

1888 Justification By Faith.

Testimonies To Ministers. Pg. xxi; xxiii.3 “There is no record of the discourses which were presented at the Conference by others than Ellen G. White, . . .”

The General Conference session of 1888 was called for Minneapolis, Minnesota, October 17 to November 4. This was preceded by a week-long Biblical Institute, at which there were discussions as to whether the Huns or the Alemanni should constitute one of the ten kingdoms of Daniel 2 and 7, and Revelation 13. **Uriah Smith, editor of the Review and Herald, took a certain position and A. T. Jones, editor of Signs of the Times, took another.** E. J. Waggoner, also from the Pacific Press, conducted **studies on the atonement and the law of God**, and **Elder Jones presented justification by faith.** These discussions continued into the session itself, and occasionally there was bitter disputation. **Some of the ministers** had come to the conference **to debate certain questions**, rather than to study truth. Ellen White was present, and she called for all to approach these presentations with open hearts and open minds. She urged a careful, prayerful study of the topics under discussion. TM xxiii.1

RH December 23, 1890, Art. A, par. 1 also in FW 81.1

Monday [Jan. 5] Elder Smith came to me and we had an earnest, faithful talk. I could see that he had a very different spirit from that he had months ago. He was not hard and unimpressible; he felt the words I spoke to him, laying before him faithfully the course he had taken and the harm he had done through this position. He said he wanted to come into harmony with the testimonies of the Spirit of God. I had written to him thirteen pages [Dec. 31, 1890] and sent them to him—very plain words. Tuesday [Jan. 6] he called again to see me and asked if I would meet with a select few, that he had something to say. I told him I would. Yesterday, Wednesday [**Jan. 7**], the meeting was held in my room in the office, and Elder Smith read the letter I had sent him, read it to them all, and said he accepted it as from the Lord. **He went back to the Minneapolis meeting** and made a confession of **the spirit he had occupied**, casting on me very heavy burdens. Brother Rupert confessed also, and we had a very profitable, excellent meeting. 7LtMs, Lt 32, 1891, par. 7 also in 1888 851.3

Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus **will now work with him.** He took my hand as he left the room, and said, “If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last. I will stay up your hands. The testimonies of God shall hold this place in my experience.” It is seldom that Elder Smith sheds a tear, but he did weep, and his voice was choked with the tears in it. 7LtMs, Lt 32, 1891, par. 8

Now you see I have reason to be glad and rejoice and praise the Lord. Professor Bell was present. Elder Smith ***confessed to him the wrong that he had done him in the school trial in 1882.*** Oh, how glad I was to see and hear and know that these things that had barred the Spirit of God from coming into our meetings were removed. 7LtMs, Lt 32, 1891, par. 9

Note 1: It is believed that EGW reproved Smith by her letter 6LtMs, Lt 55, 1889, par. 3. If so then how do those who say this explain a statement just 3 month later: — I consider that the book Thoughts on Daniel and the Revelation should go everywhere. It has its place and will do a grand, good work. Letter 25a, 1889, p. 3. (To Brother Eldridge, September 8, 1889.) {1MR 60.2}. [EGWDefenceofUS1.pdf](#)

Note 2: Some say by TM and 7tMs that Smith rejected righteousness by faith, but these do not say that! It does say he and Jones discussed the ten toes. It does say he apologized for something to someone. He well may have rejected errors in the version of Waggoner and Jones that appear below, but so did EG White read her response in Faith and Works, Steps to Christ 1892, 60.1;27.1 and Desire of Ages 1898. At worst these quotes paint a very admiral character for Smith. As the next quote to Jones affirms. And of his view of righteousness by faith see D&R 62.1;74.3;120.1;351.1;365.2;379.1;396.5;656.1;715.4.

Note 3: Jones and Waggoner rejected scriptures to propagate a false hood: Matt. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 ***Whosoever therefore shall break one of these least commandments, and shall teach men so,*** he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. And John 14:15 ***If ye love me, keep my commandments.*** And 1John 2:3 And hereby we do know that we know him, if we keep his commandments. 4 ***He that saith, I know him, and keepeth not his commandments, is a liar,*** and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. The rejection of these scripture and others—Due. 6:25, for so say all the Apostles, led to Jones and Waggoner on the wrong path accepting the daily as Christs ministry, pantheism of Kellogg and finally sunday in place of the 7th Day Sabbath which is the seal of God. As they rejected the SDA pioneers EGW sent warnings to Jones and Waggoner, AG Daniels and others.

Every channel that God has used through which to communicate truth is to be

respected. God has appointed human agents whom He has made *channels through which the waters of life* have flowed down through the ages of the past to our times. God has made them the depositories of sacred truth, and they have been co-laborers with Jesus Christ diffusing the light and truth that has made the church what it is today. {6M 205.2}

Let God alone specify the mistakes that they have made; but let us be silent concerning what we may think is a defect. We have enough to do to learn the lessons He would have us learn. Increased light *has come* to us from God as we have searched the living oracles. We have discovered gems that were more precious than gold and silver, and many of these rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God's workmen. *If God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues.* {6MR 206.1}

Let us cherish the truth which has been spoken to us and the counsel that has been given to us *by men through whom* God has manifested His will in a marked manner. Let us be grateful that there were men who appropriated the grace of Christ, and bore the burden in the heat of the day, whose lips are now silent. The Lord Jesus bade John to write of them, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus. {6MR 206.2}

It has been at very great cost that the truth has been brought before the people. The third angel's message was established through very great difficulties; for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no experimental knowledge as to what it cost to become a Seventh-day Adventist when all the believers could be numbered within a small compass, should be guarded in their expressions in regard to the men through whom the Lord wrought as pioneers in His work. These men gave not only themselves, but all that they possessed to advance the precious truth. It cost them more than it costs many today who take it upon themselves to speak so freely of the mistakes the servants of God made in their youth and inexperience. The Lord loved them and valued them; for they had fervor and honesty of soul, and He took them by the hand and led them in safe paths, planting their inexperienced feet upon the Rock of Ages. {6MR 206.3}

Now let every one who loves God, love and respect those whom God has loved and honoured. "Them that honor Me, I will honour, and they that despise me shall be lightly esteemed." 1 Samuel 2:30. {6MR 207.1}

These are the words of the Lord, and they point out the fact that we should not lightly esteem those who honor God.--Letter 39, 1894. (To A. T. Jones, June 7, 1894.)

"I feel very tender towards Elder Smith. My life-interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. ***How I rejoice as I read his articles in the Review--so excellent, so full of spiritual truth. I thank God for them.*** I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name of the leading editor. ***Thus God would have it.*** When, some years ago, his name was placed second, I felt hurt. When it was again, placed first I wept, and said, "Thank God." May it always be there, ***as God designs it shall be,*** while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation." Ellen G. White, letter 47, ***Feb. 5, 1902.*** {20MR 220.2}

All his articles in the Review, and not limited to his articles on spiritualism or the state of the dead ect., but all!

Smith's name was placed second to AT Jones, between:

August 31, 1897. Vol. 74. No. 35. and March 26, 1901. Vol. 78. No. 13.

June 18, 1901. Vol. 78. No. 25. Smith Placed first.

Note: EG White endorsed Uriah Smith Over AT Jones. Was Jones position as editor how Pantheism—Salvation in sin (Christ does it for you by Personally dwelling in you) by Jones and Wagoner's spread through the church. If Christ is actually in you then why need He His Own Body, and offer it upon the Cross. Why did He leave us and example to follow, and tell us to do as He did. This render no need for the Bible or His teaching. These are some absurdities left us by Jones and Waggoner.

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, **and send** the Holy Spirit to be His **successor** on earth. ***The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, ***He shall*** (although unseen by you), [THIS PHRASE WAS ADDED BY ELLEN WHITE.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will **send Him** unto you" [John 16:7].”*** {14MR 23.3} DA 669.2

[InUs.](#) [MindControlsTheFlesh.](#) [RighteousCharacter](#)

Justification by faith? Christ intervenes in mans behalf this work is the Holy place.

Righteousness by Faith?

Is Sanctification that man will be restored in the image of his maker, this work is the most Holy place.

Note: It is panically asserted that the following letter was never sent to AT Jones. It was penned just 3 years after EJ Waggoner published Christ Our Righteous. Showing how far Jones and Waggoner departed from the original 1888 message of Righteousness by Faith by association with Kellogg and others. If the following letter was never sent then the above letter to Jones 1 year after this was also never sent? By this defenders of a corrupt message attack EG White of neglecting a known duty to warn of the errors now present in the teaching of a false righteousness by faith. See 4SP 337.2-340.3 and EW 124.3-125.2 Below.

Note: When the unconverted try to keep the Ten Commandments they hide behind vague and fanciful explanations of scripture that are not in harmony with other texts of the Bible. It is from a selfish motive to hide their guilt like Cain, this would be a filthy rag. And so those who are converted keep the law pure from an unselfish motive are becoming—have formed a Righteous Character as Zaacheaus. Rom. 2:12-16.

The Warning Given To Jones and Waggoner About Wrong Statements of Justification by Faith.

Chapter 17—Counsel to a Leading Minister on the Presentation of the Relation of Faith and Works

Portion of a letter to A. T. Jones, April 9, 1893, Letter 44, 1893. Published in Selected Messages 1:377-379.

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. FW 111.1

Christ offers Himself as willing to save unto the uttermost all who come unto

Him. He invites all to come to Him. “Him that cometh to Me I will in no wise cast out” (John 6:37). You look in reality upon these subjects as I do, **yet you make these subjects, through your expressions, confusing to minds.** And after you have expressed **your mind radically** in regard to works, when questions are asked you upon this very subject, **it is not lying out in so very clear lines in your own mind, and you cannot define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith.** FW 111.2

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, “Why callest thou Me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.” He said unto Him, “Which?” Jesus quoted several, and the young man said unto Him, “All these things have I kept from my youth up: what lack I yet?” Jesus said unto him, “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me.” Here are conditions, and the Bible is full of conditions. “But when the young man heard that saying, he went away sorrowful: for he had great possessions” (Matthew 19:17, 20, 21, 22). FW 112.1

Then **when you say there are no conditions,** and some **expressions are made 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. **These strong assertions in regard to works never make our position any stronger. The expressions weaken our position,** for there are many who will consider you an **extremist** and will lose the rich lessons you have for them upon the very subjects they need to know.... My brother, **it is hard for the mind to comprehend this point, and do not confuse any mind with ideas that will not harmonize with the Word.** Please consider that under the teaching of Christ many of the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised came upon them and made the vacillating Peter the champion of faith, what a transformation in his character! But **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). FW 112.2

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.... FW 113.1

O my brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will overreach the mark and

stumble and fall. But if you keep in humility close to Jesus, all is well.... FW 113.2

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” (2 Peter 1:10, 11). FW 113.3. [What'sNotEnough](#).

Note: It will be seen in the above how tender EG White dealt with the errors of Righteousness by Faith of Jones and Waggoner: No Works, No Condition? “There are Conditions” and the works are in “the doing of the word” “he that doth” “practical evidence” “fruit he manifests in obedience.” 2Cor. 5:9 Wherefore ***we labour, that, . . . we may be accepted of him.*** 2Tim. 2:4; 1Matt. 25:40; Cor. 15:58; 16:10; 1Cor. 15:34

An Attack by Jones and Waggoner on the Three Angels Messages.

Rev. 14:9 And the third angel followed them, saying with a loud voice, . . . 12 Here is the patience of the saints: here are they **that keep the commandments of God,** and the faith of Jesus. . . .

Ecc. 8:5; Isa. 56:2,6; Luke **14:21,24;** 1John **2:4,5;3:24;**5:18; Rev. 16:15;22:7.

WARNING: This counterfeit of Righteous by Faith Jones and Waggoner not only destroys The 10 Commandments—placing faith above them but everything else even faith for believe only believe. Because “God hath dealt to every man the measure of faith.” Rom. 12:3, Even the devils believe and tremble James 2:19;Mark 1:24. Thus destroying the investigative judgment by removing the Ten as the standard for it determining good from evil in our actions and motives. Destroying Christ’s ministry and teachings on how to keep-DO them. This is Satan’s central attack on God and the Bible that has ever been constructed. They attacks the Character of Christ and His followers who obey Him. Rev. 12:10; Jude 1:9; Zech. 3:2. [EGWRightsByFaith](#)

But the disbeliever asks with an air of expected victory, Did not God foreknow that man would sin? Was it not therefore a settled fact that he would sin? And did not God, therefore, when he made man with that certainty before him, become responsible for the entrance of sin into this world?—So it might look from that point of view, and with that method of reasoning. But as ***the Scriptures do not so express it,*** it is not necessary to formulate it to such a conclusion. **God made man, as he must make all intelligences who are to serve him, a free moral agent, that**

such service may not be mechanical and constrained, but voluntary and free. As such, he could obey or disobey; could maintain his rectitude or fall into sin. His course was to be determined by his own choice. God did not force him to sin, nor did he intend that he should sin. On the other hand, he made every possible inducement (short of constraining his free will) to keep him in the path of obedience. Being free, of course God knew that he might sin; but **this would be a very different thing from saying that he know that he would sin.** LUJ 49.3

Note: If He does it then it is not our obedience, then we are but constrained, mechanical, and unintelligent.

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. RH June 23, 1910, par. 1

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make him our personal Saviour. It is not enough to believe the theory of the truth. It is not enough to make a profession of faith in Christ and have our names registered on the church-roll. “He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” “Hereby we do know that we know him, if we keep his commandments.” This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness. RH June 23, 1910, par. 2

In the sermon on the mount Christ said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” The test of sincerity is not in words, but deeds. Christ does not say to any man, “What say ye more than others?” but “What do ye more than others?” Full of meaning are his words, “If ye know these things, happy are ye if ye do them.” Words are of no value unless they are accompanied by appropriate deeds. RH June 23, 1910, par. 3

Jesus says: “By outward service—by attending church, by singing, and by taking part in the various forms of religious worship—you can not meet the requirements of God. Those who serve Me must do the ‘first works.’ In My life I have given you an example of what you should do. Unless with willing self-denial you labor for the salvation of souls, your candlestick must be removed.” 15LtMs, Ms 81, 1900, par. 43

And when this precious light from heaven is removed, the quickening influence of the Word is no longer felt. Formal rules and methods take the place of the light that has been obscured and eclipsed by our own wilful blindness to

the teachings of God's Word. Without the light of the candlestick, the church cannot advance, and is in a very perilous position. 15LtMs, Ms 81, 1900, par. 44

You who participated in this first angel's message, and felt its power and glory, and saw its effects on the people, just go back with me to the camp-meetings, conferences, and other meetings where the time, 1843, was proclaimed from the chart. With what solemnity, zeal and holy confidence the servants of the Lord proclaimed the time. And O, how their words fell upon the people, melting the hardest sinner's heart; for God was with them, and his Spirit attended the solemn message. The most spiritual and devoted in all the churches caught the flame and many who had been trained to worship their church and their minister, here learned to "fear God" alone, and "give glory to him." This message weaned us from this world, and led us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ. Dear Brethren, Was this message "from heaven or from men?" I know your answer - "from heaven," Amen. We then "tasted of the good word of God, and the powers of the world to come," and we can not, will not, dare not give it up, and call it a "mistake," the "work of man," "mesmerism," and "of the Devil," as many have done, and have fallen away. "It is impossible" "to renew" such "to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." See Hebrews 6:4-6. TTAM 2.1

Truth is not what I *believe*. Truth is not even what I *know*. Truth is *fact*. I may not believe it. I may not know it. That does not change it. It is there nevertheless, waiting to be discovered and believed.

Truth does not depend on the unsettled and changing opinions of men. It was truth before it was believed. It remains truth, whether it is believed or not. Reason does not originate or create it. It merely discovers it. Consequently, reason is not a source. Truth goes back beyond reason.

Others would have us believe that the *church* is the source of authority, particularly in matters of theology. They are wrong. The church is the *product* of truth. It does not *originate* it. It came into being by accepting divine revelation. It is not the source of that revelation. Truth goes beyond the church, is antecedent to it. *When A Man Dies* CB Haynes 20. 2,3-21.1.

James 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son

upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

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.* FW 50.1;STJune 16, 1890, par.6

Rev. 2:2 I know ***thy works, and thy labour, and thy patience***, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: . . . 5 Remember therefore from whence thou art fallen, and repent, and ***do the first works***; 19 I know ***thy works***, and charity, and service, and faith, and thy patience, ***and thy works***; and the last to be more than the first. 3:8 ***I know thy works***: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 1John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 22:12 And, behold, I come quickly; and ***my reward*** is with me, ***to give every man according as his work shall be***.

John 5:29 And shall come forth; ***they that have done good***, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Rev. 20 :12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, ***according to their works***. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man ***according to their works***. 22:10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and ***my reward is with me, to give every man according as his work shall be***. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are

dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Eph. 6:8 Knowing that whatsoever good thing any man doeth, the same shall *he receive of the Lord*, whether he be bond or free.

Rom. 2:6 Who will render to every man *according to his deeds*:

Col 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But *he that doeth wrong shall receive for the wrong which he hath done*: and there is no respect of persons.

Matt. 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall *reward every man according to his works*.

Jer. 32:19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and *according to the fruit of his doings*:

Eze. 36:19 And I scattered them among the heathen, and they were dispersed through the countries: *according to their way and according to their doings* I judged them.

Ecc. 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Ps. 62:12 Also unto thee, O Lord, belongeth mercy: for thou renderest to *every man according to his work*.

Jonah 3:10 And *God saw their works*, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Gen. 4:7 *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door*. And unto thee shall be his desire, and thou shalt rule over him.

Tit. 1:16 They profess that they know God; *but in works they deny him*, being abominable, and disobedient, and *unto every good work reprobate*. Due. 6:25.

How many cry, "*Believe, only believe.* Peace, peace," and fail to arouse conviction, or to convert men from the *error* of their way, because of their

superficial knowledge of the claims of God's law. Men in this condition make a claim of perfection, but such perfection is simply ignorance of imperfection, ***lack of perception*** as to what is required by the law of Jehovah. The peace that may come from such self-satisfaction is a false peace. ***When the truth comes in contact with such persons, their peace is disturbed, and they make it manifest that they have not the peace of Christ.*** {RH, November 18, 1890 par. 2}

There are many whose religion consists in theory. To them a happy emotion is godliness. They say, "Come to Jesus, and believe in him. It makes no difference what you believe so long as you are honest in your belief." They do not seek to make the sinner understand the true character of sin. He is not urged to search the Scriptures on bended knees that he may know what is truth, or to pray that his eyes may be anointed with eyesalve that he may see the grace of Christ. When the lawyer came to Christ, saying, "Master, what shall I do to inherit eternal life?" the ***Saviour did not say, Believe, only believe, and you will be saved.*** "What is written in the law?" he said; "how readest thou?" The lawyer answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said, "Thou hast answered right: this do, and thou shalt live." ***Here the false doctrine that man has nothing to do but believe is swept away. Eternal life is given to us on the condition that we obey the commandments of God.*** {RH, June 26, 1900 par. 4}

Let no one say, "I cannot remedy my defects of character"; for if this is your decision, ***then you cannot have eternal life.*** The impossibility is all in your will. If you *will not*, that constitutes the *cannot*.

The real difficulty is the corruption of an unsanctified heart, and an unwillingness to submit to the will of God. When there is a ***determined purpose*** born in your heart to ***overcome***, you will have a ***disposition to overcome***, and will ***cultivate*** those traits of character that are desirable, and will ***engage*** in the conflict with ***steady persevering effort***. You will ***exercise*** a ***ceaseless*** over your defects of character, and will ***cultivate*** right practices in little things. The difficulty of overcoming will be ***lessened in proportion*** as the heart is sanctified by the grace of Christ. {SD 115.1,2} {YI Sept. 7, 1893.}

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 (Matt. 25:34-40). (See. "The Story of Daniel" Haskell, 293.2.)

Effort and labor are required on the part of the receiver of God's grace; for it is the fruit that makes manifest what is the character of the tree. Although the good works of man are of no more value without faith in Jesus than was the offering of Cain, yet covered with the merit of Christ, ***they testify {to} the worthiness of the***

doer to inherit eternal life. That which is considered morality in the world does not reach the divine standard and has no more merit before Heaven than had the offering of Cain.--Manuscript 26a, 1892.

This work they had not fulfilled. Christ's words were a rebuke to their selfishness. To the Pharisees His words were distasteful. Hoping to turn the conversation into another channel, one of them, with a sanctimonious air, exclaimed, "Blessed is he that shall eat bread in the kingdom of God." *This man spoke with great assurance, as if he himself were certain of a place in the kingdom. His attitude was similar to the attitude of those who rejoice that they are saved by Christ, when they do not comply with the conditions upon which salvation is promised.* His spirit was like that of Balaam when he prayed, "Let me die the death of the righteous, and let my last end be like his." Numbers 23:10. The Pharisee was not thinking of his own fitness for heaven but of what he hoped to enjoy in heaven. His remark was designed to turn away the minds of the guests at the feast from the subject of their practical duty. He thought to carry them past the present life to the remote time of the resurrection of the just. COL 221.1

In these words is outlined the true condition that exists among many of our people. There has come into the ranks of Seventh-day Adventists *false sentiments, an inclination on the part of some ministers and physicians to abolish the light that God has been sending. Some of our leading men have been denying the faith and giving heed to fanciful and erratic teachings.* This is a scheme of Satan to call the mind away from the truth and lead men to give time and thought to the *study of theories that confuse the mind and leave an indistinct understanding of the way of the Lord.* 23LtMs, Ms 27, 1908, par. 6

I am instructed to say, *Repeat not these errors or false teachings,* but write the truth, speak the truth. Let the Word of God speak in every place, vindicating *the truth for this time.* The truth will triumph. *When objectionable sentiments are introduced, repeat them not in your discourses, but hold to the affirmative.* The message I am instructed to give at this time is one that I have been charged again and again for many years to give. It is this: Advance the truth. 23LtMs, Ms 27, 1908, par. 7

Satan has been well pleased with the work of those men and women who have used their influence *to undermine the confidence of our people in the messages the Lord is sending through the Spirit of prophecy.* I have been instructed that those who have engaged in such a work should *not be chosen to occupy positions as leaders;* for the influence they exert, and their misstatements concerning this agency in which they have no faith, *will result in making unbelief popular in our churches.* Let no man or woman be entrusted with responsibility in the church who will use the advantages such a position would give them *to advocate sentiments of unbelief, thus sowing the tares of heresy among believers.* And it

has sometimes been the case that when men have been reprov'd for this kind of work, they have begun a warfare against the messages sent, by making light of the warnings and reproofs. 23LtMs, Ms 27, 1908, par. 8

Says the prophet: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above *are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. **Through the grace of God and their own diligent effort they must be conquerors in the battle with evil.*** While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, *there is to be a special work of purification, of putting away of sin,* among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. 1888 and 1911 GC 425.1.

Note: No more can we hide behind Jesus robe of righteousness. Do you want to stand in the presence of a Holy God without a mediator? [CloakOfChristianity.pdf](#)

Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us, we are safe. TDG 145.5p

D&R 209.3-211.1

Ministers and physicians who had a high regard for Dr. Kellogg began to imbibe his philosophy and to develop it in their own work, not sensing the point to which it would lead. One such was Elder E. J. Waggoner, who was also a physician. He was at one time editor of the Signs of the Times and the man who, with Elder A. T. Jones was used mightily of God at the General Conference in 1888 to bring a reemphasis on the message of righteousness by faith. Elder Waggoner, one of the denomination's highly respected speakers, was repeatedly called upon at the time

of General Conference sessions to conduct series of Bible studies. 5BIO 283.1

The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart, for these men in their research often arrive at erroneous conclusions and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions and to unite with seducing spirits in the work of propounding new theories which lead away from the truth. 9T 67.3

There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth. The book *Living Temple* is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. 9T 68.1

The Father and the Son each have a personality. Christ declared: "I and My Father are one." Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature and escape the corruption that is in the world through lust. 9T 68.2

Christ was tempted in all points as man is tempted, but at no time did He bring against the tempter a railing accusation. To every temptation He presented the word of the Lord. "It is written" was His never-failing weapon. We, as the representatives of Christ, are to meet every thrust of the enemy with the word of the living God. Never should we allow ourselves to follow the trail of the serpent by using his scientific arguments. Satan can never gain advantage of the child of God who relies on the word of God as his defense. 9T 68.3

Our Counselor impressed deeply on our minds that God's commandment-keeping people must be sanctified through the truth and that truth must ever be given the foremost place. We must not forget that Satan still lives to exercise his deceptive power through false science. 9T 69.1

Christ was the Majesty of heaven, the Prince of life; yet He humbled Himself as a man and became obedient to every law of God. He passed over the ground that every man must tread who takes His name, and came forth from His trial pure and untainted by sin. He was our example in all things. 9T 69.2

Dr. Kellogg placed a personal order with the Review to print *The Living Temple*. About a month later the Review and Herald burned, and the plates for the book, which stood ready for the press, were destroyed by the fire. 5BIO 292.2

Review and Herald Publishing;

state of things in, vision regarding 4T 321

in danger of being cleansed by fire 8T 91

objectionable literature printed at 8T 90-93

soul-destroying theories of Romanism printed at 8T 91

teachings of spiritualism printed by 8T 92 See GC 588.1-589.1 “Through the two great errors, the immortality of the soul and Sunday sacredness” Spiritualism and nominal christianity. [OmegaSpiritualizeMystify2](#) See [Modern Spiritualism. FeelingOrPrinciple. Feelings/Opinions.](#)

turned into: desecrated shrines 8T 67-68. [NotSinBelieveLie](#)

place of unholy merchandise and traffic 8T 67-68 See Jesus cleansing the Temple twice. Adventist ministers forcing members to accept their teaching through threats forced expulsion. How much closer could it be to the destruction of Solomons temple and the Babylonian captivity. Eze. Chapter 8.

unbelievers employed at 4T 190. 7LtMs, Lt 18, 1892, par. 16,17

board of, solemn warning read (in November 1901) to 8T 90-96

Destroyed

by fire 8T 91, 97-103

because of disobedience 8T 97

by God’s permission 8T 227

on Dec. 30, 1902 8T 97, 99

destruction of, God’s mercy manifest in 8T 102-3

See Dangers in speculative knowledge 8T 290-304

Before the fire came which swept away the Review and Herald factory, I was in distress for many days. I was in distress while the council was in session, laboring to get the right matter before the meeting, hoping, if it were a possible thing, to call our brethren to repentance, and avert calamity. It seemed to me that it was almost a life and death question. It was then that I saw the representation of danger,—a sword of fire turning this way and that way. I was in an agony of distress. The next news was that the Review and Herald building had been burned by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. The mercy of God was mingled with judgment to spare the lives of the workers, that they might do the work which they had neglected to do, and which it seemed impossible to make them see and understand. GCB April 6, 1903, Art. A, par. 6

While living in the Carroll Manor House, Ellen White received a vision in

which she seemed to be in a large company. “One not known to those present stepped forward” and sounded a message of warning to Dr. Paulson and Dr. Sadler, urging them to break their bonds with Dr. Kellogg and to be careful not to spoil their experience with philosophy and vain deceit. “Cut loose, cut loose is my message,” she wrote in a letter to the physicians.—Letter 279, 1904. The text of the letter was much the same as in the letter addressed to Elders Jones and Waggoner, who were now associated with Dr. Kellogg in Battle Creek. The messenger who was speaking to them indicated that these men were in a mist and a fog, unaware of the seductive sentiments in *The Living Temple*. She quoted 1 Timothy 4:1, “Be not deceived; many will ‘depart from the faith, giving heed to seducing spirits, and doctrines of devils.’” She added, “We have now before us the alpha of this danger. The omega will be of a most startling nature.”—Letter 263, 1904. She also wrote to Dr. Kellogg, commenting on the Berrien Springs meeting and its aftermath: 5BIO 348.4, 7LtMs, Lt 18, 1892, par. 17

The Autumn Council of the General Conference Committee opened in Washington, D.C., according to plan on October 7, with meetings in the newly acquired M Street church. The brethren entered into their work with dedication and earnestness. In the early days of the council, E. J. Waggoner, A. T. Jones, and David Paulson arrived in Washington. Dr. Kellogg came Sabbath morning, October 17. As the men from Battle Creek presented themselves, it was evident to Elder Daniells and his associates that they would again be confronted with *The Living Temple* and the teaching of pantheism. WV 441.2

Fire Chief Weeks, who had directed the fighting of a number of big fires in Battle Creek, was later to declare that he had fought every one of the Adventist fires and his score was zero. “There is something strange,” he said, “about your SDA fires, with the water poured on acting more like gasoline.”—P. B. Fairchild to Arthur L. White, December 4, 1965. 5BIO 224.6

Today I received a letter from Elder Daniells [General Conference president] regarding the destruction of the Review office by fire. I feel very sad as I consider the great loss to the cause. I know that this must be a very trying time for the brethren in charge of the work and for the employees of the office. I am afflicted with all who are afflicted. But I was not surprised by the sad news, for in the visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek. Once, in the daytime while my pen was in my hand, I lost consciousness, and it seemed as if this sword of flame were turning first in one direction and then in another. Disaster seemed to follow disaster [Seventh-day Adventist fires in Battle Creek destroyed not only the sanitarium building and the Review and Herald factory but also the Haskell orphan home. And there were other fires of less consequence. ***No more convincing disapproval of the status***

quo could have been provided by the Master Overseer of the work than these calamities.] because God was dishonored by the devising of men to exalt and glorify themselves.... PM 171.4

It is claimed “A.T. Jones was a prominent figure in the early Seventh-day Adventist movement, and his writings and teachings often emphasized the importance of the health message as a key element in the final proclamation of God's truth. He believed that the health message was a necessary part of the complete message of the three angels.” [health message is the seal of God AT Jones - Google Search](#) Seeing Wagoner and especially Jones relationship with JH Kellogg and Pantheism as the Alpha and the Omega to follow, in this Jones was “a prominent figure.” So they spiritualize Righteous by Faith “Right Doing” Col 3:12.2 into God is a force that arranges circumstances that makes it especially effortless, with no crucifixion of self {TM 453.2} so much that He obeys for you. . [Believe, Only Believe](#) Both left the truth for Sunday observance. It makes no difference whether you believe God keeps the Commandments for you or believe they are no longer binding both lead to the same place Sunday observance.

The people who are at war with the law of the great Jehovah, who consider it a special virtue to talk, write, and act the most bitter and hateful things to show their contempt of that law, *may make exalted profession of love to God, and apparently have much religious zeal*, as did the Jewish chief priests and elders; yet, in the day of God, “Found wanting” will be said of them by the Majesty of heaven. “By the law is the knowledge of sin.” *The mirror which would discover to them the defects in their characters*, they are infuriated against, because it points out their sins. *Leading Adventists who have rejected the light are fired with madness against God's holy law*, as the Jewish nation were against the Son of God. *They are in a terrible deception, deceiving others and being deceived themselves. They will not come to the light, lest their deeds should be reproved. Such will not be taught. But the Lord reproveth and corrects the people who profess to keep His law.* He points out their sins and lays open their iniquity because He wishes to separate all sin and wickedness from them, *that they may perfect holiness in His fear and be prepared to die in the Lord or to be translated to heaven.* God rebukes, reproveth, and corrects them, *that they may be refined, sanctified, elevated, and finally exalted to His own throne.* 2T 452.2

Note: The reason for the fires at Battle Creek was to separate from the errors being taught by church leadership. See Korah Dathan Abiram.

SDA pastors teach you can not keep the 10 Commandments and by extension or thereby you can't be holy, righteous, or perfect, Why do they teach this? Their Carnal Mind is not subject to the Law of God. Rom. 8:7. Who's leading them. “. . .

Satan had declared that the law of God could not be obeyed, . . . “ DA 761.4.;PP77;COL 314.4“ . . He sought to prove that the righteousness of God's law is an enemy to peace. . .” DA 762.3;GC592;7BC915. “ . . . Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan. . . “ DA 762.

Finally my son said to me, “Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you.” He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. *Living Temple contains the alpha of these theories.* I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in *Living Temple* in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied. 1SM 203.2

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation *would consist in giving up the doctrines which stand as the pillars of our faith,* and engaging in a *process of reorganization.* Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. *The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.* The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. *Their foundation would be built on the sand, and storm and tempest would sweep away the structure.* 1SM 204.2. 1904

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth? 1SM 205.1. [7Thunders.](#) [CatholicProcession](#)

Note: Will Jesus cleanse the Error a second time? In 1888 there was a counterfeit movement for the Righteousness by faith which was the work of the Theosophical

Society by Helena Blavatsky and Henry Steel Olcott (1832–1907).

Others, also holding that “the elect cannot fall from grace or forfeit the divine favor,” arrived at the still more hideous conclusion that “the wicked actions they commit are not really sinful, *nor to be considered as instances of the violation of the divine law*, and that consequently they have no occasion either to confess their sins or to break them off by repentance.” Therefore, they declared that even one of the vilest of sins, “considered universally an enormous violation of the divine law, is not a sin in the sight of God,” if committed by one of the elect, “because it is one of the essential and distinctive characteristics of the elect, that they cannot do anything which is either displeasing to God or prohibited by the law.” GC88 261.1

From the pulpits of today the words are uttered: "*Believe, only believe*. Have faith in Christ; *you have nothing to do with the old law, only trust in Christ*." How different is this from the words of the apostle who declares that *faith without works* is dead. He says, "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). We must have that faith that works by love and purifies the soul. Many seek to substitute a superficial faith for uprightness of life and think through this to obtain salvation. {FW 89.2}

[Believe, Only Believe](#)

Note: No Works, No Conditions? Many today defend this position with these and other Bible verses that pertain to the ceremonial law that foreshadowed Christ's crucifixion. Rom. 3:20 “Therefore *by the deeds of the*” ceremonial “*law there shall no flesh be justified* in his sight: for by the law is the knowledge of sin. Eph. 2:9 “Not of works,” of the ceremonial law “lest any man should boast.” How would someone find out the difference between what Paul and James wrote on works, or John, Peter or Jesus? Even Paul himself talks about works. It is the difference between the Ceremonial law and the Moral Law—Love.

[FeastDayStudyEGW](#) [AnswerToFeastdays.pdf](#)

There are many who try to blend these two systems, *using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures*. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. . . . But concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89.

And Christ Himself says, "Think not that I am come to destroy the law.... Verily I say unto you", making the assertion as emphatic as possible "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. . . . PP 365.1

Note: And this is exactly what Waggoner did; "***using the texts that speak of the ceremonial law to prove***" that you can't keep the moral. CHR 55.2;92.1-96.1

Due. 6:25 And it shall ***be our righteousness, if we observe to do all these commandments*** before the LORD our God, as he hath commanded us. The 3rd Angel of Revelation 14 says :12 Here is the patience of the saints: here are they that ***keep the commandments of God, and the faith of Jesus***. As well as 12:17 And ***the dragon was wrath*** with the woman, and went to make war with the remnant of her seed, which ***keep the commandments of God, and have the testimony of Jesus Christ***. Keep equals DO! Rom. 2:6 **Who will render to every man according to his deeds:** 7 To them who by patient continuance **in well doing** seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and ***do not obey the truth, but obey unrighteousness, indignation and wrath,***

Little wonder SDA Pioneers were skeptical of Jones and Waggoner, for these two were confused themselves. See EG White and the Bible in the following Links:—

[Works.pdf](#). [Effort.pdf](#). [EffortDetermined.pdf](#). [characterPerfection1.pdf](#).
[AccountableFor_.pdf](#)

[SanctificationIs.pdf](#). [EGWRighteousnessByFaith.](#)

Heb. 6:1 Therefore leaving the principles of the doctrine of Christ, ***let us go on unto perfection;*** not laying again the foundation of repentance from dead works, and of faith toward God,

Acts 13:39 And by him all that believe are justified from all things, from ***which ye could not be justified by the law of Moses. 15:? 21:28***

John 8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Note: Here we see Justification/Impute and Sanctification/Impart in two statements. The first “neither do I condemn thee” and “go and sin no more.”

EJ Waggoner.
Christ and His Righteousness 1890
Just two Years after 1888.

A). Waggoner used the texts of Paul for the ceremonial law not the Ten Commandments. B). Waggoner states the 10 commandments are a transcript of His Character, then states that by the deeds of the law shall no flesh be justified? James 2:21,22., Pushing down and destroying His character replicated in us as deeds/works! Eccl. 12:13 Fear God, and **keep his commandments**: for this is the whole duty of man. C). God kept the law through you. [Ps. 119:166-168,172](#) Once saved always saved Pg. 93,94. D). Overcoming is not by Christ’s example. Rev. 3:21. pg. 83,84. Matt. 4:4,6,7,10.

Ps. 19:7 ***The law of the LORD is perfect, converting the soul***: the testimony of the LORD is sure, making wise the simple. 8 The statutes of the LORD are right, rejoicing the heart: ***the commandment of the LORD is pure, enlightening the eyes***. 9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover by them is thy servant warned: and ***in keeping of them there is great reward***.

1John 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

Christ and His Righteousness 1890.

The case, then, stands thus: 1) The law of God is perfect righteousness, and perfect conformity to it is demanded of everyone who shall enter the kingdom of heaven. 2) But the law has not a particle of righteousness to bestow upon any man, for all are sinners and are unable to comply with its requirements. ***No matter how diligently nor how zealously a man works, nothing that he can do will meet the full measure of the law’s demands***. It is too high for him to attain to; he cannot obtain righteousness by the law. “By the deeds of the law there shall no flesh be ***justified*** [made righteous] in His sight.” What a deplorable condition! We must have the righteousness of the law or we cannot enter heaven, and yet the law has no righteousness for one of us. It will not yield to our most persistent and energetic

efforts the smallest portion of that holiness without which no man can see the Lord. CHR 55.2

Gal. 5:2 Behold, I Paul say unto you, that ***if ye be circumcised, Christ shall profit you nothing.*** 3 For I testify again to every man that is circumcised, that ***he is a debtor to do the whole law.*** 4 ***Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*** 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; ***but faith which worketh*** by love. 7 Ye did run well; ***who did hinder you*** that ye should not ***obey*** the truth? 8 This persuasion cometh not of him that calleth you.

“ . . . The holy life of Abel testified against Satan's claim that it is impossible for man to keep God's law. . . . “ PP 77.1. But God has given no commandments which cannot be obeyed by all. DA 204.1;24.2. Had He changed His law to meet fallen men, **Satan's claim that man could not keep the law would have been proved true.** ST April 7, 1898, par. 10 Rom. 7:12 Wherefore the ***law is holy, and the commandment holy,*** and just, and good.

In every congregation in the land there are souls unsatisfied, hungering and thirsting for salvation. By day and by night the burden of their hearts is, What shall I do to be saved? They listen eagerly to ***popular*** discourses, hoping to learn how they may be justified before God. But too often they hear only a pleasing speech, an eloquent declamation. There are sad and disappointed hearts in every religious gathering. ***The minister tells his hearers that they cannot keep the law of God. “It is not binding upon man in our day,” he says. “You must believe in Christ; He will save you; only believe.” Thus he teaches them to make feeling their criterion and gives them no intelligent faith. That minister may profess to be very sincere, but he is seeking to quiet the troubled conscience with a false hope.*** FW 32.2

Note: In the days after Christ's crucifixion the ceremonial Law symbols for justification was now obsolete. The Moral law sanctification and Righteousness is not justification. The Apostle Paul was teaching gentiles and Jews to discard the ceremonial law. However the apostles and Jews were working to keep it going. In Acts chapters 15 and 21 we see this clearly. Waggnner is quoting Romans 3:20,28 the ceremonial law for righteousness this is error. Written to the Gentiles A.D. 60 See Sketches of the Life of Paul 118.1-128. provided in the attached link [FeastDayStudyEGW](#). Written in 1883 Waggoner should have known the difference. We must look at all of Paul's writings to understand—why didn't Waggoner quote:—

Rom. 2:13 (For not the hearers of the law are just before God, but the doers of the

law shall be justified.

Matt. 19:16 And, behold, one came and said unto him, Good Master, ***what good thing shall I do, that I may have eternal life?*** 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but ***if thou wilt enter into life, keep the commandments.*** 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, ***If thou wilt be perfect, go and sell that thou hast, and give to the poor,*** and thou shalt have treasure in heaven: and come and follow me.

Note: Here Love is the fullest expression of the Moral law! Eph. 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, ***unto a perfect man, unto the measure of the stature of the fulness of Christ:***” The moral law being a transcript of His character, will also be a transcript of the saints character that imitate it. [LawOfLove](#). [MyLastStudy](#)

As the storm approaches, a large class who have professed faith in the third angel's message, ***but have not been sanctified through obedience to the truth,*** abandon their position and join the ranks of the opposition. . . . {GC 608.2}

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.*** FW 50.1

“ . . . Through Christ a door of hope was opened, that man, notwithstanding his great sin, should not be under the absolute control of Satan. Faith in the merits of the Son of God would so elevate man that he could resist the devices of Satan. Probation would be granted him in which, ***through a life of repentance*** and faith in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, ***and thus be elevated to a position where his efforts to keep His law could be accepted.***” SR 46.3

Excitement is not sanctification. ***Entire conformity to the will of our Father which is in heaven is alone sanctification,*** and the will of God is expressed in His holy law. ***The keeping of all the commandments of God is sanctification.*** Proving

yourselves obedient children to God's Word is sanctification. **The Word of God is to be our guide, not the opinions or ideas of men.** Let those who would be truly sanctified search the Word of God with patience, with prayer, and with humble contrition of soul. Let them remember that Jesus prayed, "Sanctify them through Thy truth: Thy word is truth" (John 17:17). FW 121.3

Isa. 1:16 *Wash you, make you clean; put away the evil of your doings* from before mine eyes; *cease to do evil*; 17 *Learn to do well*; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If ye be willing and obedient, ye shall eat the good of the land: James 4:8 Draw nigh to God, and he will draw nigh to you. *Cleanse your hands, ye sinners; and purify your hearts*, ye double minded. 1John 3:3 And every man that hath this hope in him *purifieth himself, even as he is pure*. Jer. 7:3 Thus saith the LORD of hosts, the God of Israel, *Amend your ways and your doings*, and I will cause you to dwell in this place. 4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. 5 For if ye throughly *amend your ways and your doings*; if ye throughly execute judgment between a man and his neighbour; 6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. 26:13 Therefore now *amend your ways and your doings, and obey the voice of the LORD* your God; and the LORD will *repent* him of the evil that he hath pronounced against you. 35:15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, *Return ye now every man from his evil way, and amend your doings*, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. 2Cor. 13:7 Now I pray to God that *ye do no evil*; not that we should appear approved, but that **ye should do that which is honest**, though we be as reprobates. 8 For we can do nothing against the truth, but for the truth. 9 For we are glad, when we are weak, and ye are strong: and this also **we wish, even your perfection.**

NOTE: EG White says you can't keep the Law WITHOUT Christ, Waggoner says you can't keep it with HIM, that He keeps it through you.

***Once Saved Always Saved.
Subtle Form of Pantheism?***

Christ and His Righteousness 1890.

“Again, if we have yielded ourselves to be servants of God, we are His servants, or, in other words, are instruments of righteousness in His hands. Read Romans 6:13-16. We are not inert, lifeless, senseless instruments, such as the agriculturist uses, which have no voice as to how they shall be used, but living, intelligent instruments, who are permitted to choose their occupation. Nevertheless, the term “instrument” signifies a tool—something that is entirely under the control of the artisan. The difference between us and the tools of the mechanic is that we can choose who shall use us and at what kind of service we shall be employed, but having made the choice and yielded ourselves into the hands of the workman, we are to be as completely in his hands as is the tool that has no voice as to how it shall be used. When we yield to God, we are to be in His hands as clay in the hands of the potter, that He may do with us as He pleases. Our volition lies in choosing whether or not we will let Him work in us that which is good. CHR 93.1

This idea of being instruments in the hands of God is a wonderful aid to the victory of faith when it is once fully grasped. For, notice, what an instrument will do depends entirely upon the person in whose hands it is. Here, for instance, is a die. It is innocent enough in itself, yet it may be used for the basest purposes, as well as for that which is useful. If it be in the hands of a bad character, it may be used in making counterfeit coin. It certainly will not be used for any good purpose. But if it be in the hands of an upright, virtuous man, *it cannot possibly do any harm*. Likewise, when we were the servants of Satan, *we did no good* (Romans 6:20), but now that we have yielded ourselves into the hands of God, we know that there is no unrighteousness in Him, and so an instrument *in His hands cannot be used for an evil purpose*. The yielding to God must be as complete as it was formerly to Satan, for the apostle says:- CHR 93.2

The whole secret of overcoming, then, lies in first wholly yielding to God with a sincere desire to do His will; next, in knowing that in our yielding He accepts us as His servants; and then, in retaining that submission to Him and leaving ourselves in His hands. *Often victory can be gained only by repeating again and again*, “O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds.” This is simply an emphatic way of saying, O Lord, I have yielded myself into Thy hands as an instrument of righteousness; let Thy will be done, and not the dictates of the flesh.” But when we can realize the force of that scripture and feel indeed that we are servants of God, immediately will come the thought, “Well, if I am indeed an instrument in the hands of God, He cannot use me to do evil with, *nor can he permit me to do evil as long as I remain in His hands*. He must keep me if I am kept from evil, because I cannot keep myself. But He wants to keep me from evil, for He has shown His desire, and also His power to fulfill His desire in giving Himself for me. Therefore I shall be kept from this evil.” All these thoughts may pass through the mind instantly, and then with them must necessarily come a feeling of gladness that we shall be kept from the dreaded evil.

That gladness naturally finds expression in thanksgiving to God, and while we are thanking God the enemy retires with his temptation, and the peace of God fills the heart. Then we find that the joy in believing far outweighs all the joy that comes from indulgence in sin.” CHR 94.2 Heb 10:26; Job. John 5:29.

“All this is a demonstration of Paul’s words, “Do we then make void the law through faith? God forbid; yea, we establish the law.” Romans 3:31. To “make void” the law is not to abolish it, for no man can abolish the law of God, yet the Psalmist says that it has been made void. Psalm 119:126. To make void the law of God is something more than to claim that it is of no consequence; it is to show by the life that it is considered of no consequence. A man makes the law of God void when he allows it to have no power in his life. In short, to make void the law of God is to break it; but the law itself remains the same whether it is kept or not. Making it void affects only the individual. CHR 95.1

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 should not say that faith leads to obedience, but that **faith itself obeys**. Faith establishes the law in the heart. “Faith is the substance of things hoped for.” If the thing hoped for be righteousness, faith establishes it. Instead of faith leading to antinomianism, it is the only thing that is contrary to antinomianism. It matters not how much a person boasts in the law of God; if he rejects or ignores implicit faith in Christ, he is in no better state than the man who directly assails the law. The man of faith is the only one who truly honors the law of God. Without faith it is impossible to please God (Hebrews 11:6); with it, all things are possible (Mark 9:23).” CHR 95.2

Note: A). Faith itself obeys? So all you have to do is believe you obey, believe you are righteous? should not we know positively these things by looking into God’s law! B). Repetitious prayer is unacceptable to God! Matt. 6:7. C). Waggoner does not give how Christ overcame temptation—Meeting satan with scripture Matt. 4., and standing on scripture. Didn’t the knowledge of God prevent Him from sinning? Is there Power in the Word? Or can we sin with Christ in us? If so how? Waggoner draws conclusions on Bible verses of his own. Pantheism—God is in the tree the water the air Waggoner interprets He is in you. But How—The Holy Spirit and the Word. D). In 2Chron. 32:31; Job 7:18 and Ps. 142:3. We see an astonishing thing what if God leaves us? Understanding the Word is critical. E).. Since the 10 Commandments are a law of Love, then our efforts through faith in Christ to love one another as ourself is also impossible. CHR It is impossible for. 53.2. Nor can He permit me. I cannot keep myself. 94.1. F). And what terror to those knowing they can’t keep His commandments to constantly be reminded to keep them: Due. 7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy ***with them that love him and keep his commandments*** . . . 8:2;11:1;13:4;26:17;28:45;30:10,16. Due. 27:9 And Moses and

the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God. 10 Thou shalt therefore ***obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.***

The temptations to which Christ was subjected were a terrible reality. As a free agent ***He was placed on probation***, with liberty to yield to Satan's temptations and work at cross-purposes with God. If this were not so, if it had not been possible for Him to fall, He could not have been tempted in all points as the human family is tempted. {3SM 131.3}

“Cumbered with humanity, ***Christ could not be in every place personally***; therefore it was altogether for their advantage that He should leave them, go to His father, ***and send*** the Holy Spirit to be His ***successor*** on earth. ***The Holy Spirit is Himself divested*** of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, ***He shall*** (although unseen by you), [THIS PHRASE WAS ADDED BY ELLEN WHITE.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will ***send Him*** unto you" [John 16:7]." {14MR 23.3} DA 669.2. Col. 1:27;3:16; John 15:7; John 16:13-15;14:15-17: Rom. 8:10;Phil. 2:5;

2Cor. 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? Rom. 8:10.

Note; Micah 6:11 ***Shall I count them pure with the wicked balances, and with the bag of deceitful weights?*** Mal. 2:17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? ***When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them;*** or, Where is the God of judgment? ***Pro. 24:24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:*** Isa. 5:20 Woe unto them ***that call evil good, and good evil; that put darkness for light, and light for darkness;*** 1Sam. 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, ***as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.***

On the other hand, faith in Jesus Christ, while refusing obedience to the law of the Father is presumption. An effort to obtain friendship with the Son, while living in rebellion against the Father, is Heaven-daring. No greater insult can be offered to either the Father or the Son. What! separate the Father and the Son, by trampling on the authority of the one, and making a friend of the other? "I and my Father are one." The Jew insults the Father, in his rejection of the Son; and the Christian flings in the face of the Heaven equal insult, in all his acts of

worship in which he vainly thinks to make Jesus his friend while, with light upon the subject, he breaks the commandments of God. {LG J.W. 6.4-7 reprint} {JW, JWLI THE LAW AND THE GOSPEL. 355.1}

2Cor. 11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

Take not the position that men can be moved by the presentation of the love of God alone. You may build ever so fine a structure, but it is without foundation. Dig deep, lay the foundation on Christ alone--a crucified Redeemer who died for the ***transgressor*** that he should not perish but have eternal life. How? ***Only by coming back to his allegiance to God's holy law.*** "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. {1888 Materials. EGW. Chap. 100 - Diary Entries.783.1}

The law and the gospel go hand in hand. The one is the complement of the other. ***The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole.*** The Lord Jesus laid the foundation of the building, and He lays "the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended--the gospel of Christ and the law of God--produce the love and faith unfeigned. {1888 Materials. EGW. Chap. 100 - Diary Entries. 783.2}

Note: Waggoner does not see the truth of the Investigative Judgement. He wanted to make the message his own and reshape the SDA church. An absurd conclusion is God will be judged for what we do or didn't do? Ecc. 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 14 For God shall bring every **work** into judgment, with every secret thing, whether it be good, or whether it be evil. Rev. 22:12 And, behold, I come quickly; and my reward is with me, ***to give every man according as his work shall be.*** 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 ***Blessed are they that do his commandments,*** that they may have right to the tree of life, and may enter in through the gates into the city.

Notice: Where this led E J Waggoner and his use of the Bible to seduce the mind of his hearers, into false theories is seen below. This was the Pantheism of Kellogg The Living Temple, the alpha of apostasy, the omega would follow. [OmegaSpiritualizeMystify2](#).

Soon after the Oakland Conference, in the night season the Lord portrayed before me a scene in which Satan, clothed in a most attractive disguise, was earnestly pressing close to the side of Dr. Kellogg. I saw and heard much. Night after night I was bowed down in agony of soul, as I saw this personage talking with our

brother.... 2MR 191.1

Below in these quotes by EJ Waggoner we clearly see the warning above.

General Conference The Daily Bulletin Feb 21st, 1899, "The Water of Life."
EJ Waggoner, Pg. 80 para 10.

"O, I delight in drinking water, as I never have before: I delight in bathing. Why, I come right to the throne of God. ***A man may get righteousness in bathing***, when he knows where the water comes from, and recognizes the source."

[General Conference Daily Bulletin, vol. 8 — Ellen G. White Writings](#)

How does God dwell? InUs. HimInHisFollowers. MindControlsTheFlesh

General Conference The Daily Bulletin Feb 23. 1899 "Remarks on the Gospel of Health" pg. 57

"Twelfth Meeting" EJ Waggoner pg. 58 column 1 para. 0 and para. 4.

"When a man knows and recognizes that every breath he draws is a ***direct breathing of God into his nostrils***, he lives in the presence of God, and has a Spirit-filled life. . . . Let a man ***breathe by faith***, and he will be full of the Spirit of God.""

Pg. 58 column 4 para. 1.

Health reform is the gospel of life, health, and peace. The air is God's medicine, and good food is God's medicine. There is power, life, in the pure water, ***because God's life is in it***, But when we take it, we want to take it in its pure state, not adulterated or impure. It must be the best kind of Mod, that is not adulterated or spoiled; and the water we will take sparkling and clear, without any poison in it

[GCB1899-07.pdf](#)

Few can discern the result of entertaining the ***sophistries*** advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The ***spiritualistic theories*** regarding the personality of God, followed to their logical conclusion, ***sweep away the whole Christian economy***. ***They estimate as nothing the light that Christ came from heaven to give John to***

give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. (Not the health message) {1SM 203.4} See few months learning, and Last fifty years study.

Says the great deceiver: “We must *watch those who are calling the attention of the people to the Sabbath* of Jehovah; they will lead many to see the claims of the law of God; and the same light which reveals the true Sabbath, reveals also the ministration of Christ in the heavenly sanctuary, and shows that the last work for man's salvation is now going forward. *Hold the minds of the people in darkness till that work is ended, and we shall secure the world and the church also.* 4SP 337.2;

“The Sabbath is the great question which is to decide the destiny of souls. *We must exalt the Sabbath of our creating. We have caused it to be accepted by both worldlings and church-members; now the church must be led to unite with the world in its support.* We must work by signs and wonders to blind their eyes to the truth, and lead them to lay aside reason and the fear of God, and follow custom and tradition. 4SP 337.3

“I will influence popular ministers to turn the attention of their hearers *from the commandments of God.* That which the Scriptures declare to be a perfect law of liberty *shall be represented as a yoke of bondage.* The people accept their ministers’ explanations of Scripture, and do not investigate for themselves. Therefore by working through the ministers, *I can control the people according to my will.* 4SP 338.1

“But our principal concern is to silence this sect of Sabbath-keepers. We must excite popular indignation against them. We will enlist great men and worldly-wise men upon our side, and induce those in authority to carry out our purposes. Then the Sabbath which I have set up *shall be enforced by laws* the most severe and exacting. Those who disregard them *shall be driven out from the cities and villages,* and made to suffer hunger and privation. When once we have the power, we will show that we can do with those who will not swerve from their allegiance to God. *We led the Romish Church to inflict* imprisonment, torture, and death upon those who refused to yield to her decrees, *and now that we are bringing the Protestant churches and the world into harmony with this right arm of our strength,* we will finally have a law to exterminate all who will not submit to our authority. When death shall be made the penalty of violating our Sabbath, then many who are now ranked with commandment-keepers will come over to our side. 4SP 338.2

“But before proceeding to these extreme measures, *we must exert all our wisdom and subtlety to deceive and ensnare those who honor the true Sabbath.* We can separate many from Christ by worldliness, lust, and pride. They may think

themselves safe because they believe the truth, but indulgence of appetite or the lower passions, which will confuse judgment and destroy discrimination, will cause their fall. 4SP 339.1

“Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here, and fix their affections upon earthly things. ***We must do our utmost to prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence;*** for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people. 4SP 339.2

“Through those that have a form of godliness but know not the power, we can gain many who would otherwise do us great harm. Lovers of pleasure more than lovers of God will be our most effective helpers. Those of this class who are apt and intelligent will serve as decoys to draw others into our snares. ***Many will not fear their influence, because they profess the same faith. We will thus lead them to conclude that the requirements of Christ are less strict than they once believed, and that by conformity to the world they would exert a greater influence with worldlings.*** Thus they will separate from Christ; then they will have no strength to resist our power, and ere long they will be ready to ridicule their former zeal and devotion. 4SP 339.3

“Until the great decisive blow shall be struck, ***our efforts against commandment-keepers must be untiring.*** We must be present at all their gatherings. In their large meetings especially our cause will suffer much, and we must exercise great vigilance, and employ all our seductive arts to prevent souls from hearing the truth and becoming impressed by it. 4SP 340.1

“I will have upon the ground, **as my agents, men holding false doctrines mingled with just enough truth to deceive** souls. I will also have unbelieving ones present, **who will express doubts in regard to the Lord's messages of warning to his church.** Should the people read and believe these admonitions, we could have little hope of overcoming them. But if we can divert their attention from these warnings, they will **remain ignorant** of our power and cunning, and we shall secure them in our ranks at last. ***God will not permit his words to be slighted with impunity.*** If we can keep souls deceived for a time, God's mercy will be withdrawn, and he will give them up to our full control. 4SP 340.2

“We must cause ***distraction and division.*** We must destroy their anxiety for their own souls, and lead them to criticise, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity. For these sins, God banished us from his presence; and all who follow our example will meet a similar fate.” 4SP 340.3

Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time *many will separate themselves from those churches* in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. *The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit.* In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world. GC 464.1

Note This is the counterfeit righteousness by faith of Jones and Waggoner.

It is by beholding that we become changed. And as those sacred precepts in which God has opened to men the perfection and holiness of His character are neglected, and the minds of the people are attracted to human teachings and theories, what marvel that there has followed a decline of living piety in the church. Saith the Lord: “They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Jeremiah 2:13. GC 478.2

“Blessed is the man that walketh not in the counsel of the ungodly.... But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” Psalm 1:1-3. *It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people.* “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Jeremiah 6:16. GC 478.3

There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the

earth with the glory of God, *they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work.* "Why," they say, "should we not know the Spirit of God, when we have been in the work so many years?"—RH Extra, Dec. 23, 1890. {LDE 209.3} {GC 608.2}

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be *called a false light*, by those who refuse to walk in its advancing glory.—RH May 27, 1890. {LDE 210.1} {Mar chapter 219.}

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. 1SM 204.2

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth? 1SM 205.1

I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and

weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness. EW 124.3

I saw that we have no time to throw away in listening to fables. Our minds should not be thus diverted, but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason of our hope from the Scriptures. While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord. EW 125.1

These are not what it says.

Rev. 22:1 And he showed me a pure river of *water of life*, clear as crystal, proceeding out of the *throne* of God and of the Lamb.

22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, *let him take the water of life freely*.

Gen. 2:7 And the LORD God formed man of the dust of the ground, and *breathed into his nostrils the breath of life; and man became a living soul*.

Conclusion.

The 1888 Message did go forward—read Faith and Works, Steps to Christ and the book The Desire of the Ages. It was accepted nominally. But where does this message on righteousness by faith lead? Since it is a message of Justification it can only lead to Sanctification. *Justification*, As the sinner in the Old Testament offered the things that prefigured Christ in the Holy place, they were left with, what next? Sanctification, Afflicting their soul on the day of atonement when He was in the most Holy place before the Ark with the Ten Commandments, conforming their lives to the Redeemers character expressed in them. Paul states these parts this way:—

Heb. 6:1 Therefore *leaving the principles of the doctrine of Christ, let us go on unto perfection*; not laying again the foundation of repentance from dead works, and of faith toward God,

Note: This reference to Paul in Romans 3 written A.D. 60, “by the deeds of the law shall no flesh be justified” and “not of works” Eph. 2:9 written A.D. 64, how do we reconcile it with other statements of Paul, or James 2 or John or Jesus Himself? Why then was the tabernacle and temples built, with constant reminders

to keep the law? Why then was Israel taken into captivity for violating them? Because Paul is referring to the ceremonial law as Acts 15 A.D. 52 shows—they were to put no such burden on the Gentiles and this can be the only understanding. Yet we are told “love is the fulfilling of the Law,” Rom. 13:10; 1Cor. 13:all. Do we conclude that by the deeds of love shall no flesh be justified and not of works of love—if we can’t keep the law then we can’t love. Matt. 22:36-40; John 13:34,35;15:12,17; 1John 3:10,14;4:8,20-20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also.

After the blood was presented before the Lord, there was yet an important work *for the sinner to perform. With his own hands he was to remove* all the fat from the different organs of the animal offered as a sin-offering, 17 and give it to the priest, who burned it upon the brazen altar. At first thought this might seem a strange ceremony, but when we remember that the fat represented sin, 18 we see that it is a fitting ceremony. {1914 SNH, CIS 126.2} Leviticus 7:30,31

It was evidently viewing this service in the sanctuary that saved David from backsliding. He had beheld the prosperity of the wicked, and was envious of them, until his "steps had well nigh slipped;" but when he went into the sanctuary, then he understood the end of the wicked. 19 We can imagine him watching *the sinner separating the fat* and the priest placing it, upon the great altar, and presently nothing remained but ashes. In it he saw ashes only as *the final end of all who would not separate from sin;* 20 *for if the sin was a part of themselves,* then when the sin was burned, they would be burned, with it. The only reason God will ever destroy a sinner is *because the sinner keeps sin in his own character, and will not separate from it.* {1914 SNH, CIS 126.3} Mal. 4:1-3

This was an impressive type, *the priest waiting for the sinner to separate the fat from the offering,* ready to take it as soon as it was offered to him. So Christ, our great High Priest, is waiting for each sinner to confess his sins and give them to Him, that He in return can clothe the sinner with his own robe of righteousness; 21 and consume his sins in the fires of the last day. Paul evidently refers to this part of the sanctuary service in Heb. 4:12. {1914 SNH, CIS 128.1}