

Righteousness by Faith in Christ from EGW

Every true minister feels a heavy responsibility for the spiritual advancement of the believers entrusted to his care, a longing desire that they shall be laborers together with God. He realizes that upon the faithful performance of his God-given work depends in a large degree the well-being of the church. Earnestly and untiringly he seeks to inspire the believers with a desire to win souls for Christ, remembering that every addition to the church should be one more agency for the carrying out of the plan of redemption. {AA 207.1}

Having visited the churches in Pisidia and the neighboring region, Paul and Silas, with Timothy, pressed on into "Phrygia and the region of Galatia," where with mighty power they proclaimed the glad tidings of salvation. The Galatians were given up to the worship of idols; but, as the apostles preached to them, they rejoiced in the message that promised freedom from the thralldom of sin. Paul and his fellow workers proclaimed the doctrine of righteousness by faith in the atoning sacrifice of Christ. They presented Christ as the one who, seeing the helpless condition of the fallen race, came to redeem men and women by living a life of obedience to God's law and by paying the penalty of disobedience. And in the light of the cross many who had never before known of the true God, began to comprehend the greatness of the Father's love. {AA 207.2}

I was in England at the time of the queen's jubilee. [QUEEN VICTORIA'S GOLDEN JUBILEE IN 1887.] Her picture was in all the windows, upon paper, upon glass, on everything. Everything was done to keep her in the memory and thoughts of the people. Such parades! Thousands and thousands and thousands of dollars expended upon that occasion. Why, the people paid dollars, just for a place to sit in the windows and see the parade. Two or three hundred dollars paid for a position in a window to see the queen. {TDG 338.1}

I was right there in London when this excitement took place. It made me sad. . . . They had the right to do this, but I thought: . . . Here we are looking for the Lord to come in the clouds of heaven. Do we keep Him in mind? If we really believe in Jesus, if we really believe in His coming, if we are abiding in Christ, we shall not be complaining about every little cross. We shall be thinking of what Christ our Saviour has done in our behalf. As we look at the cross of Calvary, our petty vexations will vanish from sight. Why should we not as Christians lift Him up, the Man of Calvary? Why, Christ laid aside His robes of glory, and for our sakes He became poor. He was rich, and He became poor, that through His poverty we

might become rich. {TDG 338.2}

That sacrifice will be lost to us, unless we lay hold upon Christ by faith. We have no righteousness of ourselves at all. All the prophecies show us that the end of all things is at hand. Let us be getting our hearts right before God. . . . {TDG 338.3}

There is a life beyond. An eternity. A life of happiness. No death can enter there. There will be no malarial taint there. No sickness, or pain or sorrow. Do you not want to be there? The streets are paved with gold, and you will see the King in His glory. I must be there. I must see the King in His majesty. Don't lead people to believe they can go there and take their sins right along. The characters must be changed here. We must learn to sing the songs of redemption here, if we ever sing the songs of redemption in heaven. Sing of God's goodness. Talk of His power.-- Manuscript 20, Nov. 25, 1888, "A Good Sermon." {TDG 338.4}

It is a great misfortune to be a chronic doubter, keeping the eye and thoughts on self. While you are beholding self, while this is the theme of thought and conversation, you cannot expect to be conformed to the image of Christ. Self is not your saviour. You have no redeeming qualities in yourself. "I" is a very leaky boat for your faith to embark in. Just as surely as you trust yourself in it, it will founder. The lifeboat, to the lifeboat! This is your only safety. Jesus is the captain of the lifeboat, and He has never lost a passenger. {HP 106.3}

We need a more heavenly atmosphere to surround our souls. We need to have our lips touched with a live coal from off the altar. We need to hear the word from Christ, "Be thou clean." If we have scattered darkness, if we have accumulated rubbish and hoarded doubts, if we have planted seeds of doubt and discouragement in the minds of others, may God help us to see our sin. We cannot afford to drop a single word of doubt, for it will germinate and grow and bring forth a bitter harvest. We should take heed to the exhortation, "Be ye holy in all manner of conversation" (1 Peter 1:15). One seed of doubt sown, and it is beyond the power of man to kill it. God alone can pluck it from the soul. . . . {HP 106.4}

Christ took upon Himself humanity for us. He clothed His divinity, and divinity and humanity were combined. He showed that that law which Satan declared could not be kept, could be kept. Christ took humanity to stand here in our world, to show that Satan had lied. He took humanity upon Himself to demonstrate that with divinity and humanity combined, man could keep the law of Jehovah. Separate humanity from divinity, and you can try to work out your own righteousness from now till Christ comes, and it will be nothing but a failure. {FW 71.1}

By living faith, by earnest prayer to God, and depending upon Jesus' merits, we are clothed with His righteousness, and we are saved. "Oh, yes," some say, "we are saved in doing nothing. In fact, I am saved. I need not keep the law of God. I am saved by the righteousness of Jesus Christ." Christ came to our world to bring all men back to allegiance to God. To take the position that you can break God's law, for Christ has done it all, is a position of death, for you are as verily a transgressor as anyone. {FW 71.2}

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of His grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act. . . . {3SM 181.1}

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before reviewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." . . . {3SM 181.2}

Many Hold Distorted Views.--There are many who seem to feel that they have a great work to do themselves before they can come to Christ for His salvation. They seem to think that Jesus will come in at the very last of their struggle, and give them help by putting the finishing touch to their lifework. It seems difficult for them to understand that Christ is a complete Saviour, and able to save to the uttermost all that come unto God by Him. They lose sight of the fact that Christ Himself is "the way, the truth, and the life." When we individually rest upon Christ, with full assurance of faith, trusting alone to the efficacy of His blood to cleanse from all sin, we shall have peace in believing that what God has promised He is able to perform. . . . {3SM 181.3}

The Very Message Presented.--As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; He was ready to strengthen His people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Elder Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has

sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory. {3SM 181.4}

Both students and teachers have shared largely in the blessing of God. The deep movings of the Spirit of God have been felt upon almost every heart. The general testimony was borne by those who attended the meeting that they had obtained an experience beyond anything they had known before. They testified their joy that Christ had forgiven their sins. Their hearts were filled with thanksgiving and praise to God. Sweet peace was in their souls. They loved everyone, and felt that they could rest in the love of God. {3SM 182.1}

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. {3SM 182.2}

There were many who testified that as the searching truths had been presented, they had been convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. {3SM 182.3}

While they had not been open transgressors, they saw themselves deprived and degraded in heart. They had substituted other gods in the place of their heavenly Father. They had struggled to refrain from sin, but had trusted in their own strength. We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer.--The Review and Herald, March 5, 1889. {3SM 182.4}

By invitation I made some remarks in the ministers' tent, [COUNSEL TO MINISTERS AT THE COLORADO CAMP MEETING, SEPTEMBER 13, 1889, ON PRESENTING RIGHTEOUSNESS BY FAITH.] to the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion. {3SM 183.1}

Many people seem to be ignorant of what constitutes faith. Many complain of darkness and discouragements. I asked, "Are your faces turned toward Jesus? Are you beholding Him, the Sun of Righteousness? You need plainly to define to the churches the matter of faith and entire dependence upon the righteousness of Christ. In your talks and prayers there has been so little dwelling upon Christ, His matchless love, His great sacrifice made in our behalf, that Satan has nearly eclipsed the views we should have and must have of Jesus Christ. We must trust less in human beings for spiritual help and more, far more, in approaching Jesus Christ as our Redeemer. We may dwell with a determined purpose on the heavenly attributes of Jesus Christ; we may talk of His love, we may tell and sing of His mercies, we may make Him our own personal Saviour. Then we are one with

Christ. We love that which Christ loved, we hate sin, that which Christ hated. These things must be talked of, dwelt upon." {3SM 183.2}

I address the ministers. Lead the people along step by step, dwelling upon Christ's efficiency until, by a living faith, they see Jesus as He is--see Him in His fullness, a sin-pardoning Saviour, One who can pardon all our transgressions. It is by beholding that we become changed into His likeness. This is present truth. We have talked the law. This is right. But we have only casually lifted up Christ as the sin-pardoning Saviour. {3SM 183.3}

We are to keep before the mind the sin-pardoning Saviour. But we are to present Him in His true position --coming to die to magnify the law of God and make it honorable, and yet to justify the sinner who shall depend wholly upon the merits of the blood of a crucified and risen Saviour. This is not made plain. {3SM 183.4}

The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). {3SM 184.1}

Christ-filled Discourses Needed.--There have been entire discourses, dry and Christless, in which Jesus has scarcely been named. The speaker's heart is not subdued and melted by the love of Jesus. He dwells upon dry theories. No great impression is made. The speaker has not the divine unction, and how can he move the hearts of the people? We need to repent and be converted--yes, the preacher converted. The people must have Jesus lifted up before them, and they must be entreated to "Look and live." {3SM 184.2}

Why are our lips so silent upon the subject of Christ's righteousness and His love for the world? Why do we not give to the people that which will revive and quicken them into a new life? The apostle Paul is filled with transport and adoration as he declares, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). {3SM 184.3}

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became

obedient unto death, even the death of the cross. . . . That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11). {3SM 184.4}

In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess--gold of faith and love, white raiment of Christ's righteousness, eyesalve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. {1SM 358.3}

ON FEBRUARY 3, 1890, AS SHE ADDRESSED THE MINISTERS ASSEMBLED IN BATTLE CREEK FOR A MINISTERIAL INSTITUTE, SHE REVIEWED HER EXPERIENCES IN THE FIELD DURING 1889. HER STATEMENT FORMS AN APPROPRIATE PART OF THIS INTRODUCTION: {3SM 160.3}

"We have traveled all through to the different places of the meetings that I might stand side by side with the messengers of God that I knew were His messengers-- that I knew had a message for His people. I gave my message with them right in harmony with the very message they were bearing. What did we see? {3SM 160.4}

"We saw a power attending the message. In every instance we worked--and some know how hard we worked--I think it was a whole week, going early and late, at Chicago, in order that we might get these ideas in the minds of the brethren. {3SM 160.5}

"The devil has been working for a year to obliterate these ideas--the whole of them. And it takes hard work to change their old opinions; they think they have got to trust in their own righteousness, and in their own works, and keep looking at themselves, and not appropriating the righteousness of Christ, and bringing it into their life, and into their character. And we worked there for one week. . . . One week had passed away before there was a break, and the power of God, like a tidal wave, rolled over that congregation. I tell you, it was to set men free; it was to point them to the Lamb of God which taketh away the sins of the world. {3SM 160.6}

"And there at South Lancaster, the mighty movings of the Spirit of God were there. Some are here that were in that meeting. God revealed His glory, and every

student in the College was brought to the door there in confession; and the movings of the Spirit of God were there. {3SM 161.1}

"And thus [it was] from place to place. Everywhere we went we saw the movings of the Spirit of God. {3SM 161.2}

"Do you think, like the ten lepers, I shall keep silent, that I shall not raise my voice to sing the righteousness of God and praise Him and glorify Him? I try to present it to you, that you may see the evidence that I saw: but it seems that the words go as into empty air; and how long is it to be thus? How long will the people at the heart of the work hold themselves against God? How long will men here sustain them in doing this work? Get out of the way, brethren. Take your hand off the ark of God, and let the Spirit of God come in and work in mighty power."-- Manuscript 9, 1890. {3SM 161.3}

NOTE THE SENTIMENT OF THE LAST PARAGRAPH JUST QUOTED. WHILE THE RECEPTION OF THE MESSAGE OF SALVATION BY FAITH WAS RESISTED BY SOME AT THE MINNEAPOLIS GENERAL CONFERENCE AND ACCEPTED BY OTHERS IN THE DAYS THAT FOLLOWED, RESISTANCE BUILT UP RAPIDLY AT THE HEART OF THE WORK. THE RECEPTION AMONG CHURCH MEMBERS IN THE FIELD, AS REPORTED BY ELLEN WHITE, WAS QUITE DIFFERENT. THE STUBBORN RESISTANCE PARTICIPATED IN BY "SOME" (SEE TESTIMONIES TO MINISTERS, P. 363.) AT THE VERY HEADQUARTERS OF THE CHURCH GREATLY RETARDED THE WORK THAT THE LORD INTENDED SHOULD BE ACCOMPLISHED. {3SM 161.4}

OF THIS ELLEN WHITE WROTE AS THE YEAR 1890 CAME TO A CLOSE: "THE PREJUDICES AND OPINIONS THAT PREVAILED AT MINNEAPOLIS ARE NOT DEAD BY ANY MEANS; THE SEEDS SOWN THERE IN SOME HEARTS ARE READY TO SPRING INTO LIFE AND BEAR A LIKE HARVEST" (TESTIMONIES TO MINISTERS, P. 467). {3SM 161.5}

IN THIS SAME CONNECTION SHE WROTE: "SOME HAVE FAILED TO DISTINGUISH BETWEEN PURE GOLD AND MERE GLITTER."-- IBID. AND SHE ADDED, "THE TRUE RELIGION, THE ONLY RELIGION OF THE BIBLE, THAT TEACHES FORGIVENESS ONLY THROUGH THE MERITS OF A CRUCIFIED AND RISEN SAVIOUR, THAT ADVOCATES RIGHTEOUSNESS BY THE FAITH OF THE SON OF GOD, HAS BEEN SLIGHTED, SPOKEN AGAINST, RIDICULED, AND REJECTED."--IBID., P. 468. {3SM 161.6}

IN HIS BOOK THROUGH CRISIS TO VICTORY, ELDER A. V. OLSON RECOUNTS THE HISTORY AND DOCUMENTS THE GRADUAL CHANGE

FOR BETTER THAT ENSUED IN THE FIVE OR SIX YEARS AFTER MINNEAPOLIS. {3SM 162.1}

NONETHELESS, THERE WAS A TRAGIC SETBACK IN THE ADVANCEMENT OF THE CAUSE OF GOD. ELLEN WHITE RECOGNIZED THIS AND AT TIMES MENTIONED IT, USUALLY IN INCIDENTAL STATEMENTS. AT NO TIME, HOWEVER, DID SHE INTIMATE OR DECLARE THAT THERE WAS AN OFFICIAL REJECTION BY CHURCH LEADERS OF THE PRECIOUS MESSAGE BROUGHT TO THE ATTENTION OF THE GENERAL CONFERENCE IN 1888. RATHER, ON DECEMBER 19, 1892, JUST FOUR YEARS AFTER THAT NOTABLE CONFERENCE, IN A LETTER ADDRESSED TO "DEAR BRETHREN OF THE GENERAL CONFERENCE," SHE TRIUMPHANTLY DECLARED: {3SM 162.2}

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for."--General Conference Bulletin, 1893, p. 24 (see Life Sketches, p. 196; Testimonies to Ministers, p. 31). {3SM 162.3}

AGAIN, IN 1907 SHE WROTE: "The church is to increase in activity and to enlarge her bounds. . . . While there have been fierce contentions in the effort to maintain our distinctive character, yet we have as Bible Christians ever been on gaining ground."--Letter 170, 1907 (Selected Messages, book 2, pp. 396, 397).