

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: 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.

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.

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.

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

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

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](#)

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 wroth* 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](#)

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

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.*

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](#)

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](#)

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; 1 Cor. 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}