 SM377. "Here are the conditions and the Bible is full of conditions."

The book, "The Everlasting Covenant", by E.J. Waggoner, on page 25 agrees perfectly with the above, "The only way in which he(Paul) could be made to know it(the gospel) was to have Christ revealed in him. The conclusion therefore is that the gospel is the revelation of Jesus Christ, the power of God, in men. So we are fully assured that the gospel is Christ in men! And the preaching of it(the gospel) is the making known to men, the fact of Christ dwelling in them."