

1888 Message And Controversy

(A Thought Paper on the Concept of Legal Justification
And the In Christ Motif)

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ABSTRACT

One of the predominate themes in the publications and seminars of the 1888 Message Study Committee is the idea that the sinner comes into the world legally justified. The legal justification concept is derived in large measure from the premise that all sinners come into world “in Christ.” By accepting and embracing the two aforementioned ideas, namely that every soul comes into the world in Christ and therefore is legally justified, the Committee reaches the conclusion and gives the impression that eternal life has been placed in the hands of all men which can only be lost by spurning that which one already possesses.

The Committee which purports to be the most authentic expositor of the writings of A. T. Jones and E. J. Waggoner further asserts that these ideas permeate their writings. However after a careful examination of the writings of Jones and Waggoner, especially from 1888 through 1896, I find virtually no evidence for these propositions in the overall context of their writings. Neither do they exist within the writings of Ellen G. White and scripture. It is true that salvation and forgiveness, full and free, including adoption and restoration, is offered and provided in Christ. Every sinner has been purchased at an infinite price resulting in a second probation in order to freely choose whom he will serve and whether he will accept the gift so freely offered.

Properly understood legal justification is a legal transaction that Christ accomplished at the cross and is offered as a gift for every sinner that comes into the world. Christ died for us. He purchased and paid the ransom for every man. Everyone is His purchased possession. Everyone is placed on vantage ground and given a second probation. But no one is given a legal acquittal in terms of possessing that acquittal outside of Christ. Legal justification is a gift that must be received by a legal transaction of the heart (surrender) by every sinner. This results in justification by faith.

The root of the problem concerning “legal” justification is a misunderstanding of the “in Christ” motif. Christ took our common human nature which we inherit from Adam into Himself and thereby took part of and identified with every human being and He thereby became our corporate Representative. However many on the Committee believe that every sinner born into the world is “in Christ,” or more precisely, objectively in Christ. On this faulty premise it is assumed that the unbelieving sinner is legally justified and restored to favor with God. However this paper will attempt to show that the objective truth of the gospel does not convey to the individual unbelieving sinner a legal justification or a restoration to favor with God. A coherent understanding of the relationship between the “in Christ motif,” the objective truth of the gospel, and corporate solidarity provides the link to resolving the difficulties associated with legal justification.

Our Standing with God
The Transaction at the Cross and the Transaction in the Heart
John W. Peters

I. Introduction

“For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Contained within the most familiar text in entire Bible, known by tiny tots as well as the elderly, Christians and non-Christians, are the most sublime truths given to mankind. The gift of the Son of God, Jesus Christ brings innumerable blessings to all mankind.

It is through the inestimable gift of Christ that all our blessings come. Life, health, friends, reason, happiness, are ours through the merit of Christ. O that the young and the old might realize that all comes to them through the virtue of Christ's life and death, and acknowledge the ownership of God. . . . {TMK 59.3} YI, April 26, 1894

“Through the virtue of Christ's life and death” come all blessings and joys of life to the fallen race of men. God promised Abraham in the everlasting covenant that all the nations of the earth would be blessed through his Seed (Gen. 22:18). The manner in which God would bless the nations and the nature of that blessing remains in a dense, misty fog to Christians and non-Christians alike.

The Transaction at the Cross

The nature of the blessing encompasses an acquittal from the curse of the law for all nations. But the manner in which the blessing would be accomplished resides in the “faith of Jesus” which compelled the Son of God to step down from heaven, become part of the fallen race of men, who bore our sins to the cross, where He would execute an acquittal for the race. So we read, “the scriptures foreseeing that God would justify the nations by faith (literally: “from faith”), preached the gospel to Abraham saying, ‘in you (your Seed) all the nations will be blessed.’” The promised blessing is a unilateral blessing to *all* nations resulting from the action of Seed of Abraham. Enfolded in that unilateral blessing is the truth that God would justify the nations from faith (of Jesus).¹

When the apostle clearly portrayed among the Galatians Christ crucified, they were electrified when they realized that Christ had tasted death for all men; that He paid the ransom for all; that He redeemed humanity from the curse of the law.² They were endowed with the Holy Spirit upon believing that in the gift of Christ, God had provided an acquittal as a gift for mankind with a probationary existence.³ Through God's transaction in the gift of Christ and His work at the cross, the gift of an acquittal was given to the world in Christ which carries with it certain temporal benefits such as “life, health, friends, reason, [and] happiness.” These “are ours through the merit of Christ.”

Be Exceedingly Careful How You Say it

But can we say that the sinner born into this world in unbelief stands legally acquitted or justified before God? Or should we say that the gift of an acquittal, by virtue of the gift of Christ and His cross, is offered to every sinner in the world resulting in certain, and unconditional temporal benefits? It is misleading to say that every soul is born legally

justified and stands legally acquitted and justified before God. Conveying the message that every sinner is born legally justified creates confusion in mind of the listeners and for many it is also a misrepresentation of the biblical use of justification and justify. Irrespective of the terminology used, the Bible is clear that no individual sinner is born into this world in possession of a “legal” justification.

A. Corporate Solidarity

The key to understanding this conundrum surrounding our standing before God resides in the truth of corporate solidarity, one of the foundational principles that form the basis for the gospel of our Lord Jesus Christ. The fall of Adam resulted in a condemned race of men, divorced from God and divine power. All the offspring of Adam constitute a corporate unit divorced from God. But humanity and divinity were reunited by the Son of God through the incarnation creating a new corporate unit reconnected with divine power. Within the framework of corporate solidarity a new human race was recreated. The Son of God coming in flesh became the new head of the human race, the second Adam. In contrast to the first Adam, Christ is head of a distinctly different race of men since humanity is reunited with divinity.

“In assuming humanity, Christ took the part of every human being. He was the Head of humanity. A Being divine and human, with His long human arm He could encircle humanity, while with His divine arm He could lay hold of the throne of the Infinite. What a sight was this for Heaven to look upon! Christ, who knew not the least taint of sin or defilement, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation!” (*Selected Messages*, book 1, p. 252).

Through the body of Jesus Christ on the cross the human race has been reconciled to God and to one another (Eph. 2:11-16, Col. 1:21-23). In a similar manner on the same basis of corporate solidarity we can say that through the body of Jesus Christ on the cross a justification and acquittal has been provided to the human race in Christ. (Rom. 3:24; 4:5, 25; 5:10; 5:18). It is upon this principle of corporate solidarity we may say that God chose, predestined, elected, and adopted, and restored to favor the whole race of men in Christ.

The Son of God became “us” by coming “in the likeness of sinful flesh” and bearing our sins in His own body on a tree. When He died on the cross, from a corporate point of view, the whole race of men died in Him. So even though Jews and Gentiles are still fighting like cats and dogs in Palestine and Israel, when God looks at Christ He sees both Jews and Gentiles (the whole race of men) united together as one in Christ Jesus “having created in Himself one new man from two thus making peace” (Eph. 2:14-16).

B. The World (Mankind) and the Individual

It is extremely important to distinguish what God accomplished through His Son and offers to the world corporately *in Christ* in contrast to what He gives to every soul born into this world in unbelief. For example by giving His Son to the world, God offers eternal life to the world in the gift of His Son (see 1 John 5: 11-12). From another perspective, God gave eternal life to the whole race of men as a provision by uniting human nature with the divine nature of His Son in whom resides eternal life.

Likewise, corporately in Christ the human race was restored to favor with God. When God looks at His Son He sees the whole race of men restored to favor; but only when a man chooses to bring His life into harmony with the life of Christ, only then is that sinner restored to favor with God and he now stands “legally” justified before God. This is the transaction of the heart where now the individual sinner abiding in Christ has been restored to favor with God.

Ellen White is consistent in articulating and distinguishing salvation from the point of view of corporate solidarity in Christ and from the point of view and in contrast to the individual sinner. Corporate solidarity in Christ is the keynote when conveying the idea of the race being restored to favor with God.

“He took in his grasp the world over which Satan claimed to preside, and restored **the human race** to favor with God...In earnest appeals the cross continually proffers to the sinner complete expiation.” {YI, April 16, 1903 par. 8} “**The world**, divorced from God by sin, has been restored to favor by the sacrifice of his Son.” {GCB, April 8, 1901 par. 13} “By His wonderful work in giving His life, He restored the **whole race of men** to favor with God.” 1 SM 343

The individual sinner on the other hand is restored to favor with God only as he responds to the corporate act of reconciliation in Christ.

As the Babe of Bethlehem, He would become one with the race, and by a spotless life from the manger to the cross He would show that man, **by a life of repentance and faith in Him, might be restored to the favor of God.** He would bring to man redeeming grace, forgiveness of sins. If men would return to their loyalty, and no longer transgress, they would receive pardon. {1SM 223.2}

Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome not only the sinner but the prodigal. His dying love, manifested on Calvary, is the sinner's assurance of acceptance, peace, and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary. --Lt 15a, 1890. (1SM 178, 179.)

C. The Sinner's Standing with God (The Transaction of the Heart)

When setting forth the individual sinner's standing with God, Mrs. White is equally clear that the sinner born in unbelief apart from Christ is not “legally” justified before God nor does he stand in favor with God.

When we read: “And the word that was spoken to Jesus at the Jordan, ‘This is My beloved Son, in whom I am well pleased,’ embraces humanity. God spoke to Jesus as our representative,” it should be understood that these words do not embrace the individual sinner born into this world in unbelief. They embrace *a recreated (new) human race* redeemed in Christ. “God spoke to Jesus as our representative.” “He has made us accepted in the beloved” *only as we are in the Beloved* by faith. “The voice that spoke to Jesus says to *every believing soul*, ‘This is My beloved child, in whom I am well pleased’” (DA 113).⁴ Only as the repentant sinner fully surrenders to Christ is he restored to favor with God, accepted in the Beloved, and thereby does he stand justified before Maker.

Christ's prayer on the banks of the Jordan **includes everyone who will believe in Him.** The promise that **you are accepted in the Beloved** comes to you. Hold it with the grip of unyielding faith. God said, “This is

my beloved Son, in whom I am well pleased." This means that through the dark shadow which Satan has thrown athwart your pathway Christ has cleaved the way for you to the throne of the infinite God. He has laid hold of almighty power, and you are accepted in the Beloved. (GCB April 4, 1901). {5BC 1079.4} Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy and become careless, indifferent, and self-indulgent. Christ is not the minister of sin. **We are complete in Him, accepted in the Beloved, only as we abide in Him by faith.** {FW 107.3}

The sinner is justified through the merits of Jesus, and this is God's acknowledgment of the perfection of the ransom paid for man. That Christ was obedient even unto the death of the cross is a pledge of the **repenting sinner's acceptance with the Father**. Then shall we permit ourselves to have a vacillating experience of doubting and believing, believing and doubting? Jesus is the pledge of our acceptance with God. **We stand in favor before God**, not because of any merit in ourselves, but **because of our faith** "in the Lord our righteousness." {RC 76.3} Signs of the Times, July 4, 1892.

He was numbered among the transgressors, he made his soul an offering for sin, that in his righteousness **the believing, repenting sinner might stand justified before God.** {ST, January 6, 1881 par. 15}

He (Paul) could rejoice in the fact that provision had been made for his redemption, through the merits of the blood of the only begotten Son of God, and that pardon could be written against his name. It was evident to him that the law did not abate one jot of its justice, but through the atoning sacrifice, through the imputed righteousness of Christ, **the repentant sinner stands justified before the law.** {RH, May 23, 1899 par. 7}

Make sure that you are accepted by Christ because you rely on the merits of a crucified and risen Saviour. His righteousness must be your righteousness. He wrought it out for you, and **when you receive it you stand justified in the presence of God.**--Letter 121, 1901. {MM 115.2}

Upon the commencement of the redemption of the race, the relationship between God and fallen Adam and his offspring was *not* one of a legal justification for the sinner outside of Christ, but one in which the wrath of God hung over Adam, yet the execution of the sentence of death was delayed. There was life if man chose to accept it.

The Son of God, undertaking to become the Redeemer of the race, placed Adam in a new relation to his Creator. He was still fallen; but a door of hope was opened to him. The wrath of God still hung over Adam, but the execution of the sentence of death was delayed, and the indignation of God was restrained, because Christ had entered upon the work of becoming man's Redeemer. Christ was to take the wrath of God which in justice should fall upon man. He became a refuge for man, and **although man was indeed a criminal, deserving the wrath of God, yet he could by faith in Christ run into the refuge provided and be safe. In the midst of death there was life if man chose to accept it.** {RH, February 24, 1874 par. 29}

II. The In Christ Motif Conundrum

A significant part of difficulty swirling around the concept of "legal" justification is a misunderstanding of the "in Christ" motif as it relates to the distinction of the corporate idea of "in Christ" and mistakenly blending that idea with its application to the sinner born in unbelief. To be corporately or objectively in Christ requires a decision of the sinner to come to Jesus. God did not put the sinner objectively into Christ – a concept consistently promulgated by those speaking on behalf of the 1888 Message Study Committee. The corporate "in Christ" idea from the stand point of corporate solidarity means that the son of God came into corporate solidarity with our human nature, i.e., God put the human nature of man into His Son by virtue of the incarnation thus taking our

nature upon His divinity. God did not put you and me, as distinct individual personalities, into His Son by virtue of the incarnation; this concept leads to pantheism and Greek dualism.

The Bible says that God “chose (εκλεγομαι: elected) us in Him before the foundation of the world.” The question is: how did God accomplish this election? Christ is the Elect One (Isaiah 42:1). He was elected before the foundation of the world in the compact or everlasting covenant between the Father and the Son whereby the Son agreed to become the incarnate Redeemer and Representative of mankind. Anyone and everyone who unites and identifies with Christ (part of a new creation) effectively becomes chosen and elected “in Christ” before the foundation of the world. The incarnation of the Son of God constitutes a election of the human a new human race in Christ reunited with divine power. God elects as well as justifies all men only *in Christ*. But you must be in Christ, united with Him, to be elected as the elect. He made provision for all men to be “chosen in Christ” by allowing His Son to assume our common humanity upon His divine nature. Since Christ identified with our common human nature, from a corporate point of view He formed a new creation uniting divinity with humanity. All who surrender to Christ become part that “new creation” and now it can be said they effectively were “chosen in Him before the foundation of the world. This is the beginning of the objective truth of the gospel. However, the individual sinner prior to faith is not “in Christ” either corporately or objectively as the following discussion (Section II. A.) will demonstrate. A choice must be made by the individual to “put on Christ” (Rom. 13:12; Gal. 3:27; Eph. 4:24) and to abide in Christ and be united with Christ. “If any man be in Christ Jesus, he is a new creation;” “Therefore, there is no condemnation for those who are in Christ Jesus” (2Cor 5:17; Rom. 8:1).

The Bible teaches that we begin life in Adam (connected with Adam), apart from Christ, at enmity with God being carnal (Rom. 8:5-10), dead in trespasses and sin (Eph 2), alienated and enemies in our minds (Col 1:20 ff). Moreover separated from God, the sinner may exist for a time, but he does not possess life. Only by surrender of the will to God is it possible for Him to impart life to us. Separated from God we exist by the sustaining power of God just as the plants and animals exist from the same power.

What a wonderful plan is the plan of redemption! Christ saw that the world had so absorbed the minds of men that they did not see the beautiful image of truth. While men slept, Satan had worked with his bewitching power to bring in traditions and false maxims, and had buried the truth beneath a mass of rubbish. **He saw that the world had taken the place of God in man's affections and mind, and had divorced the soul from him;** that **the love of God was expelled from the heart,** and the eternal world was lost from the vision. {RH, February 1, 1898 par. 1}

Christ took upon him the nature of man, that he might carry man with him, and place him in the domains of mercy, in the arms of the infinite God. Through disobedience, **man had divorced himself from God,** and had become an apostate against his government. But it was God's design that man should be restored, and again have access to the tree of life....Christ joined himself with the nature of man, **that through him man might again become one with God,** preserving the closest union with his fellow men,-- the same that exists between the Father and the Son. {RH, May 30, 1899 par. 2, 5}

God is the fountain of life, and we can have life only as we are in communion with Him. **Separated from God, existence may be ours for a little time, but we do not possess life.** "She that liveth in pleasure is

dead while she liveth." 1 Timothy 5:6. **Only through the surrender of our will to God is it possible for Him to impart life to us.** Only by receiving His life through self-surrender is it possible, said Jesus, for these hidden sins, which I have pointed out, to be overcome. It is possible that you may bury them in your hearts and conceal them from human eyes, but how will you stand in God's presence? {MB 61.2}

The premise that everyone born into this world is "in Christ" is a mistaken supposition. Every sinner comes into this world identified with the nature and mental disposition of Adam. Thus we are in corporate solidarity with Adam, *i.e.*, corporately in Adam. We are not in corporate solidarity with Christ. In other words the sinner does not come into the world corporately in Christ nor does he come into world objectively in Christ. Only those who believe and "put on Christ" or identify with Him by faith are in corporate solidarity with Christ, *i.e.*, "in Christ." The apostle Paul said that Andronicus and Junia were "in Christ" before he himself had yielded to Christ (Romans 16:7). "Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, *who also were in Christ before me.*"

God "chose us," "elected us," "adopted us," "predestined us," "justified us," "sanctified us," and "glorified us," *in Christ* before the foundation of the world. But it is the faithful and obedient who are "in Christ." This is what God accomplished through the incarnation (He identified with our nature, not our mental disposition), death and resurrection of the Son of God. This is the corporate act of God in redeeming and restoring the whole race of men to God. But the sinner must personally identify with Christ and His death and resurrection in order to be "in Christ." God predestined mankind corporately "in Christ. Both election and predestination are concepts that are used interchangeably in the Bible and the Spirit of Prophecy where these terms generally apply to those who believe and are obedient. God elects and predestines anyone and everyone who is willing to come to Christ. Only those who come to Christ in faith does God choose or elect in Christ from the foundation of the world. Mrs. White made this explicitly clear in a letter to J. H. Kellogg while he was embroiled in pantheism in 1902.⁵

All blessings come to us by virtue of our union with Christ. He, the Lord of hosts, "**hath chosen us in Him before the foundation of the world**, that we should be holy, and without blame before Him in love." **He has chosen all who will receive and believe and practice the truth,--chosen them to be united to Him by adoption, to be members of the royal family.** He has made an atonement for sin, and all who by faith receives Him as their Saviour become sons of God. {BCL 56.2}

"The predestination of which God speaks includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. **It is the obedient who are predestinated from the foundation of the world.**" {21MR 51.2}

A. Objective/Subjective Terminology

The objective truth of the gospel is the truth of what God accomplished in Christ for the human race, namely justification and salvation. The human race has a new history in Christ Jesus. However the objective truth of the gospel must not be confused with the objective truth for the individual. We must be careful when we speak of the objective truth and subjective truth for the individual. Objective truth for the individual is the reality of *what would exist under certain conditions* (either his identification "in Christ"

or his identification “in Adam”). Subjective truth for the individual is the reality of what *currently exists experientially* for the individual.

Thus, for the unbelieving sinner that comes into world outside of Christ, we may say that objectively “in Christ” he *would be* justified, sanctified and glorified. This is the objective truth of what the sinner *may become* in Christ. In a similar but contrasting manner, for the believer who subjectively is in Christ and justified, we may also say that objectively “in Adam” this same believer *would* stand condemned and under the penalty of death. This is the objective truth of what believer *would become* in Adam upon turning from Christ. We must be careful to express and convey the intent of the terminology when using the terms, "objective" and "subjective.”

It should readily be seen from the above paragraph that it could be said that the believer who abides in Christ, *would be* condemned from an objective or corporate stand point “in Adam,” even though in reality he is subjectively and objectively in Christ and justified as an individual. Since he is not subjectively in Adam, he is not condemned (Therefore there is no condemnation to those who are in Christ Jesus). In a similar manner it could be said that the unbelieving sinner, objectively or corporately in Christ *would be* justified, even though he is subjectively in Adam and subject to condemnation. Since he is not subjectively in Christ, as an individual he is not justified.

To be consistent if we say that **the unbelieving sinner is legally justified** objectively or corporately in Christ, we must also say that **the believing soul abiding in Christ is legally condemned** objectively or corporately in Adam. The difficulty resides in not recognizing the distinction between the corporate “in Christ” idea and the personal “in Christ” idea. The corporate “in Christ” idea has been mistakenly blended with personal “in Christ” idea. The difficulty with using the terminology of “legally justified” should be evident. Objective truth for the individual is the reality of what *would exist* under certain conditions (either “in Christ” or “in Adam”). Subjective truth for the individual is the reality of *what currently exists* experientially for the individual.

For the unbeliever the objective truth in Christ is the reality of what he *would become* in Christ. Likewise for the unbeliever the objective truth in Adam is the reality what he is in Adam. On the other hand for the believer the objective truth in Adam is the reality of what he *would become* in Adam. Likewise for the believer the objective truth in Christ is the reality of what is in Christ. The Bible illustrates the subjective “in Christ” idea in multiple ways.⁶

Recalling that subjective truth for the individual is the reality of what currently exists, we may state the following: For the unbeliever “in Adam” both the subjective truth and the objective truth is the reality of what he is in Adam, namely under condemnation which is held in abeyance. For the believer “in Christ” both the subjective truth and objective truth is the reality of what he is in Christ, namely under justification. We must remember that the believer who abides in Christ may be said to be both subjectively and objectively in Christ. The unbeliever, outside of Christ, may be said to be both subjectively and objectively in Adam. Every sinner comes into the world “outside of Christ,” not “in

Christ” either objectively or subjectively. It is interesting to note that Mrs. White consistently contrasts the believer “in Christ” with the unbeliever “out of Christ” in 186 hits on the CD ROM (see Appendix A). The sinner is either “in Christ” by faith or “out of Christ.”

We must be exceedingly careful with statements such as “God put every individual objectively into Christ.” Christ assumed the corporate nature of mankind we inherit from Adam and therefore it would be more precise to say that God put the common *human nature* of every individual objectively (corporately) and subjectively into Christ. However, God did not put *every distinct individual* into Christ in an objective or corporate sense.

Finally, it should be self evident from this discussion that the sinner comes into the world both subjectively and objectively identified with Adam (“in Adam”). When the sinner responds in faith to the invitation of Christ, “Come unto Me,” it can be said that he is both subjectively and objectively identified with Christ, *i.e.*, “in Christ”. “God made it possible for us to identify with Christ, because He identified with us. He united with and partook of our nature in order that we might unite with and partake of His nature. “He made Him to be sin for us, that we might become the righteousness of God in Him.”

B. Corporate Solidarity in Christ

God implicated us (our common human nature) in Christ from a corporate point of view by His identification with our human nature by virtue of the incarnation. This is what qualifies Christ to be second or last Adam (1 Cor. 15:45). Christ thus became our Corporate Substitute and Representative. Christ came into corporate solidarity with our nature, in order that we might come into corporate solidarity with His nature. He identified with us, our nature, in order that we might identify with Him, His nature. "He became sin for us who knew no sin, that we might become the righteousness of God in Him" (2 Cor. 5:21). We personally may be "in Christ" only by a transaction of the heart resulting in justification by faith.

The idea that God put you and me individually into His Son, as distinct personalities when we were born into this world in unbelief, by virtue of the incarnation is nowhere taught in scripture. The objective truth of the gospel based on corporate solidarity when rightly stated proclaims that God restored the whole race of men to favor with God in Christ as the Corporate Representative of the human race. Similarly, the whole race of men was reconciled and justified in Christ from point of view of corporate solidarity. When speaking of the objective truth of the gospel in contrast to subjective experiential view, it must be made clear that from an objective point of view God treats the individual sinner born into this world in unbelief *as though he were in Christ* (see 2 Cor. 5:14-17) already reconciled to God and justified. This objective truth is possible only by virtue of Christ’s corporate identification with our human nature. However it must be clearly stated what it is meant by the objective truth of the gospel. It would be a misstatement to say that the individual sinner born into this world in unbelief is in possession of legal justification. Truth is pushed over and beyond the limit of credibility when we say that

every person, as an individual distinct personality, is born reconciled to God and in possession of a legal justification.

In view of the foregoing discussion, we must be exceedingly careful when speaking of the objective truth of the gospel. The following statements, describing what it means to be “in Christ,” are within the context of genuine belief, but pertain to what might exist for the unbeliever from an objective point of view.

"We need far greater love, far greater faith, and much less of self. O, that my brethren could see the fulness that there is *in Jesus*, and the love wherewith He hath loved us! **In Christ we are as if we had suffered the penalty we have incurred. In Christ I am as if I had obeyed, and rendered perfect obedience to the law, which we can not perfectly obey without Christ [who] imparts to us His merits and His righteousness.** O, the plan of salvation is a wonderful matter, and we have enough to think of, and talk of, and to be thankful for every day of our lives. {PUR, September 4, 1913 par. 3} Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. {FLB 94}

I would that every soul who sees the evidences of the truth would accept of Jesus Christ as his personal Saviour. **Those who thus accept of Christ are looked upon by God, not as they are in Adam, but as they are in Jesus Christ**, as the sons and daughters of God. The Lord will no more cast off the humblest, lowliest believer in Jesus, than he will demolish his throne. **We are accepted in the Beloved.** {GCB, February 15, 1895 par. 1} {ST, June 17, 1897 par. 4}

C. Two Corporate Units and a New Creation

It might be argued that if Christ is the corporate head of the human race and He restored that race to favor with God, then all individuals composing that race, irrespective of faith, must also be restored to favor with God. The argument continues that if the 1st man affected the whole human race then the individuals composing that race were affected also; and likewise if the 2nd Man affected the whole human race, then the individuals composing that race were affected. There is a certain sense in which this is true. The 1st Adam infected the race by conveying a fallen nature to his offspring; the 2nd Adam paid the redemption price for the race and placed man on vantage ground and brought about a 2nd probation or trial thus bringing the sunshine and rain on both the good and the evil. This corporate act of Christ conveys certain temporal blessings to all individuals.

However the argument fails to recognize that there are two distinct and separate corporate units or entities---the 1st Adam and the 2nd Adam; the 1st man and the 2nd Man. The 2nd Adam constitutes a new creation, a new human race. The 2nd Adam is intimately united with the divine nature. The 1st Adam and his offspring, by nature, are totally disconnected or divorced from the divine nature. Every babe that is born into this world is united with the 1st Adam (“in Adam”), separated from God. The sinner cannot be “in Adam” and “in Christ” at the same time.

Every sinner comes into this world identified with the depraved nature and mental disposition of Adam. Thus we are in corporate solidarity with Adam, *i.e.*, corporately in Adam. We are not in corporate solidarity with Christ. In other words the sinner does not come into the world corporately in Christ nor does he come into world objectively (synonymous with “corporately”) in Christ. Only those who believe and “put on Christ” or identify with Him by faith are in corporate solidarity with Christ, *i.e.*, “in Christ.”

The sinner comes into the world subjectively and objectively in Adam with condemnation held in abeyance until a final response is given to Christ. Each one must choose to respond to the invitation to come to Jesus just as they are and fall upon the Rock. No one comes to the Father except through Jesus. Those who respond and come to Christ and identify with Him are the ones who are corporately "in Christ," no longer identifying with the 1st Adam, but now united with the corporate head of a new creation in the 2nd Adam. These are the ones who now *in Christ* stand justified and who are restored to favor with God.

Only through faith in Christ's name can the sinner be saved. **He is the head of the new creation. He is the Way, the Truth, and the Life. He is the prophet, priest, and king of all regenerate humanity.** He is Immanuel, God with us. The eternal Word became flesh, and dwelt among us, and of his fulness have all we received. He is the author and finisher of our faith. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, November 3, 1904 par. 3}

I would that every soul who sees the evidences of the truth would accept of Jesus Christ as his personal Saviour. **Those who thus accept of Christ are looked upon by God, not as they are in Adam, but as they are in Jesus Christ,** as the sons and daughters of God. The Lord will no more cast off the humblest, lowliest believer in Jesus, than he will demolish his throne. **We are accepted in the Beloved.** {GCB, February 15, 1895 par. 1} {ST, June 17, 1897 par. 4}

As related to the first Adam, **men receive from him nothing but guilt and the sentence of death.** But **Christ steps in and passes over the ground where Adam fell,** enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. **This places man on vantage ground with God. It places him where, through accepting Christ as his Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ** (Letter 68, 1899). {6BC 1074.7}

D. The Provision and the Objective Truth

Perhaps the best way of understanding the objective corporate truth of the gospel is within the framework of the *provision* that God formulated with His Son in eternity past before creation of anything that was created. The Son agreed to assume the nature of Adam, if he should transgress, and redeem that nature. In eternity past the provision, consummated with the blood of the everlasting covenant, was conceived and the Lamb was slain from the foundation of the world. Provision was made for every sinner to be saved eternally. This is the objective truth of the gospel. E.G. White articulates the idea of the objective truth of the gospel as the provision when referring to Paul's reflection upon his salvation. The provision is also spoken of as a pledge.

He (Paul) could rejoice in the fact that **provision had been made for his redemption,** through the merits of the blood of the only begotten Son of God, and that pardon could be written against his name. It was evident to him that the law did not abate one jot of its justice, but through the atoning sacrifice, through the imputed righteousness of Christ, the repentant sinner stands justified before the law. {RH, May 23, 1899 par. 7}

That Christ was obedient even unto **the death of the cross is a pledge of the repenting sinner's acceptance with the Father.** Then shall we permit ourselves to have a vacillating experience of doubting and believing, believing and doubting? **Jesus is the pledge of our acceptance with God. We stand in favor before God,** not because of any merit in ourselves, but **because of our faith** "in the Lord our righteousness." {RC 76.3} Signs of the Times, July 4, 1892.

By assuming our human nature God took part of every human being (1 SM 252). Christ took part of every human being by identifying corporately with the human nature. However God did not put you and me, as distinct individual personalities, into His Son; this idea treads on the edge of mysticism. By assuming our human nature, God enabled Christ to identify with our liabilities and infirmities. From a corporate point of view, Christ identified with the individual sinner. By so doing God has granted a second trial, test or probation to the fallen race placing us on vantage ground. By taking our nature, Christ has become Representative and Head of the race. He represents our race before God.

By taking our nature, He bound Himself to us through eternal ages. **He is our representative and head. He represents our race before God**, still and forever bearing the humanity of the race. He pleads before the Father the perfect righteousness of all who accept Him. {ST, January 27, 1898 par. 9}

By assuming human nature the Lord Jesus gave all humanity the lesson that it is a living connection with Him that constitutes us valuable in God's sight. **Men and women have been granted another trial as probationers.** They have been placed where through a connection with Christ they may learn of Him. {10MR 236.2}

But by taking our human nature, he declared to the heavenly universe that he united humanity to divinity, in order that men and women might stand on vantage-ground, and be once more tested and tried. Through the sacrifice and merits of the Redeemer, man is made a partaker of the divine nature; but he must act his part by co-operating with the one who has promised. Not only does Christ say, "I will give you rest," but, "Ye shall find rest unto your souls." {RH, April 25, 1899 par. 5}

Embracing the misconception that God put you and me as distinct individual personalities into His Son results in blending or amalgamating the corporate justification of the whole race of men that Christ accomplished at the cross with the application of that legal justification to the individual sinner. This is a false proposition resulting from a misunderstanding of the corporate idea of "in Christ" based on corporate solidarity. This has led to the spurious conclusion that the sinner born in unbelief is in possession of a legal justification.

III. The Corporate Justification at the Cross

A. Biblical Examples

Romans 3:21-26

It should be clearly understood that God reveals His righteousness not through our faith in Christ, but through the faith of Jesus Christ (Rom. 3:22). God is not dependent on sinful mortals to reveal His righteousness. He reveals His righteousness in Himself through the faith of Jesus Christ. Moreover this righteousness comes to all and is for all who believe because there is no difference. God is no respecter persons. His righteousness is available to all, but given only to those who believe. When the Bible says that "all sinned and fall short of the glory of God, being justified freely ($\delta\omega\rho\epsilon\alpha\nu$: gift-wise) by His grace through the redemption that is in Christ Jesus" (Rom. 3:24), it should be noted that this justification resides *in Christ Jesus* (being justified gift-wise in Christ). It would seem reasonable that this is a corporate justification which is offered only in Christ since Romans 3:9-26 deals with mankind's unrighteousness and God's antidote in Christ. Only those who are in Christ, *the new corporate Head*, receive the gift

of justification.⁷ This justification is given to the world as provision solely through the gift of Christ to the world. God “set forth” or publicly exposed (προτιθημι) His crucified Son on a cross to the world as a propitiation by His blood (Rom. 3:25). By this exposure of Christ on the cross, God magnetically draws all men to Himself by declaring a complete satisfaction of the law for all sin while simultaneously extending mercy to the sinner. Through the death of our corporate Representative who bore our nature, humanity died in Him. (Christ died for us, in order that we might die in Him.) God declares Himself righteous by virtue of the faith of Jesus which manifested God’s justice and righteousness and thus refutes all charges of partiality and of being unjust. By the public exposure of His crucified Son declaring mercy and an expiation of all sin, God invites the sinner to receive the offer of a “legal” justification in His Son.

Romans 4:5

Just as God restored the whole race of men to favor with God in Christ, He also justifies the ungodly race of men. “To him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness” (Rom. 4:5). It is the ungodly individual who now believes in the justifying act of God in Christ who is now justified. Since God will not justify the wicked (Ex. 23:7; Deut. 25:1), one may conclude that the justification in Romans 4:5 is a corporate justification in Christ. God justifies the ungodly race by virtue of corporate solidarity of the Son of God with our human nature at the cross. The corporate action takes place in Christ resulting in justification as a gift which is offered to the sinner, but nevertheless yields certain temporal benefits to both the just and the unjust. That the justification of the ungodly is a corporate gift that must be received is confirmed in Romans 5:15-21.

The Two Adams & Justification in Romans 5:15-21

The free gift (*charisma*) in Romans 5 corresponds to the righteous act of God in redeeming the fallen race (an act of grace) and the gift (*dorea*) is that which abounds to the many (5:15) and must be received (5:17). From a Greek linguistic perspective the terms, justification and righteousness, are nearly equivalent terms coming from the same root Greek verb *dikaioo*. (The same is true in Hebrew: “Abraham believed God and it was accounted to him for righteousness (justification; *sadaqah*)). Both of these terms equate with the gift of eternal life for the receiver. We may note in Romans 5:15 that the grace of God and the gift by the grace of one man abounds to the many (all). The gift abounds or is made available to all in 5:15. In 5:16 Paul defines the nature of the gift when he says “the gift is not like that which came from the offense.” The offense brought condemnation; the free gift (*charisma*, the righteous act of God or the act of grace) brought justification and acquittal from Adam’s offense as well as the sins of the human race. In other words the gift that abounds to the many is justification. This is a “legal” justification that abounds or is offered to the many. When something abounds it overflows in abundance. Water may abound all around us, but if we are dying of thirst and don’t drink that which is provided abundantly, we die. Likewise the gift of justification abounds to all, but it is a gift that must be received. In 5:17 Paul is abundantly clear that those receiving the abundance of grace and the gift of righteousness (equivalent to justification) will reign thru Christ. Therefore in 5:18 the same line of

reasoning applies: namely Adam's offense condemned mankind, but the righteous act of God brought the gift of justification that abounds and is offered to all men.

The KJV translation of Rom. 5:18 can be misleading. "Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life." It could be inferred from this translation that justification has been bestowed on all men. However a literal rendering of the text follows: "So then as through one offense to all men to condemnation; so also through one righteous act to all men to justification of life." In other words, within the context of the passage (5:15-17), through the offense of Adam, condemnation is brought to all men, even so through the righteous act of Christ the gift of justification of life abounds to all men. Adam's offense affects all men resulting in and leading to condemnation; but the righteous act of Christ affects all men resulting in and leading to the gift justification of life that abounds and is offered to all men. Justification of life is a gift that abounds and resides in Christ that must be received. If man continues his identification with Adam it will lead to condemnation; if man comes to Christ and identifies with Him, it will lead to justification of life. This interpretation coincides with 5:16, "...for indeed the judgment from one to condemnation, but the free gift (the righteous act of Christ) from many offenses to justification."

It may be noted also that the phrase "justification of life can refer to "justification of eternal life"----that which justifies the gift of eternal life, namely the redemptive act of Christ. Justification of (eternal) life in 5:18 corresponds to the phrase in 5:21, "that grace might reign through righteousness (justification) to eternal life." In fact justification of eternal, not temporal, life is the most sensible interpretation of 5:18 based on Paul's flow of logic where he repeatedly contrasts condemnation and death with life in the Son. We inherit condemnation from Adam; but we do not inherit legal justification from Christ. This is where the parallel and contrast of Adam and Christ breaks down. We must receive the reversal of the condemnation of Adam that Christ accomplished at the cross, namely justification by faith unto eternal life.

In harmony with the comments on Romans 5 we may understand that the offense of Adam universally and unconditionally condemned our human nature. "Human nature is depraved, and is justly condemned by a holy God" {RH, September 17, 1895}. However, although the fallen nature of the sinner is universally and unconditionally condemned, the sinner himself has been placed on vantage ground and granted probationary life by virtue of the righteous act of Christ. So we may understand Romans 5:18 in the following manner: *By Adam's offense, the human nature of all men was universally and unconditionally condemned, nevertheless the divine Son of God, by His righteous act in bearing our sins in own body on the tree and executing that human nature, recreated a new human nature in Himself and thereby universally provided and offers the gift of justification and righteousness to all men leading to eternal life. By assuming and identifying with our nature, Christ redeemed and justified and sanctified that nature as our Representative (see SpM 209.2)⁸. This is the everlasting gospel.*

Romans 5:10

The 1888 Message Study Committee suggests that Romans 5:10 teaches that since we were all enemies at one time and since God reconciled us while we were still enemies, therefore all sinners have been reconciled to God through the death of His Son. However, the context of the passage in Romans 5 falls within the framework of those who have been justified by faith and have peace with God (Rom. 5:1) and through whom the Holy Spirit has been shed abroad in their hearts (Rom. 5:5). These faithful ones have been justified by His blood and will be saved from wrath (Rom. 5:9). Furthermore, these faithful ones who were once enemies were reconciled by responding to the death of God's Son through the magnetic drawing of the cross. The preposition "for" (*gar*) Romans 5:10 implies a necessary conclusion from 5:9 regarding believers who have been justified by His blood and will be saved from wrath.

Moreover, Colossians 1:23-24 demonstrates that only those who were once alienated (enemies) and now believe have been reconciled through the blood of the cross. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled...If ye continue in the faith grounded and settled.

The reconciliation in Romans 5:10 resides solely in Christ which becomes effective for the sinner only by receiving it by faith is further defined in Colossians 1:21-22. "And you, that were sometime alienated and enemies in your mind...yet now He has reconciled in the body of His flesh through death (a corporate reconciliation in Christ)... to present you holy and blameless....if indeed you continue in the faith (personal response to the corporate act)." The sinner who is in Adam at enmity with God, which is the natural condition of all the sons of Adam, must come to Christ, the corporate Head of a new creation, to receive the reconciliation accomplished in the body of His flesh.

The reconciliation of God to man, and man to God, is sure when certain conditions are met. The Lord says, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Again He says, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." {FE 370}

Repentance toward God, because His law has been transgressed, and **faith in Jesus Christ are the only means whereby we may be elevated to purity of life and reconciliation with God.** Were all the sins, which have brought the wrath of God upon cities and nations, fully understood, their woes and calamities would be found to be the results of uncontrolled appetites and passions. {Con 73.2}

In every age there is given to men their day of light and privilege, **a probationary time in which they may become reconciled to God.** But there is a limit to this grace. {DA 587}

The sin of Adam and Eve caused a fearful separation between God and man. **And Christ steps in between fallen man and God, and says to man: "You may yet come to the Father; there is a plan devised through which God can be reconciled to man, and man to God;** through a mediator you can approach God." And now He stands to mediate for you. He is the great High Priest who is pleading in your behalf; and you are to come and present your case to the Father through Jesus Christ. Thus you can find access to God. {AG 154.2}

2 Corinthians 5:14-20

The key operative phrase in 5:14 is "I judge thus." In view of the redemption of the all men ("One died for all"), Paul "considers" all men to have died. Christ assumed our

common corporate humanity. He bore the sins of a guilty race. And that same corporate humanity was executed. In 5:15 all men should identify corporately with Christ. Moreover, Paul now views all men in a new light as though they are redeemed and justified and saved eternally (5:16). Therefore, if anyone is in Christ he is a new creation (5:17).

The contrast between the corporate reconciliation of mankind in Christ and the personal reconciliation of those “in Christ” is unfolded with greater illumination in 2 Corinthians 5. Paul speaks of a corporate death of mankind in Christ as our Representative (“all died”) in 5:14 when he concludes that “if One died for all, then all died.” Yes, Christ died for every individual and paid the price of their redemption; but the *distinct individual sinner* born into this world did not die when Christ died. By assuming our common humanity we inherit from Adam, Christ identified with us corporately; and when that humanity was executed at the cross, our common human nature was executed with Him and “in Him” and thus “all died” from a corporate perspective. Just as God justified us and sanctified us “in Christ,” He also executed us “in Christ.” But the sinner “out of Christ” must choose to identify with Christ to be “in Christ,” in order to die or be executed “in Christ.” Thus we have the significance of baptism stated in Romans 6.

The sinner’s personal identification with the corporate death of Christ is compelled by the love of God revealed in His Son’s sacrifice in our behalf. Thus, “those who live should no longer live for themselves, but only for Him who died for them and rose again” (5:15). Moreover those who now recognize that God indeed redeemed all men, now see all men in a new light *as though* they are eternally saved and restored to favor “in Christ” (5:16). Although God has reconciled the sinner “in Christ,” the sinner, being out of Christ, must now choose to identify with Christ in order to be personally reconciled to be God “in Christ.” This personal response is driven home in 5:17, “if anyone be *in Christ* he is a new creation; old things have passed away; behold all things have become new.”

God accomplishes this corporate reconciliation of man through Jesus Christ, *i.e.*, through His incarnation (identification with our human nature), death and resurrection. “Now all things are of God, who has reconciled us to Himself through Jesus Christ” (5:18). If you are “in Christ” you are reconciled to God and you are “a new creation;” if you are “out of Christ,” you are not reconciled to God. Those who respond to God’s reconciling act are given the ministry of reconciliation to proclaim what God has done to reconcile the sinner to Himself “in Christ” and to implore the sinner “out of Christ” to be reconciled to God by coming to Christ.

For those who do believe that God reconciled the whole race of men to Himself “in Christ” and who choose to identify with Christ, we can say with Paul in Romans 5:10-11, “much more having been reconciled we shall be saved by His life” and rejoice having “now received the reconciliation.” They rejoice because they are ambassadors for Christ who have been given the word of reconciliation (2 Cor. 5:19-20) to implore the sinner on behalf of Christ to be reconciled to God. In view of 2 Cor. 5:19, we can also say with assurance that the condemnation that Adam brought upon the race has been made inoperative and is held in abeyance and that God Himself does not condemn the sinner

("not imputing their trespasses to them") until the sinner makes an irrevocable decision to accept or reject and the invitation to "be ye reconciled to God."

B. Condemnation Held in Abeyance

We should not be dogmatic in proclaiming either a universal, unconditional justification or a universal, unconditional lostness or condemnation for the individual sinner. As with so many salvific concepts and questions, the answer is not "yes or no" but "yes AND no." The redemption of the race *in Christ* has placed the individual sinner on "vantage ground" giving him a second probation.

"**All was lost in Adam**, and the race was left in hopeless misery, but "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ offered to become man's surety and representative. **He offered man another trial**, and came to bear our guilt, to suffer the penalty of our sin." {ST, June 1, 1891 par. 6}

"Without Christ he [the sinner] is under the condemnation of the law, always a sinner, but through faith in Christ he is made just before God" (ISM 330). Although the sinner born in unbelief may be condemned by the law, God "*does not treat us according to our desert. Although our sins have merited condemnation, He does not condemn us. Year after year He has borne with our weakness and ignorance, with our ingratitude and waywardness. Notwithstanding our wanderings, our hardness of heart, our neglect of His Holy Word, His hand is stretched out still*" (MH 161). The sinner is either lost and condemned or justified by virtue Christ's sacrifice depending on his ultimate response to the Spirit of grace and his decision to unite fully with the first Adam or the Second Adam. "This is the condemnation: that light came into the world and men loved darkness rather than light."

For those who embrace the Light we can say: "Therefore, there is now no condemnation to those who are in Christ Jesus." The sinner is faced with two choices: life or death; condemnation or acquittal (justification). "We may be followed with testimony after testimony of reproof; **but if we do not overcome the disposition in us to do evil, if we do not respond to the light, we shall be in a state of condemnation before God.**" {HS 155} The corporate condemnation of the race wrought by Adam's offense is held in abeyance by virtue of the work of the Second Adam at the Cross. So although the sinner may be condemned by the law for his personal sins, God *does not treat the sinner as condemned* except as he refuses to respond to the Light (MH 161). The emancipation of the race places the individual sinner on vantage ground giving him a second probation:

"**The inheritance of children is that of sin.** Sin has **separated them from God.** Jesus gave His life that He might unite the broken links to God. **As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in** and passes over the ground where Adam fell, enduring every test in man's behalf. **He redeems Adam's disgraceful failure** and fall by coming forth from the trial untarnished. **This places man on vantage ground with God. It places him where through accepting Christ as His Saviour,** he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ. Christ's perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God." {9MR 236.1}

"Christ died for a ruined world, and through the merit of Christ, **God has elected that man should have a second trial, a second probation, a second test as to whether he will keep the commandments of God, or walk in the path of transgression, as did Adam.**" {RH, September 28, 1897 par. 4}

The Son of God, undertaking to become the Redeemer of the race, placed Adam in a new relation to his Creator. He was still fallen; but a door of hope was opened to him. **The wrath of God still hung over Adam, but the execution of the sentence of death was delayed, and the indignation of God was restrained,** because Christ had entered upon the work of becoming man's Redeemer. {RH, February 24, 1874 par. 29}

C. Emancipation and Freedom

The slave/emancipation metaphor has often been used as the basis for the proposition that the sinner born into this world in unbelief is in the possession of a "legal" justification. But is that what the metaphor is illustrating? "With His own blood He **has signed the emancipation papers of the race.** Jesus does not desire those **who have been purchased at such a cost** to become the sport of the enemy's temptations.... **Freely will He pardon** all who come to Him for forgiveness and restoration (MH 90)." Emancipation and redemption are equivalent terms. Christ shed His blood for the redemption and emancipation of every soul. Christ has purchased, bought and paid the redemption price and emancipation price for every soul. Jesus indeed died for every precious soul; every individual soul is His purchased possession.

However the gift of redemption and of emancipation must be received. Those who come to God in Christ, He will pardon and emancipate and liberate from the thralldoms of sin. The emancipation and redemption of the race by virtue of the cross provides and offers justification and righteousness and emancipation as a gift to the sinner. It has guaranteed not only freedom of choice to the sinner but also guarantees the offer of an acquittal.

God sent his messenger from heaven, even his only-begotten Son, to proclaim to all the inhabitants of the world: I have found a ransom. I have made a way of escape for all the perishing. **I have your emancipation papers provided for you,** sealed by the Lord of heaven and earth. **You may have freedom upon the condition of faith in Him** who is able to save unto the uttermost all who come unto God by Him. A ransom has been provided at infinite cost, and it is not because there is any flaw in **the title** which has been purchased for lost **souls that they do not accept it.** {ST, June 6, 1895 par. 8}

The emancipation papers of our race were signed by the blood of the Son of God, and a way was opened for the message of hope and mercy to be carried to the ends of the earth. Now, *whoever will* may reach forth and take hold of God's hand, and make peace with Him, and they shall make peace.

Without the emancipating transaction at the cross the sinner would be in hopeless bondage to and under total domination of Satan with no freedom to choose. However, extending that guaranteed freedom to a legal acquittal for the individual unbelieving sinner goes beyond the intent of the metaphor.

Through yielding to sin, man placed his will under the control of Satan. He became a helpless captive in the tempter's power. God sent His Son into our world to break the power of Satan, and to emancipate the will of man. {AUCR, June 1, 1900 par. 10}

IV. Waggoner on Justification and Condemnation

The following quotes by E. J. Waggoner taken from the Pioneer CD ROM help clarify what he means by:

1. Justification came upon all men.
2. The Gift is given to all men
3. Sinner "in Christ" vs. the sinner "out of Christ"
4. All are justified freely by His grace.
5. Romans 5:18 and Justification

A more comprehensive list of statements from both Jones & Waggoner contrasting the early years and later years may be found in Appendix B. A careful examination of the writings through 1896 of Waggoner reveal virtually no trace of the concept that all men come into the world "in Christ" or legally justified or restored to favor with God. Waggoner is clear that the sinner must come to Christ to be "in Christ" and justified. The Committee unintentionally has misinterpreted and misrepresented Waggoner's position on these points of faith. Only after 1896 are traces of some these aberrant concepts found.

E. J. Waggoner, *Waggoner on Romans*, p. 5.101; from *The Signs of the Times*, Oct. 95 to Sep. 96:-

"By the righteousness of One the free gift came upon all men unto justification of life' [Rom. 5:18]. There is no exception here. As the condemnation came upon all, so the justification comes upon all. Christ has tasted death for every man. He has given himself for all. Nay, he has given himself to every man. The free gift has come upon all. The fact that it is a free gift is evidence that there is no exception. If it came upon only those who have some special qualification, then it would not be a free gift.

"It is a fact, therefore, plainly stated in the Bible, that the gift of righteousness and life in Christ has come to every man on earth. There is not the slightest reason why every man that has ever lived should not be saved unto eternal life, except that they would not have it. **So many spurn the gift so freely offered.**"

[Waggoner clearly states that the gift is offered; it is not given in terms of legal possession.]

"The free gift came upon all men to justification of life." Are all men going to be justified? All men might if they would, but says Christ, "Ye will not come to me that ye might have life." **All are dead in trespasses and sins.** The grace of God that brings salvation hath appeared unto all men. **It comes right within the reach of all men**, and those who do not get it are those who do not want it. {EJW, GCB91}

[When Waggoner says that "the free gift or gift came upon all men," the context of his writings suggests that it came upon all men as an offer. The phrase "came upon all men" for Waggoner means "came within their reach."]

Christ must be set forth as the only means of life, and that that life comes by faith, which is the only means of righteousness, that men may acknowledge "as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to **justification of life.**" **That life is the life of Christ.** Those that are justified will be saved, and those that are not justified will be lost, and the only way that we can be justified is by the life of Christ. {EJW, GCB91}

[For Waggoner this is not a legal justification for the unbeliever in Rom 5:18]

In the eye of the law, the criminal is dead the moment that sentence has been pronounced upon him, although some time may elapse before the sentence is executed. So **the sinner out of Christ is accounted**

dead by the law of God, although the sentence of death is not immediately executed. He lives and moves here as though there were no wages of sin, and so far as life is concerned there is no apparent difference between him and one who is righteous. **But he is dead. God gives him a space of time to repent; but the judgment for sin is hanging over him,** and unless he turns to Christ, there is no possible escape from his doom. "He that hath the Son of God hath life; and he that hath not the Son of God hath not life." {EJW, 9PT28}

[The sinner out of Christ (the condition of every child of Adam) has the sentence of death hanging over him; but it is held in abeyance until an irreversible decision is made by individual.]

Even so will it be in these days. The gospel is the power of God unto salvation to every one that believeth. All men are in the same condition, having the same need; for God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26), and hath fashioned all their hearts alike. Ps. 35:15. "All have sinned, and come short of the glory of God" (Rom. 3:23), **and all who believe are alike justified freely by his grace,** through the redemption that is in Christ Jesus. Since there is no difference in men, no matter in what part of the earth they dwell, God puts no difference between them in the matter of salvation, **but purifies the hearts of all alike, by faith.** {EJW, 71RH1}

[For Waggoner in Romans 3:24, the "all being freely justified" are those in Christ who believe; for him this is not a legal justification of the unbelieving sinner.]

V. Concluding Thoughts

A. The Universal and Effective Sacrifice

It should be abundantly clear from the preceding discussion that the sacrifice of Christ is effective for both the believer and unbeliever. Christ has purchased with His own life every precious soul; everyone is His purchased possession. "Christ is the Savior of the world." He has "tasted death for all." He has "abolished death and brought life and immortality to light through the gospel." He Himself is the propitiation for our sins and not for ours only, but also for the whole world." (John 4:42; Heb. 2:9; 2 Tim. 1:10; 1 John 2:2). It is evident that Christ has "abolished death" by rendering it ineffective by His resurrection and He has tasted the second death for all men and thereby "save the fallen race from eternal death" (7BC 956) temporarily. As a result every soul has been placed on a second probation and given a new lease on life to decide whom they will serve. Thus Christ is the Savior of all men, especially those who believe" (1Tim. 4:10). The death of Christ on the cross of Calvary and His resurrection (Romans 4:25) accomplished a legal justification which is provided in Christ for all men. But this gift resides in Christ and must be received. The gift of His acquittal is not in the possession of all men. The immediate benefit from that legal justification which resides in Christ is probationary life. However this does not constitute a legal justification of the sinner who comes into the world.

B. Christ, Our Provision, Our Justification

The gift of Christ and the benefits of His atoning sacrifice are *not* provisionally effective if we do something; they are effective for the believer and unbeliever resulting in certain, unconditional temporal benefits. Nevertheless, Christ is the Provision given to the world leading to justification and eternal life. He is our justification. Only those who receive Him, the Provision, have justification and eternal life.

As the sinner beholds the Lamb of God, he sees more clearly what provision God has made to take away the sins of the world. He sees the sufficiency and adaptation of the Spirit of grace for every conflict. **The mysterious provision for the taking away of sin is Jesus Christ.** . . . "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:2). . . . {TMK 62.3}

God has made every provision for our justification and sanctification. He has given Christ to us, that through him we may be made complete. Christ gave his life for sinners. RH, Feb 18, 1904, par. 4

The question may be asked: "How do we obtain acquittal, pardon and justification?" There is only one way and the Way is Christ, "the truth, the way, and the life." Only by coming to Him, in whom resides acquittal, pardon, justification and life, may we receive justification. "We look to self, as though we had power to save ourselves; but Jesus died for us because we are helpless to do this. *In Him is our hope, our justification, our righteousness.* (RH, Ap 15, 1892, par. 4; PP 431). But if we come to Him, we must be willing to deny self and take up our cross and follow Him---a transaction of the heart, mind and soul. The answer to question: "How do we receive pardon?" Only by a transaction of the heart.

His atoning sacrifice **we may plead for our pardon, our justification, and our sanctification.** The lamb slain is our only hope. Our **faith looks up to Him, grasps Him** as the One who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. . . . Christ's glory is concerned in our success. **He has a common interest in all humanity. He is our sympathizing Saviour.** {AG 71}

C. The Good News and Avoiding a Faulty Proposition

Inspiration declares that God has borne witness through the water, the blood and the Holy Spirit that Jesus Christ is His divine Son, God Himself (see 1John 5:6-9); and that "in Christ is life, original, unborrowed and underived" (DA 560). God has borne this witness to both believer and unbeliever (1John 5:10) so that no one should have excuse concerning the divine nature of His Son. Moreover since God gave His Son to the world to be become part of the human race and His Son is divine, possessing eternal life inherently in Himself, therefore eternal life has been given to us, the world, in Christ. He is the Second Adam. And in Him resides eternal life. Let's listen to the testimony:

And this is the testimony: that God has given to us eternal life, and this life is in his Son. He who has the Son has life; and he who does not have the Son of God does not have life. These things have I written to you who believe in the name of the Son of God; that you may know that you have eternal life, and that you may believe in the name of the Son of God. (1 John 5:11-13)

There may be some who believe that this text teaches that we come into this world with the gift of eternal life placed in our hands and the only way to lose eternal life is to spurn it and throw it away. This is a faulty proposition. Although this proposition may give comfort and assurance to the sinner, in reality it leads to a false sense of security by nurturing the idea that you must do something to lose eternal life. The gift of eternal life and justification is offered, abounds, and overflows to all. Thus, it would be better to say that the gift of eternal life in Christ is beckoning at the heart of every soul born into this world.

D. The Birthright

It is abundantly clear from Scripture that God has purchased, bought and paid the redemption price for every individual with an infinite price. Every soul is Christ's purchased possession. As a direct result of Christ's redemptive work, every soul has been given a second probation and has been placed on vantage ground to pursue life, health and happiness with the opportunity to receive the birthright to the eternal inheritance.

The proposition espoused by the Committee that every soul comes into the world with the birthright to the immortal inheritance lacks support in Scripture and the writings of E.G. White. Esau who spurned the birthright represents the professed believer in Christ who lightly regards the birthright and which has been so extravagantly purchased for them.

There are very many who are like Esau. He represents a class who have a special, valuable blessing within their reach--the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged their appetites, passions, and inclinations so long that their powers to discern and appreciate the value of eternal things are weakened. {2T 37-38: RH, April 27, 1886 par. 2}

Only those who are born again are in possession of the high and exalted birthright. Those who name the name of Christ possess a name which is the birthright of every Christian.

As souls born again, as our high and exalted birthright, we are never to venture to stoop to anything low, cheap, or questionable, never to be found in suspicious places, never to let our good be evil spoken of. As the heavens are higher than the earth, so much higher, purer, nobler, should be a Christian's ways above those of the sinner. Never need he apologize to the world because he dares to do righteousness. {18MR 279.1}

His name is the precious birthright of every Christian. His example is to be studied and practised. This will elevate, refine, and purify the daily life. With its divine power it will brighten even the humble, everyday duties. Doubts will vanish before the bright beams of the Sun of Righteousness. {ST, February 3, 1898 par. 10}

Those who sell their birthright are professed Christians who are unwilling to practice self-denial for the sake of Christ and thus resemble Esau who represents the unrighteous. The unbeliever does not possess the birthright to the eternal inheritance and therefore is unable to despise and spurn that which he does not possess.

The Christian will practice self-denial and self-sacrifice to make returns to God. **The conduct of Esau in selling his birthright represents the course of the unrighteousness,** who consider the redemption purchased for them by Christ of little value, and sacrifice their heirship to Heaven for perishable treasures. Many are controlled by inclination, and rather than deny an unhealthy appetite, they will sacrifice high and valuable considerations. If one must be yielded, the gratification of a depraved appetite, or the high and heavenly blessings which God promises only to the self-denying and God-fearing, the clamors of appetite, as in the case of Esau, will generally prevail, and for self-gratification, God and Heaven will be virtually despised. {ST, April 24, 1879 par. 1-2}

Many indulge a passion for dress. They spend their money for that which is not bread, and are as foolish as was **Esau, who sold his birthright for a mess of pottage. Many bar their own souls from entering the straight gate because they can not indulge their love for display and yet believe in Christ and walk in His footsteps.** {BTS, May 1, 1908 par. 8}

No man receives holiness as a birthright, or as a gift from any other human being. Holiness is the gift of God through Christ. Those who receive the Saviour become sons of God. They are His spiritual

children, born again, renewed in righteousness and true holiness. Their minds are changed. With clearer vision they behold eternal realities. They are adopted into God's family, and they become conformed to His likeness, changed by His Spirit from glory to glory. From cherishing supreme love for self, they come to cherish supreme love for God and for Christ. . . . Accepting Christ as a personal Saviour, and following His example of self-denial--this is the secret of holiness. {AG 120.4}

The birthright resulting from the ransom paid for every man is what entitles the holder to receive the inheritance or "legal" justification. The birthright is the right to receive the entitlement; it is not the entitlement itself, namely the inheritance or justification. The idea is articulated in HP362.

Honesty, nobility, purity of soul, fellowship with God and angels, the heavenly hope, the eternal inheritance, the joys unspeakable and the bliss immeasurable, are your birthright, and will you barter away these treasures for sinful pleasure? . . . What shall worldly pleasures avail you when all the world shall be overwhelmed as was Sodom and destroyed like Gomorrah? . . . {HP 362.5}

The Bible is clear. Only those who choose to embrace the Son of God and His cross have eternal life. "He who has the Son has life." We come into this world, as distinct individual personalities, divorced from Christ. Eternal life is a gift residing solely in Christ who has been given to world. Only by a transaction of the heart whereby we chose to abide in Christ and embrace His cross, only those who have the Son have eternal life. The Bible is explicit concerning the means whereby we possess eternal life. The idea must be discarded that we come into world having in our hands the gift of eternal life. Listen to the testimony: "Unless you eat the flesh of the Son of man, and drink his blood, you have no life in you. Whoever eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day." John 6:53-54

E. The Congruency of Eternal Life and Justification

God gave us (mankind) eternal life and this life is in His Son;

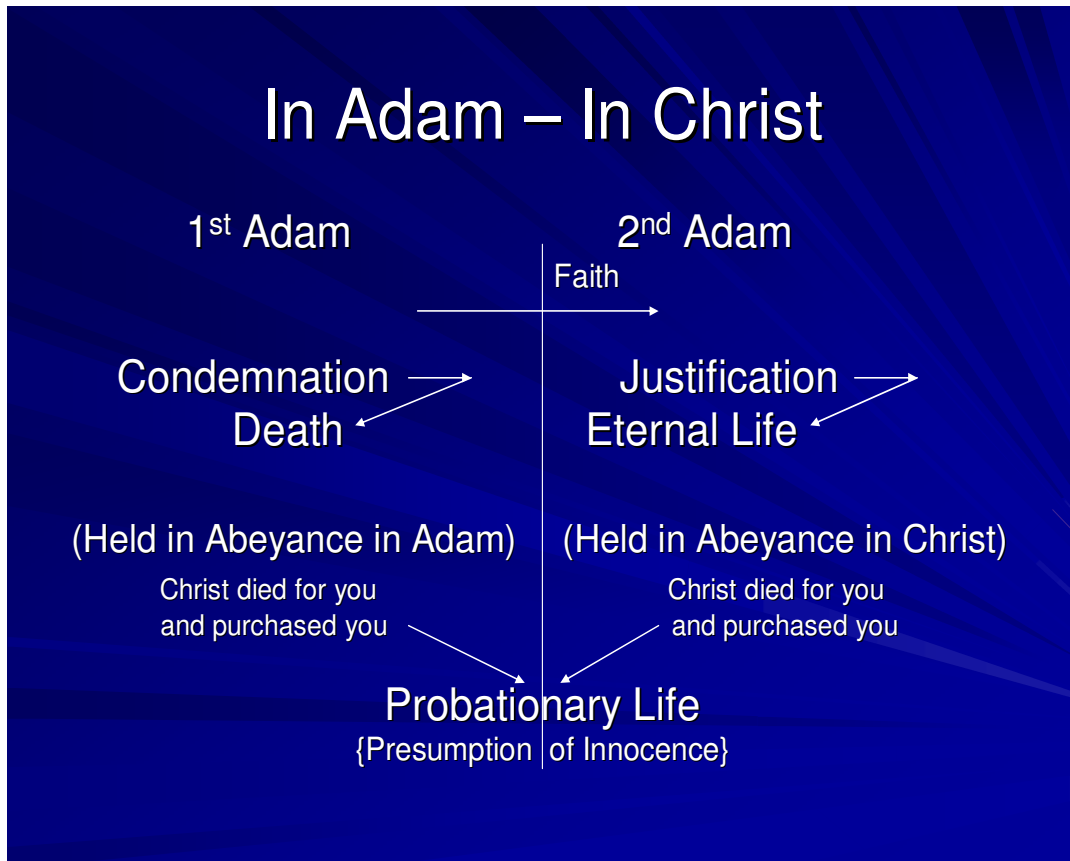
- * He who has the Son has life
- * He who does not have the Son does not have life (1John 5:11-12)

God gave us justification and this acquittal is in His Son

- * He who has the Son has justification
- * He who does not have the Son does not have justification

Where is your focus? Eternal life resides in Christ. Justification resides in Christ. Reconciliation resides in Christ. Sanctification resides in Christ. Our only Hope? Surrender all and cling to Christ, and obey The Word.

“If anyone be in Christ, he is a new creation; old things have past away; behold all things have become new.”



Appendix A

E. G. White and “Out of Christ”

There are 186 hits on the CD ROM for “out of Christ” and 10 hits for “outside of Christ.” A few examples are illustrated here.

The reason why some are restless is that they do not go to the only true source of happiness. **They are ever trying to find out of Christ that enjoyment which is found alone in Him.** In Him are no disappointed hopes. Oh, how is the precious privilege of prayer neglected! . . . Prayer is the strength of the Christian. When alone, he is not alone; he feels the presence of the One who said, "Lo, I am with you always." {ML 158.2}

There is no true elevation of character **outside of Christ.** There is no peace, happiness or joy attainable for man which can bear comparison for a moment with that which the possessor may find **in Christ.** {4MR 231.2}

Can we who claim to be servants of God pass on day after day, week after week, **indifferent to these souls who are out of Christ?** If they should die in their sins, unwarned, their blood would be required at the unfaithful watchman's hands. {CE 222.2}

Ministers, preach the truths that will lead to personal **labor for those who are out of Christ.** Encourage personal effort in every possible way.--Testimonies, vol. 9, p. 124. {ChS 69.5}

This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of anyone. **Souls are perishing out of Christ.** Let them be warned of His soon appearing in the clouds of heaven.--Review and Herald, Aug. 13, 1908. {CM 25.1}

The light of truth has been shining in the minds and hearts of teachers and scholars, that they may **diffuse it to those who are out of Christ.** The saving message is to be given to those who have not yet opened their hearts to receive the heavenly gift. {CSW67.1}

We are in a world of sin and temptation; **all around us are souls perishing out of Christ,** and God wants us to labor for them in every way possible. If you have a pleasant home, invite to it the youth who have no home, those who are in need of help, who long for sympathy and kind words, for respect and courtesy. {FLB 276.3}

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love. {7T 21.3}

When tempted, when reviled, revile not again; **and labor with your children while there is one out of Christ.** Sow the seed, the living seed, deep into the soil of the heart. Let your words be wisely chosen. Consider yourself as God's appointed missionary, to be the light of your home. {TSB 46.3}

With such employment and diversion as this, the youth may be happy. But the reason why some are restless is, that they do not go to the only true source for happiness. **They are ever trying to find out of Christ that enjoyment which is found alone in him.** In him are no disappointed hopes. {RH, March 11, 1880 par.14}

Do not stand outside of Christ, as many professed Christians of today. To "abide in me, and I in you" is a possible thing to do, and the invitation would not be given if you could not do this. Jesus our Saviour is constantly drawing you by His Holy Spirit, working with your mind that you will abide with

Christ. . . . The blessings He bestows are all connected with your own individual action. Shall Christ be refused? He says, "Him that cometh to me I will in no wise cast out" (John 6:37). Of another class He says, "Ye will not come to me, that ye might have life" (John 5:40). . . . {HP 55.3}

Judas was constantly planning to benefit self. In this he represents a large class of professed Christians of today. Therefore we need to study his case. We are as near to Christ as he was. **Yet if, as with Judas, association with Christ does not make us one with Him**, if it does not cultivate within our hearts a sincere sympathy for those for whom Christ gave His life, **we are in the same danger as was Judas of being outside of Christ**, the sport of Satan's temptations. {6T 264.2}

There is no true elevation of character outside of Christ. There is no peace, happiness or joy attainable for man which can bear comparison for a moment with that which the possessor may find in Christ. {4MR 231.2}

Appendix B
Jones & Waggoner Statements
Early and Later Years

I. Early Years (1888-1896)

Chosen Us In Him - Accepted in the Beloved

But it is only in Christ that we become conformed to His image. It is in Him that we come "unto the measure of the stature of the fullness of Christ." Eph. iv. 13.

Therefore it is that men are foreordained or predestinated only in Christ. The whole story is told in the following passage of Scripture:— {EJW, 10PT52

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath **chosen us in Him** before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good-pleasure of His will, to the praise of the glory of His grace, wherein He hath made us **accepted in the Beloved.**" {EJW, 10PT52

Everything is in Christ. We receive all spiritual blessings in Him; we are chosen in Him unto holiness; in Him we are predestinated unto the adoption of children; **in Him we are accepted;** and in Him we have redemption through His blood. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. v. 9. {EJW, 10PT52} **1894**

....."Then everybody will be saved, no matter what He does," some one will say. Not by any means. **Remember that the purpose of God is in Christ. It is only in Him that we are predestinated. And we are free to choose for ourselves whether we will accept Him or not.** Man's will has been forever set free, and God Himself will not presume to interfere with it. He holds sacred the choice and will of each individual. He will not carry out His own purpose contrary to man's will. His will is to give man whatever man decides will best please Him. So he sets before man life and death, good and evil, and tells him to choose which he will have. God knows what is best, and has chosen and prepared that for man. He has gone so far as to fix it beyond all possibility of failure, that man shall have that good thing if he chooses it. But the wonderful kindness and courteousness of the great God is seen in this, that He defers in everything to man's wishes. If man, in his turn, will but defer to God's wishes, there will be the most delightful and loving companionship between them. {EJW, 10PT52} **1894**

"**Moreover, whom He did predestinate,** them He also called; and whom He called, them He also justified; and whom He justified, them be also glorified." This is completed action. **We need not stumble over it, if we will but remember that everything is in Christ.** In Christ we have already been blessed with all spiritual blessings. **All men are called to that which God has prepared for them, but none are "the called according to His purpose" unless they have made their calling and election sure by submitting to His will. Such ones are predestinated to be saved.** Nothing in the universe can hinder the salvation of any soul that accepts and trusts the Lord Jesus Christ. {EJW, 10PT52

And all such are justified. The death of Christ reconciles us to God. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii. 2. His death has secured pardon and life for all. Nothing can keep them from salvation except their own perverse will. Men must take themselves out of the hand of God, in order to be lost. **Much more, then, those who accept the sacrifice, are justified.** "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by His life." {EJW, 10PT52}

"And whom He justified, them He also glorified." **Have we not read in the prayer of Christ for His disciples**, not only for those who were with Him in the garden, but also for **all them that should believe on Him** through their word and therefore for us, "The glory which Thou gavest me, I have given them"? Peter said that he was a partaker of the glory that shall be revealed. God has left nothing undone. **Everything that Christ has we have if we accept Him.** All that remains is that it should be revealed. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." When God asks concerning His people, "What could have been done more to My vineyard, that I have not done in it?" who shall presume to say that there is something that he has overlooked? {EJW, 10PT52} **1894**

"He hath **chosen us in Him** before the foundation of the world." 3. "He hath predestinated us unto the adoption of children by Jesus Christ." 4. And "He hath made us **accepted in the Beloved.**" Well, I am glad of it. I know that that is so. [Congregation: "Amen."] Don't you? [Congregation: "Yes."] For He says so. He says so. Here then are four things that we can be everlastingly sure of. {ATJ, GCB93ATJ17 Chapter 17 page 401 paragraph 3}

A word further about those blessings the Lord hath given us. We have all the blessings that God has, when we believe Jesus Christ.

"The Lord will give grace and glory." Grace now and glory hereafter. Yet the measure of grace which he will give is according to the riches of his glory, so that, **believing in and loving Christ, when we have not seen, we may "rejoice with joy unspeakable and full of glory."** 1 Peter 1:8. **And so with Christ dwelling in our hearts by faith, being children of God, "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved"** (Eph. 1:6), the trying of our faith will certainly "be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. {EJW, 3BEST12} 1888

Now it is "to the praise of the glory of his grace, wherein he hath made us accepted." In whom?—"In the beloved." Not in ourselves, but in the beloved; and **every one is called to the fellowship of Christ, if he will accept it.** Brethren, is it unreasonable that God does not accept those who will not accept Him?—No. Then is it unreasonable and unjust that **God accepts us when we accept His call**?—Certainly not. Then we are elected in Him, "according to the good pleasure of His will, to the praise of the glory of His grace, wherein he hath made us **accepted in the Beloved.** . . . Having made known unto us the

mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him; in whom we also have obtained an inheritance." **Mark it, when we are in Christ, we have obtained an inheritance,—we have the firstfruits of it,—we begin to share it now.** {EJW, GCB91}

"The word in its immediate signification denotes no degree of moral perfection (the Corinthians, who were in so many respects deserving of blame, are called hagioi, saints), but refers to the separation of believers from the great mass of the kosmos, the Gentile world. Yet it doubtless also implies that Christians have been made partakers of the principle of a higher moral life, which, as in a course of development, is gradually to pervade the whole man, and produce perfect holiness. **Now this principle is the Spirit of Christ, so that Paul's idea 'made us accepted in the Beloved,' is also applied to the conception of hagios. Christians are holy on account of Christ who lives in them, and who is their true life.**" {EJW, 7PT17} 1891

As the Sabbath reminds men of the fact that God by His power made the earth, and man upon it, so that all were very good, it also makes Him known to us as the One who will by the same power make the earth new, and create men new creatures in Christ to dwell on it. So the Sabbath is the seal of a perfect creation, both in the beginning, and at the last. **The keeping of the Sabbath means perfect submission to the will of God, so that it may be done on the earth as it is done in heaven. It means to give the Lord His way with us, so that He can make us to the praise of the glory of His grace, wherein He hath had us accepted in the Beloved.** Eph i. 5, 6. {EJW, 9PT3} 1893

You, reader, whoever you may be, do not have to do something to propitiate God and reconcile Him to you, that you may obtain salvation. You are "**accepted in the Beloved.**" Eph. i. 6. **Your part is to accept what Christ has done for you,** to accept Christ and His righteousness, looking to God not with the fear that would be inspired by a stern, harsh judge, but in the Spirit of the apostle who wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John iii. 1. Then the harmony between yourself and God will be mutual and complete. {EJW, 9PT23}

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. xi. 4. In the same way the witness of righteousness must be obtained to-day. Not on some feeling that comes to us we know not how, and then is gone again, not by our works, **but by faith,** we obtain the evidence of our acceptance with God. We are "**accepted in the Beloved,**" which is Christ. Eph. i. 6. God does not accept anything that is not perfect, or that has upon it the least stain of sin; and **only as we are "in Him" can we be made perfect and without sin, as He is who "knew no sin."** **We are made thus in Him by being created new, through the power of Him who is the Creator. Eph. ii. 10.** Thus we are not simply "counted" righteous and perfect without being so, but are righteous in reality, by a new creation in Christ. God never deals with unrealities. {EJW, 11PT12} 1895

And now we must carry a little further the study of the seal of the covenant, namely, circumcision. What does it signify, and what is it in reality? We have learned that it signifies righteousness by faith. It was given to Abraham as a token of the possession of such righteousness, or, as an assurance that he was "**accepted in the Beloved**, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. i. 6, 7. What circumcision really is, may be learned from the following scripture:— {EJW, 12PT26} 1896

This is a question that has been asked, not once merely, but very many times, and therefore an answer may be of benefit to many. The answer, in short, is, No. You have things directly turned round, and are looking in the wrong place for evidence of acceptance with God. We are made "**accepted in the Beloved**" (Eph i. 6), and not in ourselves; for what He is worth, and not for what we are worth. **We believe in Christ**, not because we see ourselves sinless, but because we see ourselves sinful, and He is sinless. {EJW, 14PT3} 1898

A righteous character is required of everyone who shall be admitted to the heavenly kingdom ("Thy people also shall be all righteous"), but this righteousness is provided for us in the gift of Jesus to be "the Lord our righteousness." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [or things] in Christ." Eph. i. 3. While He was here upon the earth the Father's voice was heard saying, "This is My beloved Son, in whom I am well pleased," and "He hath made us **accepted in the Beloved**." **By the course of our daily lives we are deciding whether we shall "be found in Him" in the judgment day.** {EJW, 14PT19} 1898

Thou art My servant, I have chosen thee [Isa. 49], and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "I the Lord thy God will hold thy right hand." Israel, it will be remembered, means **those who trust the Lord**. To those the same terms are applied as to Christ. **They are chosen in Him, accepted in the Beloved**. Eph. i. 3-6. **They are chosen and upheld by the hand, just as is Christ Himself**. So in reading this forty-second chapter of Isaiah let us not forget that we are the servants of God equally with Christ, so that the work that is given Him to do is ours also, and all the encouragement that God speaks to Him, He speaks to us also. Jesus calls us to join Him in His service, saying, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart." Matt. xi. 29. {EJW, 15PT43} 1897

Now do not straightway say, "Well, I have not the ability of Paul." That has nothing to do with it. Paul was very weak and feeble in body, and had no ability except what the Lord gave him. If the Lord has not given us the ability of Paul, then He does not expect the same work of us; but one thing is certain, namely, that the **Lord has sent every one who has accepted Him, every one whom He has chosen in Christ**, and made **accepted in the Beloved**, to do the very same work to which He sent Jesus and Paul. {EJW 15PT43} 1897

If the Lord has not given us the ability of Paul, then He does not expect the same work of What did the voice from heaven say to Christ?—This is My beloved Son, in "whom I am well pleased." Now we are made "**accepted in the Beloved**," and so, although **we yield ourselves to Him** with no higher thought than possibly to be accepted as a servant, "thou art no more a servant, but a son; and if a son then an heir of God through Christ." We are not bondservants, but freeborn sons, who serve as sons in their own house. So, **having accepted us in the beloved Son**, the Father of all is pleased with us, even as with Him. "It doesn't seem possible!" {EJW, 16PT38} 1898

"The Lord will give grace and glory." Grace now, and glory hereafter. Yet the measure of grace which he will give is according to the riches of his glory, so that, believing in and loving Christ, whom we have not seen, we may "rejoice with joy unspeakable and full of glory." 1 Peter 1:8. And so, with Christ dwelling in our hearts by faith, being children of God, "to the praise of the glory of his grace, wherein he hath made us **accepted in the Beloved**" (Eph. 1:6), the trying of our faith will certainly "be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. {EJW, 14SOT32} 1888

Romans 3:24 - Being Justified Freely

Will you let the sins go now, this moment; and take the righteousness which He is set forth purposely to give and which He now, this moment, freely gives? "Being justified freely." "Being" is present tense. "Was" is past; "shall be" is future; but "being" is present. Therefore **the Lord says to you and of you who believe in Jesus**, "Being [now, at this moment] **justified freely by His grace** through the redemption that is in Christ Jesus . . . through the forbearance of God." {ATJ, LBTW 7} = RH, Nov 10, 1896

But **can the Lord justify the ungodly**? Yes, Christ came to justify sinners, so read carefully this verse, Romans 4:5. The first thing then to learn is that we are ungodly and confess it, and God will count him righteous. **The Lord cannot justify and save any who cannot see their true condition. There is joy in heaven over one sinner that repenteth**, more than over ninety and nine that need no repentance. The Saviour came not to call righteous but sinners to repentance, then none but sinners will be saved. Now Romans 4:16, "therefore it is of faith." Why? That it might be by grace, "to the end that it may be sure." {ATJ, ATJKS #2, "The Sermon on Righteousness," Sun., May 12, 1889 2.1}

Even so will it be in these days. The gospel is the power of God unto salvation to every one that believeth. All men are in the same condition, having the same need; for God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26), and hath fashioned all their hearts alike. Ps. 35:15. "All have sinned, and come short of the glory of God" (Rom. 3:23), and **all who believe are alike justified freely by His grace**, through the redemption that is in Christ Jesus. Since there is no difference in men, no matter in what part of the earth they dwell, God puts no difference between them in the matter of salvation, but **purifies the hearts of all alike, by faith**. {EJW, 71RH1}

If we were to stop right here, with the law unable to accomplish its purpose, we should leave all the world under condemnation and sentence of death. Now we shall see that Christ enables man to secure both righteousness and life. We read that we are "**justified freely by His grace** through the redemption that is in Christ Jesus." Rom. 3:24.

"**Therefore being justified by faith**, we have peace with God through our Lord Jesus Christ." Rom. 5:1. More than this, he enables us to keep the law. "For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. **In Christ**, therefore, it is possible for us to be made perfect—the righteousness of God,—and that is just what we would have been by constant and unvarying obedience to the law. {EJW, 7BEST4}

"All have sinned and come short of the glory of God." All men stand on the same level, and **the offer of mercy is to whosoever will come and partake of the water of life freely. We are "justified freely by His grace through the redemption that is in Christ Jesus."** Verse 24. {EJW, GCB91}

In the third of Romans Paul shows that Jews and Gentiles are alike under sin, in order to prove that "the righteousness of God, which is by faith of Jesus Christ," may be "unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being **justified freely by His grace** through the redemption that is in Christ Jesus." Verses 22-24. And in Rom. 11:32 he states that God hath shut them all up together (both Jews and Gentiles) in unbelief, "that He might have mercy upon all." All are in the same bondage—all are under the law—and none can be delivered from their prison **until they come to Christ**. He is the only door to freedom. {EJW GIG 50.1}

—"Being **justified freely by His grace** through the redemption that is in Christ Jesus." Rom. iii. 24. **Remember that to justify means to make one a doer of the law**, and then read the passage again: "Being made a doer of the law freely, through the redemption that is in Christ Jesus." The redemption that is in Christ Jesus is the worthiness or the purchasing power of Christ. He gives Himself to the sinner; **His righteousness is given to the one who has sinned, and who believes**. That does not mean that Christ's righteousness which He did eighteen hundred years ago is laid up for the sinner, to be simply credited to his account, but it means that His present, active righteousness is given to that man. Christ comes to live in that man who believes, for He dwells in the heart by faith. So the man who was a sinner is transformed into a new man, having the very righteousness of God. {EJW, 8PT21} 1892

Just a thought concerning the idea that Christ's death was necessary to satisfy outraged justice. Christ death was necessary to satisfy the love of God. "God commendeth His love toward us, in that, while we were yet sinners Christ died for us." Rom. v. 8. "God so loved the world that He gave His only begotten Son." Justice would have been met by the summary death of the sinful race. But God's love could not suffer that. So we are **justified freely by His grace**, through the redemption that is in Christ Jesus. Through **faith in His blood**, God's righteousness—**which is His life—is declared upon us**, and thus He is just, and at the same time the **justifier of him that believeth in Jesus**. Rom.

iii. 21-26. The reason why it was necessary that Christ should die, in order that men might be saved, will be considered in the next edition of this article. {EJW, 9PT25}

He can put His own righteousness into and upon all that believe; for faith is the reception of God into the heart. In the reception of this righteousness "there is no difference; for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus." {EJW, 10PT35} 1894

Whoever would evade his accountability to the law of God, must resign his claim to the salvation purchased by Christ's life and death and resurrection; because Christ died to save none but sinners—transgressors of the law. But none can evade this accountability, so everybody has a right to "the redemption that is in Christ Jesus." There is but one way of life, and it is the same for both Jews and Gentiles. "The righteousness of God which is by faith of Jesus Christ" is "unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being **justified freely by His grace.**" Rom. iii. 23, 24. There is one law for all, which all have transgressed, and so **there is one Gospel for all,—one life of obedience to the law, which becomes the birthright of every man, who by receiving Christ becomes a son of God.** {EJW, 18PT22}

We have already seen that no man has attained this end. "All have sinned, and come short of the glory of God." **From past sins** we are "**justified freely by His grace** through the redemption that is in Christ Jesus." Rom. 3:21-24. But **being justified through faith in Christ**, we are still dependent on him, for without him we can do nothing." John 15:4, 5. It is only by abiding in him that we are able to bear fruit. {EJW 10SOT28} 1884

Since all have sinned, and come short of the glory of God, we are "**justified freely by His grace** through the redemption that is in Christ Jesus." Rom. 3:24. **We are justified by faith alone**, "without the deeds of the law," Rom. 3:28; for no amount of good deeds will atone for one sin. If a man had stolen a horse, abstaining from horse-stealing to all eternity would not in the least clear him from the guilt. If we are freed from past transgressions, it must be solely by an act of favor on the part of God. {EJW, 10SOT35}

All the world are guilty before God, because all have sinned; **but they may be "justified freely by His grace** through the redemption that is in Christ Jesus." Rom. 3:24. There is "hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption." Ps. 130:7. Let us read Paul's brief but wonderfully clear statement of how we may be justified:— {EJW, 12SOT12} 1886

Romans 5:18 - Justification of Life

"As by one man sin entered into the world and death by sin . . . even so by the righteousness of one the free gift **came upon all men** unto **justification of life.**" What is the free gift? It is the free gift by grace and it appertaineth unto many. **The work of Adam plunged man into sin; the work of Christ brings men out of sin.** One man's single offense plunged many into many offenses, but the one man's obedience gathers the many offenses of many men and brings them out from beneath the condemnation of those offenses. {EJW, GCB91}

Then the free gift is the righteousness of Christ. How do we get the righteousness of Christ? We cannot separate the righteousness of Christ from Christ Himself. Therefore in order for men to get the righteousness of Christ, **they must have the life of Christ. So the free gift comes upon all men who are justified by the life of Christ. Justification is life. It is the life of Christ.** "For as by one man's disobedience many were made sinners, even so by the obedience of one many shall be made righteous." These are simple and positive statements. No good can come to man by questioning them. He only reaps barrenness to his soul. **Let us accept them and believe them.** {EJW, GCB91} "The free gift **came upon all men** to **justification of life.**" **Are all men going to be justified? All men might if they would, but says Christ, "Ye will not come to me that ye might have life."** All are dead in trespasses and sins. The grace of God that brings salvation hath appeared unto all men. **It comes right within the reach of all men,** and those who do not get it are those who do not want it. {EJW, GCB91}

Christ must be set forth as the only means of life, and that **that life comes by faith, which is the only means of righteousness,** that men may acknowledge "as by the offense of one judgment **came upon all men** to condemnation; even so by the righteousness of one the **free gift came upon all men to justification of life.**" **That life is the life of Christ.** Those that are justified will be saved, and those that are not justified will be lost, and the only way that we can be justified is by the life of Christ. {EJW, GCB91}

Our life is in Christ, and **outside of Him we have no life.** "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John v. 12. "The wages of sin is death." Rom. vi. 23. Death is the loss of life. Adam sinned, and the result was the loss of life to the human family. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. **But through Christ life is again brought within their reach.** For "the gift of God is eternal life through Jesus Christ our Lord." "As by the offence of one judgment **came upon all men** to condemnation; even so by the righteousness of one the free gift **came upon all men** unto **justification of life.**" Rom. v. 18. {EJW, 9PT28} **1893**

"Justification of life."—"By the righteousness of one the free gift **came upon all men** unto **justification of life.**" There is no exception here. As the condemnation came upon all, so the justification comes upon all. Christ has tasted death for every man. He has given Himself for all. Nay, he has given Himself to every man. The free gift has come

upon all. The fact that it is a free gift is evidence that there is no exception. If it came upon only those who have some special qualification, then it would not be a free gift. It is a fact, therefore, plainly stated in the Bible, that the gift of righteousness and life in Christ has come to every man on earth. There is not the slightest reason why every man that has ever lived should not be saved unto eternal life, except that they would not have it. **So many spurn the gift offered so freely.** {EJW, 10PT42}

Christ "gave Himself for our sins." Gal. i. 4. His life is given to be manifest in our mortal flesh. 2 Cor. iv. 11. Just as the sap flows through the vine to the farthest branches, and just as the life of Christ went into the poor, diseased woman, to make her perfectly well, so the sinless, endless, inexhaustible life of Christ flows into those who have faith in Him, to cleanse them from sin, and to make them walk in newness of life. {EJW, 10PT22} **1894**

Nothing is plainer in the Scriptures than that all the disabilities which we inherit by birth from our parents are counteracted and overcome by the birth from the Spirit. We inherit sinful dispositions. It is not the specific acts of sin that a man has committed, that will cause his everlasting destruction, so much as it is the evil nature that is in him, even if it has not manifested itself in any way that is noticeable by men. We have the evil in us, and always with us, and again and again we have said, "It's no use; I cannot possibly overcome this sin; it is a part of my very being," and have felt almost in despair, or else we have apologised for the hateful thing by saying, "Oh, it's only my way; I don't mean anything bad by it; but I simply can't help it; and God will not hold me responsible for what I am not to blame for. I had this way from birth." Now read: "As by the offence of one, judgment **came upon all men** to condemnation; even so by the righteousness of One the free gift **came upon all men** unto **justification of life**. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. v. 18, 19. {EJW, 15PT2} **1899**

"As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon **all men unto justification of life.**" Rom. v. 18. **By the provisions of the plan of salvation**, Adam and his posterity obtained a **stay of execution of the judgment** which God's law pronounces against the sinner, with the opportunity, meanwhile, to escape from it altogether." <E. J. Waggoner, "Our Life," *The Present Truth* 9, 28 (October 12, 1893), pp. 437, 438.

EGW equates "justification of life" with eternal life.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. . . . Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . **Even so by the righteousness of One the free gift came upon all men unto justification of life.**" Adam's fall in the Garden of Eden caused all to sin; but in the Garden of Gethsemane Christ drank the bitter cup of suffering and death, **that whosoever believes in Him may not perish, but have everlasting life.** {ST, June 13, 1900 par. 6}

"**Lay hold on eternal life.**" Come to Jesus in faith. Ask, and ye shall receive. The forgiveness of sins is promised to him who repents, **justification to him who believes**, and the crown of life to him who is faithful unto death (Letter 33, 1895). {7BC 916.5}
19. See EGW on 2 Cor. 9:6. {7BC 916.6}

Romans 4:25 - Raised Again for Our justification

"I am crucified with Christ," says Paul; "nevertheless I live; yet not I, but Christ liveth in me." Christ was crucified; He was "delivered for our offenses, and was **raised again for our justification.**" Rom. 4:25. **But unless we are crucified with Him, His death and resurrection profit us nothing.** {EJW, AGLOct99}

This is the order of the new life: Having accepted CHRIST'S life, we remember that the future life is to be His, not ours. Then the same spirit of self-renunciation that led us to accept CHRIST must be ever present with us to **lead us to hold Him.** We must pray not only for a clean heart to be created in us, but also for a steadfast spirit to be renewed within us. **And how do we hold Him?**—Just the same as we accepted Him and were raised with Him; through faith in the working of GOD, who raised Him from the dead. That is, with an intense longing that His life shall be manifest in ours, **we lay hold of it through our faith** in the power that raised CHRIST from the dead. We know that the same power that raised Jesus from the dead can quicken us, for that is why CHRIST was raised from the dead. He "was delivered for our offenses, and was **raised again for our justification.**" {EJW, 8BEST5}

Still further, **it is not simply through faith in the death of Christ, that righteousness comes, but through faith in His resurrection.** The Apostle Paul tells us that, as Abraham, so too us, righteousness will be imputed, "if we believe on Him that raised up Jesus our Lord from the dead; and was delivered for our offences, and **raised again for our justification.**" Rom. iv. 24, 25. **It is through the resurrection of Christ, therefore, that we are made righteous.** We are reconciled to God by His death, and saved by His life. Rom. v. 10. The Apostle Paul preached nothing but Christ and Him crucified, and he declared that the preaching of the cross is the Gospel; yet it was for preaching the resurrection through Jesus that he was condemned. This shows that the preaching of the cross includes the preaching of the resurrection. The cross means not only death, but the resurrection as well. {EJW, 9PT12}

II. Later Years (Pantheistic Tendencies develop; 1897-1904)

Accepted in the Beloved

But if we do not recognise the life; if we do not discern the Lord's body in the gifts **whereby we receive the life of God, then we take His life**, without allowing the power of the resurrection life to appear in us. We are thus guilty of putting Him to death. The death of the Lord is the bestowal of life upon us; therefore every breath of life that comes to us from God; every morsel of food that renews our fainting life; every drink of the

refreshing, life-giving fluid that comes to us from the rock or the vine, is proof to us of the death of Christ—of His gift of Himself to us, to deliver us from this present evil world. In everything that has life, and that gives life, the cross of Christ—the power of God—is revealed. Every meal that we eat, therefore; every glass of pure water, or pure fruit of the vine that we drink; every breath of life that we inhale, is proof to us that God has made us **accepted in the Beloved**, and that He gives Him to us for the forgiveness of our sins. {EJW, 17PT6} The **Year = 1901**

The death of the Son of God—the **gift of His life**—has reconciled all men to God. Rom. v. 8-10. Every sinner who accepts the reconciling word, becomes a new creature, just such as the little babe is. **The birth of the tiny babe, as innocent as the opening flower, is a manifestation of the life that is given for all mankind; for without that life there could be no existence; "in Him we live, and move, and have our being;"** the child is redeemed by the life that gave it existence, and until it commits sin; there is no need for it to be baptized. The free gift has come upon all men unto **justification of life**; so the child is made **accepted in the Beloved**. May our faith bring us into the same state of innocence. {EJW, 19PT2} **1903**

God is the fountain of life, and we can have life only as we are in communion with Him. **Separated from God, existence may be ours for a little time, but we do not possess life.** "She that liveth in pleasure is dead while she liveth." 1 Timothy 5:6. **Only through the surrender of our will to God is it possible for Him to impart life to us.** Only by receiving His life through self-surrender is it possible, said Jesus, for these hidden sins, which I have pointed out, to be overcome. It is possible that you may bury them in your hearts and conceal them from human eyes, but how will you stand in God's presence? {MB 61.2}

Romans 5:18 -Justification of Life

This grace and peace come from Christ, "who gave Himself for our sins." "Unto every one of us is given grace according to the measure of the gift of Christ." Eph.4:7. But this grace is "the grace that is in Christ Jesus." 2Tim.2:1. Therefore we know that Christ Himself is given to every one of us. The fact that men live is an evidence that **Christ has been given to them, for Christ is "the life,"** and the life is the light of men, and this life-light "lighteth every man that cometh into the world." John 1:4,9; 14:6. In Christ all things consist (Col.1:17), and thus it is that since God "spared not His own Son, but delivered Him up for us all," He can not do otherwise than, with Him, freely "give us all things." Rom.8:32. "His Divine power hath given unto us all things that pertain unto life and godliness." 2Pet.1:3. The whole universe is given to us in Christ, and the fullness of the power that is in it is ours for the overcoming of sin. God counts each soul of as much value as all creation. Christ has, by the grace of God, tasted death for every man (Heb.2:9), **so that every man in the world has received the "unspeakable gift" (2Cor.9:15).** "The grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many," even to all; for "as by the offense of one judgment **came upon all men** to condemnation; even so by the righteousness of One the free gift **came upon all men** unto **justification of life.**" Rom.5:15,18. { EJW GTO 01; Glad Tidings, 1901; THE REVELATION OF JESUS CHRIST, THE REAL GOSPEL. 16.1 }

In Christ is no sin, and therefore in Him is life. He can lay down His life, and take it again. He swallows up death in His own life, just as He could take all the sins of the world upon Himself, and yet never have the least trace of sin upon Him. His life is the light of men, and lights every man that cometh into the world. John i. 4, 9. The grace of God that brings salvation to all men has appeared in the life of Christ, so that whoever will accept the Son of God has the eternal life. Although "judgment passed upon all men to condemnation," "the free gift **came upon all men** unto **justification of life.**" Rom. v. 18. "In Him we live and move, and have our being;" **His life in us** bears the curse that has come on us, and that is why we still have an existence although sin, and death as a consequence, is in us. **The life of Jesus is to a degree manifested in the mortal flesh** even of those who do not acknowledge Him. {EJW, 17PT10} **1901**

Christ is indeed the Saviour of all men, especially of them that believe, but this does not show that the reprobate will not be punished. "The free gift" has actually come "upon all men unto **justification of life**" (Rom. v. 18), but there are **many who thrust it from them. Yea, all men are reconciled to God by the death of Christ**, since "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19); but after that to done it still remains necessary for us to be "saved by His life" (Rom. v. 10), which means the acceptance of His life in the place of ours. **He gives all men life; but it is not enough that we take it and use it only to the extent that most people do;** we must "have it more abundantly." John x. 10. The Judgment will show that God is clear, in that **He has given His life to every man;** but the fact that so many have rejected the precious gift will be their everlasting condemnation. {EJW, 17PT18} **1901**

Now all men have the Son, the Word life, whether they know Him and accept Him, or not; for the free gift has come upon all men unto **justification of life** (Rom. v. 18), and the **Word of life is in the mouth and heart of all men**, in order that they may do it. Deut. xxx. 11-14; Rom. x. 6-9. Thus all are without excuse; for they have not to go in search of eternal life, but **only to lay hold of and keep that which has been committed to them.** {EJW, 18PT13} **1902**

And this again shows how men "crucify to themselves the Son of God afresh." The free gift—"the heavenly gift"—has come upon all men to **justification of life**. Now although "all have sinned," and it is sin that crucifies Jesus, **if we accept and confess His life in us**, we are not counted as having crucified Him, since we give unmistakable evidence that "He liveth." It is we who have died, and He lives. {EJW 19PT28} **1903**

1. Repentance is turning from self to Christ; and when we receive Christ so that through faith He can live His life in us, good works will be manifest. {MB 87.3}

2. Without the life of Christ in us, we cannot withstand the storms of temptation. Our eternal safety depends upon our building upon the sure foundation. {DA 599}

3. Christ said, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in his service? {RH, March 24, 1904 par. 13}

As already learned, "before faith came," although all were wanderers from God, we were kept under the law, guarded by a severe master, "shut up," in order that we might be led to accept the promise. What a blessed thing it is that God counts even the ungodly, those who are in the bondage of sin, as His children,--wandering, prodigal sons, but still children. **God has made all men "accepted in the Beloved."** **This probationary life is given us for the purpose of giving us a chance to acknowledge Him as Father, and to become sons indeed. But, unless we come back to Him, we shall die as slaves of sin.** { EJW GTO 04 THE ADOPTION OF SONS. 167.1 }

¹ The faith of Jesus is the pervading underlying theme in Galatians 2:16-3:29 (*The Faith of Jesus*, Richard B. Hays, W.B. Eerdmans, Grand Rapids, 2002). For example in 2:16 "a man is not justified by the works of the law, but by the faith of Jesus Christ;" in 2:20 "the life I now live I live by the faith of Jesus Christ." "The hearing of faith" refers to the faith of Jesus which Paul clearly portrayed among the Galatians when he preached Christ crucified (Gal. 3:1-2, 5). When Abraham heard "the hearing of faith," namely the gospel and the faith of Jesus, he believed God and it was accounted to him for righteousness. Abraham now believed that God would justify the nations from the faith of Jesus, the Seed of Abraham (Gal. 3:8). A work accomplished entirely of God.

² See Heb. 2:9; 1 Tim. 2:6; Gal. 3:13

³ These thoughts are expressed in Romans 3:24; 4:5; 4:25; 5:16; 5:16, 18; Gal. 2:16.

⁴ Other examples of "Our Standing with God" from Ellen White include: The Saviour came to this world and in human flesh lived a life of perfect obedience, that the sinner might stand before God justified and accepted. {ST, July 31, 1901 par. 9}

Our standing before God depends, not upon the amount of light we have received, but upon the use we make of what we have. Thus even the heathen who choose the right as far as they can distinguish it, are in a more favorable condition than are those who have had great light, and profess to serve God, but who disregard the light, and by their daily life contradict their profession.--*The Desire of Ages*, p. 239. John declared to the Jews that their standing before God was to be decided by their character and life. Profession was worthless. If their life and character were not in harmony with God's law, they were not His people. {DA 107.1}

How strange that any should forget that they must repent, in common with their fellow men, and that those whom they condemn with severity may stand justified before God, receiving the sympathy of Christ and the angels. {RH, March 17, 1903 par. 8}

⁵ See also FE 403.1 where the obedient are chosen in Him before the foundations of the world.

⁶ The union that exists because of Christ between believers is compared with the union between the three Persons of the Trinity: John 14:23; 17:21-23. Our union with Christ and one another is compared to the union between the stones of a building and the chief corner stone: Ephesians 2:19-22; 1 Peter 2:4-5. It is compared to the union between man and wife: Ephesians 5:22-23. It is compared to the union between the head and other members in the human body: Eph. 4:15-16. It is compared to the relation of the vine to the branches: John 15. The Holy Spirit is the bond of the union: 1 Corinthians 12:13; cf. Romans 8:9-11; Ephesians 1:13-14. It is compared to being grafted into the Olive Tree (Romans 11).

⁷ In effect those "being justified freely by His grace through the redemption that is in Christ Jesus," are those who believe and unite with Christ, the new corporate head of the race, the 2nd Adam. This corporate justification resides solely in Christ and only those who choose to be in Christ are justified. E.J. Waggoner states the matter clearly: "All have sinned, and come short of the glory of God" (Rom. 3:23), and **all who**

believe are alike justified freely by his grace, through the redemption that is in Christ Jesus. Since there is no difference in men, no matter in what part of the earth they dwell, God puts no difference between them in the matter of salvation, but purifies the hearts of all alike, by faith. {EJW, 71RH1}

⁸ This expression, "bought with a price" means everything to us. In consideration of the price paid for us, shall we not yield our bodies and souls up to Him who has bought us with His blood? Shall not that which He has redeemed be kept in as wholesome and pure and holy a condition as possible? Christ has redeemed us; **our very flesh He has saved at an infinite cost**, giving His own flesh for the life of the world. The lower passions have their seat in the body, and work through it. The words, "flesh", or "Fleshly lusts" or "Carnal lusts", embrace the lower, corrupt nature: the flesh of itself cannot act contrary to the will of God. {SpM 209.2}