

Justification and Righteousness by Faith: A Comparison of Three Contrasting Views

This document is a private thought-paper intended for special study by students and scholars interested in the on-going righteousness by faith discussions. Its conclusions are tentative, subject to further light. It is not for wide distribution nor for agitation on the local church level.

by Robert J. Wieland

NOTE TO THE READER

Since this document is a study paper it is not to be considered in any other way than tentative. I believe an attempt such as this should have been made long ago. These "comparisons" are not intended to be critical or condemnatory, but only to stimulate to further study. Surely we are mature enough to discuss and search together for a better understanding of vital truth!

My characterizations of the various views are of course only approximate:

1. Some Evangelical authors may be cited whose positions will differ from my representations in column one. However, I believe that I have quite fairly represented their over-all, general views as held by the great mass of Evangelical Sunday-keeping church members and leaders, and as they are characterized by Ellen G. White.
2. Likewise some of our current, contemporary Seventh-day Adventist writers and speakers may be cited whose individual views will differ from my characterization in column two. I suggest only that this column represents the generally prevailing views that most of our people and workers entertain or convey. Quite largely this is because we have unwittingly adopted the views of the popular churches on righteousness by faith, assuming that they are the same as the 1888 message, as Dr. Froom says in *Movement of Destiny* so forcefully. These are the views that have largely prevailed for many decades since 1888. Column two does not represent the Ellen G. White views, which would of course be the proper Seventh-day Adventist positions if we rightly appreciated the 1888 message. Neither does it take into account certain recent shifts of view the last three or four years as evidenced in some *Review* editorials and by other means. Hopefully, concepts in harmony with the 1888 message may soon filter down to the grassroots level of our general church membership and accomplish deep revival and reformation.
3. Column three represents what Donald K. Short and I have come to understand is the main import of the 1888 message as brought by Jones and Waggoner and clearly endorsed by Ellen G. White. The Lords messenger endorsed their message some two hundred times, and identified it as the "beginning" of the Latter Rain and Loud Cry. The concepts expressed in this column have been derived from a study of Jones' *The Consecrated Way to Christian Perfection* (Pacific Press, 1905), his 1893 and 1895 *General Conference Bulletin* studies, and miscellaneous articles in the *Signs* and *Review* of the 1890's; and from Waggoner's *The Gospel in Galatians* (1887), *Review* articles and editorials.

Citations or references in this paper are to: *Another Look at Seventh-day Adventism*, by Norman F. Douty (Grand Rapids: Baker Book House, 1962); *Movement of Destiny*, by L. E. Froom; *Through Crisis to Victory 1888-1901*, by A. V. Olson; *By Faith Alone*, by N. F. Pease; and the special *Review* on Righteousness by Faith.

Please do not use this paper to create discord on the local church level. It is intended for the attention only of mature, responsible, loyal students who wish to see theological problems solved the right way-by prayerful, humble searching for truth within a framework maintaining harmony and confidence within the church.

Robert J. Wieland
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The Popular Evangelical Sunday-keeping Churches

Contemporary Seventh-day Adventist

The 1888 Message As Brought by Jones and Waggoner and Endorsed By Ellen G. White

1. Begins with man's need for eternal security. Thus the appeal is self-centered, and remains so throughout. Never gets beyond egocentricity.
 2. The love of God is itself egocentric. Christ was sustained by self-centered concern. He did not die the equivalent of "the second death" but went immediately to Paradise, as the doctrine of the natural immortality of the soul requires. Thus true NT love, *agape*, is eclipsed and nullified.
 3. Faith is "trust" in the sense of a grasping for the assurance of personal security in "salvation". Though there is much talk of "Christ" yet in fact everything centers in self and faith remains the means of satisfying personal insecurity.
1. Very similar. Appeal is usually to our natural selfishness. Seems difficult for us to conceive any other appeal being effective than the egocentric one. Begins with the sinner's need.
 2. Extremely few of our contemporary writers or speakers recognize egocentric nature of love as understood by the popular churches, in contrast with self-emptying NT love (*agape*). Much confusion on the meaning of love.
 3. Much the same. Faith is almost universally defined in the same terms as the Evangelicals.
1. Begins with the revelation of the love of God at the cross (1 Cor. 2:15). Appeal is to a higher motivation—love and gratitude. Thus not egocentric.
 2. True love is absolutely self-emptying even willing to relinquish personal salvation for the good of others. Christ's love the model. He died the equivalent of the second death. This love, abiding in the heart, banishes egocentricity, the cause of lukewarmness, and will finish the gospel task.
 3. Faith is such a deep heart-appreciation of God's sacrificial love that the believer is constrained to adopt Heaven's principle of self-denying love as the motivation of all his acts. (He does right because it is right, not from hope of reward or fear of punishment.) Conquers egocentricity and lukewarmness.

The Popular
Evangelical View

4. Jesus taught self-love is a virtue—"thou shalt love thy neighbor as thyself." But they are forced to misunderstand His command. The fundamental error of the natural immortality of the soul throws all their views of righteousness by faith badly out of focus.
5. God long ago made a provision for your salvation, but Christ does not do anything for you until you "accept" Him. Thus the idea is conveyed that if you are saved it will be due to your own initiative. And if you are lost it is God who will take the initiative in punishing you.
6. The gospel is "good news" of what God will do for you if you do your part, that is, "accept Christ" and thus change your angry God into a friend.
7. Gods acceptance of you depends upon your acceptance of Christ. He counts you outside the "family" until you do.
8. God will torture the lost in an ever burning hell. The doctrine of natural immortality requires this. The egocentric motif thus distorts their view of the character of God.

The Contemporary
Seventh-day Adventist View

4. Jesus taught that love of self is a virtue, a necessary pre-condition to loving others. Self-love strongly emphasized and extremely popular. Love of self and proper self-respect confused.
5. God has made a provision for your salvation but that does you no good until you "accept Christ." Egocentricity distorts and colors all concepts of justification. This is inevitable when the sinner is taught that everything depends on what he does about Gods offer.
6. The gospel is "good news" of what God will do for you if you do your part. All depends on your initiative now. He waits for you to take the first step.
7. Gods acceptance of you depends upon your acceptance of Christ. Much the same.
8. God will torture and destroy the lost in hell-fire that annihilates.

The 1888 View

4. Jesus taught that the converted person will love his neighbor as before conversion he found it natural to love self. Only when self is crucified with Christ can men have a true sense of self-worth. This takes place when self-love, the central pillar of Satan's kingdom, is expelled from the soul by faith.
5. Christ has justified all men; the "good news" tells them so. By the Spirit He actively and persistently "draws" all until they beat Him off by persistent rejection. The "good news" is not IF you do your part, but if you truly appreciate what HE has done (have faith). True acceptance is real faith.
6. The gospel is "good news" of what God has done and is doing for you now. He has "drawn" you all your life (Jer. 31:3; Jn. 12:32). If you do not resist, you will be saved. The gospel motivates to a true heart surrender, a response of faith. (SC p. 27).
7. God has already accepted you in Christ. Your part is to believe this truth, which is the gospel. Such "faith works," providing full motivation to obedience.
8. "God destroys no man; every man who is destroyed will destroy himself." Sin, not God, destroys the wicked. The second death is a merciful thing to end their real misery.

The Popular
Evangelical View

9. Forgiveness is Gods “pardon” of sins. No distinction whatever between forgiveness and the blotting out of sins. God virtually excuses sin on the basis of the “finished work of Christ.”
10. It is hard to be saved and easy to be lost, but they have generally not developed the idea as much as some of us.
11. The sinner must be pressured into accepting and surrendering to Christ—accepting Christ while he continues to be self-centered and disobedient to God’s law.
12. When the sinner “accepts” he is “justified.”
13. Justification by faith is a judicial act of accounting by God wherein an unrighteous man, still unrighteous, is declared righteous while he continues indulging sinful motivation. Antinomian motif.

The Contemporary
Seventh-day Adventist View

9. Forgiveness is God’s pardon of sins. Little emphasis on the cost involved or the fact that NT forgiveness is the taking away of the sin.
10. Most think it is hard to be saved and easy to be lost. Since few will make it to heaven it must be very hard indeed. Through many means, this idea is ingrained into youth.
11. Usual evangelistic techniques use various subtle forms (some not subtle) to pressure a sinner to “accept” and “surrender,” such as long, high-pressure altar calls based on egocentric motivation, hope of reward or fear of punishment.
12. When the sinner “accepts” he is justified.
13. Basically the same, with extremely few exceptions. Objective and subjective aspects of justification confused. No change of heart takes place in this “justification by faith.”

The 1888 View

9. Forgiveness is the taking away of sins. Emphasis is on the cost of the forgiveness—the sacrifice of Christ; “the blotting out of sins” necessary for the cleansing of the sanctuary, and the vindication of Christ.
10. It’s easy to be saved and hard to be lost, once one understands and believes the truth of righteousness by faith. The “gospel” is important for what it is—good news.”
11. Any use of pressure, gimmicks, or fear, betrays the ineffectiveness of the message presented. The 1888 message heralded a new day in evangelism according to Ellen G. White. Once the truth is properly revealed to the truth-seeker, nothing can stop him from responding.
12. In reality, all men were justified when Christ died for all. This is forensic.
13. When God “declares one to be righteous He does not lie. Justification by faith goes further than forensic justification and involves a true change of heart. God counts faith for righteousness, and His “declaring” is in reality “reckoning” or recognizing. (See No. 3).

The Popular
Evangelical View

The Contemporary
Seventh-day Adventist View

The 1888 View

14. Expiation is Christ's appeasing the Father's wrath against sin and sinners, securing pardon or condoning sin. At best it is overcoming sin on lower levels, only to have it reappear on higher levels.
15. Simply but fairly stated, their view of justification and righteousness by faith leads to disobedience of the commandments of God. How else can one explain the continued rejection of the fourth commandment after 125 years?
16. The supreme goal in life is to win eternal security, to be "saved," so if you die today you will go to heaven.
17. Sin is conduct unacceptable to the popular Christian community. Thus it does not include Sunday-keeping or Sabbath-breaking.
18. Repentance is an unpleasant duty to be performed at the beginning of the Christian life.
14. In some mysterious way there is an expiation for sin that satisfies God's wrath against sinners. Who else could the expiation satisfy? Over emphasis of legalistic frame-work of atonement eclipses power of grace.
15. Our popular view of justification and righteousness by faith for decades has not truly purified the church of immorality, lukewarmness, worldliness, covetousness, pride.
16. The supreme goal in life is to get ready to enter heaven, to gain eternal security there. Personal "assurance" of security has highest priority.
17. Sin is the transgression of the law—the standard SDA definition. Often superficially understood as mere breaking of a moral taboo. Much emphasis is on "known" acts of sin.
18. We have a hazy concept of repentance. Repentance is considered inconsistent with happiness and happiness is the Christian's goal. To "fall on the Rock" is ridiculed. Much opposition to the believer's cross. Ego must be satisfied.
14. Although God truly hates sin, the sacrifice of Christ did not "appease" Him or motivate Him to love sinners, for He already loved them. The propitiation is offered by the Father; it reconciles the believing sinner and the universe. As flesh clothes bones, so grace clothes the legal basis of the atonement.
15. True righteousness by faith leads the believer to a preparation for translation; more important, it leads the corporate body of the church toward that goal, in the same generation that accepts it. Manifested in obedience to God's commandments, all of them.
16. The supreme goal in life is securing the honor and vindication of Christ in the closing of "the great controversy." Christ must receive His reward.
17. "Whatsoever is not faith is sin" or "sin is whatsoever is not of faith." (Remember the NT definition in No. 3). Sin is not the mere breaking of a taboo but a failure to appreciate God's true character, revealed at the cross.
18. Repentance is a satisfying, happy experience of reality. It deepens throughout life. An ever deepening sorrow for sin means an ever closer relationship to Christ who was "made to be sin for us." One who "glories in the cross" is committed to any sacrifice.

The Popular
Evangelical View

19. “Made under the law” (Galatians 4:4) means Christ was “made” under the Jewish ordinances.
20. Christ’s flesh and nature were different from ours—He was exempt from “original sin.”
21. Christ bore our guilt only vicariously, not truly. This is in consequence of the above.
22. Temptation, to Christ, was not the real thing we have to meet. His temptations were only sinless temptations—that, is, He was tempted only to do things that would not be sinful, some say, or He was tempted only as the sinless Adam was. (For a good cross-section of Evangelical views, see Douty, *Another Look at SDA’s*, pp. 58, 59.)
23. Christ was naturally good. His will was identical to His Father’s will.

The Contemporary
Seventh-day Adventist View

19. “Made under the law” in Gal. 4:4 means Christ was made under the Jewish ceremonial law (cf. commentary on the text, 6BC 966).
20. Most of our writers and theologians now teach that Christ took the sinless nature of Adam before the Fall. Thus He had “holy flesh.”
21. Christ bore our guilt “vicariously” and only so. He could not actually bear the guilt. This is in consequence of a failure to grasp the reality of Christ’s identity with the corporate body of humanity.
22. It was “impossible,” “useless,” and “unnecessary” for Christ to be truly tempted in all points like as we are. Virtually all same as Evangelical views. (These tragic misconceptions result from widespread ignorance of the 1888 message). Above quotes from *Ministry Magazine*, January 1961. Undoubtedly this view exacerbates immortality and divorce within the church.
23. Christ was “naturally” good. His own will was identical to His Father’s will. No inner conflict. This view fails to appreciate reality of Christ’s incarnation and temptations as disclosed in Matthew 26:39.

The 1888 View

19. “Made under the law” in Gal. 4:4 means under the condemnation of the moral law. Thus Christ was expressly not “exempt” from nothing, but chose not to sin. Both Substitute and Exemplar.
20. Christ “took” the sinful nature of man after the Fall. Thus He was sent “in the likeness of sinful flesh.” He was “exempt” from nothing, but chose not to sin. Both Substitute and Exemplar.
21. Christ bore our guilt actually although He was sinless. Christ truly identified Himself with us completely. His baptism was “unto repentance.” (The word “vicarious” never used by EGW, ATJ or EJW). Cf. GCB 1901, p. 36.
22. Christ was truly and sorely tempted in all points like as we are, identically with us, not merely as was the sinless Adam. He was tempted from within as we are, yet without sin. He knows the full force of any temptation any fallen son or daughter of Adam can feel—there is no one He cannot succor. Heb. 2:18.
23. Christ’s righteousness was not “natural” but by faith. He had to deny His own will in order to follow His Father’s will, for His natural will was opposed to His Father’s will. John 5:30; 6:38.

The Popular
Evangelical View

24. Specifically, Christ was no “example” or “norm” in the area of sexuality. (For an example of this view, see panel discussion in *Christianity Today*, July 21, 1967.)
25. Due to a false view of the nature of Christ His “righteousness” is a meaningless term. Calvinistic views limit His righteousness to substitution and ignore the reality of His example to us.
26. No concept whatever of the cleansing of the heavenly sanctuary as a work parallel to, or consistent with, righteousness by faith. “Have no knowledge of the way into the most Holy, and they cannot be benefitted by the intercession of Jesus there” (*EW*, p. 261).
27. No concept whatever of the cleansing of the heavenly sanctuary. Virtually total ignorance.

The Contemporary
Seventh-day Adventist View

24. There is practically no reference in contemporary SDA literature to Christ’s temptability in the realm of sexuality. It seems shocking to think He was a normal sexual being.
25. “Christ’s righteousness” is a household term to us, but our confusion on the nature of Christ makes the concept hazy. It is generally assumed that Christ was good because He had a different genetic inheritance from us. It’s our good luck that He is a moral millionaire who can “cover” our moral debts for us. You’ll have to keep sinning, at least unknowingly. Keep your “insurance” paid up by trusting and you’re “covered.”
26. Most of our people have no concept at all of the cleansing of the sanctuary as a work vital to genuine righteousness by faith, or closely related to it. Reluctance to preach sanctuary truth for fear of identification with “offshoots” or so-called “perfectionism.”
27. Contemporary presentations of the cleansing of the sanctuary as having a practical effect in Christian experience almost nonexistent, with few recent controversial exceptions inspired by 1888 message.

The 1888 View

24. Does not hesitate to present Christ as completely relevant. He truly came “in the flesh.” Clear definitions of Christ’s temptability are in the Messianic Psalms. If He is not a complete Saviour, He cannot “succor” us who are so tempted. The message modern Christian’s need.
25. Christ’s righteousness is the norm for each person in his particular circumstance at any moment. In other words, through the surrender to the principle of the cross. Christ met your particular problem as of now by complete victory over sin and self. This is His righteousness—it is something relevant to you. Truly, from this moment Christ has set you free so you need never sin again! The key is true, genuine faith. Christ is both Example and Substitute.
26. It is truly impossible to understand the kind of righteousness by faith that will prepare a people for the coming the Lord apart from a clear grasp of the sanctuary truth in its final phase. Otherwise both “doctrines” are sterile.
27. The very heart of the 1888 message is the cleansing of the sanctuary. This results in the practical effect of the removal of sin from the heart of believers. The stream of sin that flows into the sanctuary must be stopped at its source—the hearts of God’s people.

The Popular
Evangelical View

28. Sinning and repenting is the order of the day until Jesus returns.
29. The “sinning and repenting” syndrome is the heart of Romanism: sin is perpetuated. In actuality, the popular Evangelical concept is the same, because spiritual pride is the essence of their concepts of overcoming sin. (Where there is no true Sabbath-keeping there can be no true “rest” from self.)
30. 1 John 2:1 tells us not to sin but virtually gives license to sin. Jesus as your lawyer will “fix your ticket” with the Judge, the Father.

The Contemporary
Seventh-day Adventist View

28. The popular emphasis is on the impossibility of sinless living. This is due to the prevailing misconception of the nature of Christ and neglect of the sanctuary truth.
29. “Cheap grace” is the only possible result of prevailing confusion regarding the nature of Christ, the prejudice against perfection of Christian character, the eclipse of the cross, and the neglect of the cleansing of the sanctuary.
30. 1 John 2:1 tells us not to sin, like our insurance company tells us not to have an accident. But you’re sure to slip up sooner or later, so make certain you are “covered” by the Advocate’s policy. Many times the idea our people have is that Christ is our Lawyer pleading with the Judge to let us off. We cannot expect more than victory over “known sin.” Participation in unknown sin implied to be inevitable until Jesus comes. (Biblical examples of unknown sin are the crucifixion of Christ and the perpetuation of Laodicean pride).

The 1888 View

28. Perfection of character is not only the goal; it is easily available once God’s people have “the faith of Jesus.” The only difficulty is ignorance of true righteousness by faith or rejection of it.
29. Righteousness by faith imposes an extremely high standard—even that of Christ Himself. The life of perfect surrender He lived “in the likeness of sinful flesh” becomes the standard or norm for the one who has “the faith of Jesus.” When this work has been accomplished, the cleansing of the heavenly sanctuary is accomplished. Christ sees His character “perfectly reflected” in His church.
30. In context, 1 John 2:1 says that for His people to stop sinning is the purpose of His sacrifice. And this is to become effective when they grasp the principle of corporate guilt—and see their relationship to “the sins of the whole world.” Thus John’s concern was for the work which the cleansing of the sanctuary is to do. The Father, the Son, and the Holy Spirit are united to enable believers to overcome as Christ overcame. This of course includes victory over all sin but is never consciously realized or claimed. (This is not fanatical “perfectionism” so-called, not self-centered, but is entirely by faith).

The Popular
Evangelical View

The Contemporary
Seventh-day Adventist View

The 1888 View

31. It is a virtue to claim, “I am saved.” This is a confusing idea, often associated with tragic spiritual pride and a false sense of assurance in the light of Matthew 7:21-23. Direct consequence of egocentric emphasis throughout.

31. Widespread teaching of our people to claim “I am saved” in direct contradiction of *COL* 155. Consequence of Campus Crusade for Christ influence, and that of the Rev. Kennedy’s “Evangelism Explosion” techniques.

31. The one who sees Christ as He truly is, is delivered from all egocentric concern for his own security. He is fully conscious of his own sinfulness, never even thinking of claiming perfection or security (the same thing actually). His center of concern: how he can honor his Saviour now and always. He is charmed with the glory of Christ’s righteousness with no anxious concern for his own reward. In full agreement with *COL* 155. Provides true peace.

32. The prevailing egocentric concern makes it impossible to think of repenting for any but one’s own sins; and the motive for repentance is personal security.

32. The prevailing egocentric concern makes it difficult to envisage repentance for any but one’s own sins. The overriding motivation is concern for one’s personal salvation. This of course negates the true spirit of repentance. No real sympathy with Christ is possible.

32. The repentance and baptism of Christ introduces a larger concern—corporate guilt and repentance. We see ourselves potentially guilty of “the sins of the whole world” in fact. This makes an effective, Christlike love possible. It also makes possible an identity with Christ like that which a true, understanding “wife” feels for her husband. Corporate repentance enlists the active sympathy and understanding of Christ’s people with Him in His closing work of atonement. Self ceases to be the center of concern.

33. To maintain the Christian life is a very difficult thing, requiring the observance of many rules.

33. The same. Emphasis is placed on difficulty of remaining a Christian. Discouraging prospect. Everything depends on your holding on to God’s hand. Impression given that God doesn’t care too much if you let go. “Keep up your speed” or “gravity” will cause you to come “crashing down” (a popular presentation).

33. Everything depends on your believing that God loves, respects, and values you so much that He is holding on to your hand. What makes Christian life appear difficult is eclipse of message of Christ’s righteousness. “The love of Christ constraineth us” and makes self-centered living “henceforth” impossible.

The Popular
Evangelical View

34. Doctrinal differences are inevitable and unavoidable.
35. Christianity is a relationship to the Person of Christ. Much sentimentalism is included.
36. There is no clear concept of the ending of gospel commission, certainly not of the ripening of the grain or character preparation for the coming of Christ.
37. The time for the second coming of Christ is predetermined by the Father. (A Calvinist concept). Nothing can hasten or delay the time of the second advent as this would alter the "sovereign will" of God.
38. If the coming of Christ is desired at all, it is because of a desire for reward.

The Contemporary
Seventh-day Adventist View

34. Usual idea is that perfect unity is impossible until the Lord comes.
35. Righteousness by faith, a relationship to the Person of Christ, identical to the Evangelicals. "The flesh profiteth nothing." Emphasis on physical relationship leads to emotionalism, mysticism. Portraits of Christ not helpful. "To talk of Christ without the Word leads to sentimentalism" (EGW).
36. You can believe and preach righteousness by faith ever so clearly and powerfully for many decades and still the gospel commission not be finished. (See *R & H*, Righteousness by Faith, p. 3; Olson, pp. 236-239).
37. Until quite recently, the prevailing view was (and is still strongly entrenched) that the time for the coming of Christ is predetermined, and His people can neither hasten nor delay it.
38. The coming of Christ is desired mostly by the old ones, sick and crippled by arthritis or dying of cancer. His coming is desired so "we can go home to glory."

The 1888 View

34. Perfect unity is the norm in a church that has NT faith. No need, for example, of contrary ideas in prophetic understanding.
35. Righteousness by faith is not a relationship to the Person of Christ, for He has personally gone to heaven. But He has sent His Holy Spirit, and it is through Him that we know Christ by His Word. There is no sentimentalism in righteousness by faith.
36. To believe and preach righteousness by faith clearly is to catalyze the church and the world in a single generation and finish the gospel commission.
37. Christ wants to come; He is ready to come, He will come whenever His bride makes herself ready to welcome Him. In other words, Christ will gladly come whenever we really want Him to. To want Him to come follows an understanding of righteousness by faith.
38. Sympathy for Christ, a desire that He receive His reward and experience His full vindication, and a desire to see the world's suffering end are the real reasons for wishing to hasten His return.

The Popular
Evangelical View

39. Consensus is more important than truth. This is why they keep Sunday instead of the Sabbath of the Lord.
40. Much confusion on contrast between “old covenant” and new; idea of “dispensationalism” widely held. Obedience to ten commandments is “old covenant” living.
41. Much exultation that “God is working marvelously for them” in modern revivals such as Charles Finney, Pearson and Hanna Whitall Smith, Andrew Murray, Moody, Billy Sunday, Billy Graham, Campus Crusade, “Evangelism Explosion,” etc. (cf. *EW* 261, *GC* 464).
42. Gifted revivalists have been the source of spiritual life in these churches for a century and a third.

The Contemporary
Seventh-day Adventist View

39. Consensus so important that truth can wait almost interminably. Majority cannot be wrong. If your convictions differ from organized majority stifle them.
40. Much confusion; even some “dispensationalism” endorsed. Root of “old covenant” not discerned; much emphasis on pledging and promising obedience to the ten commandments (especially for children).
41. God has worked and is working “marvelously” in most of these “modern revivals”. Our people often urged to attend these meetings and ministers sent to non-Adventist evangelism centers for instruction on how to present righteousness by faith. This creates serious confusion. Implication is that Babylon is preaching “everlasting gospel,” at least significantly so.
42. Specifically, the following received from God the same message He gave SDA’s in 1888: Moody, Murray, Simpson, Gordon, Holden, Meyer, McNeil, Waugh, McConkey, Scroggle, Howden, Smith, McKensie, McIntosh, Brooks, Dixon, Kyle, Morgan, Needham, (A.T.) Pierson, Seiss, Thomas West, “and a score of others” (cf. *From*, pp 319-320).

The 1888 View

39. Genuine righteousness by faith is always initially accepted by the minority. True NT faith imparts a courage that fears no majority or power they may wield. Leads to bearing the cross with Christ.
40. Root of “old covenant” was people’s faithless promise to obey. God never asks us to make such a promise to Him; this “genders to bondage” through “knowledge of broken promises.” Rather, He asks us to believe His promises to us.
41. Concern and serious caution. Jones and Waggoner were convinced that the Lord had given a unique message of righteousness by faith to the Seventh-day Adventist Church, and that “Babylon is fallen” and does not understand the message.
42. Jones and Waggoner specifically did not receive their message from perusing other authors or commentaries or creeds, but from the Bible. Waggoner’s 1882 “vision” convinced him that Christ crucified is heart of three angel’s messages; both messengers evidenced refreshing independence of other author’s writings. Their message distinctly different form that of the various Evangelical revivalists.

The Popular
Evangelical View

43. The doctrine of justification by faith received as a legacy from 16th century Reformers.
44. Evangelical churches evidence no need for a better understanding of righteousness by faith. Much self-satisfaction and spiritual pride. Little awareness of Laodicean message. “We are saved.”
45. Little if any awareness of our participation in crucifixion of Christ, due to our natural enmity against God.

The Contemporary
Seventh-day Adventist View

43. The 1888 Message on justification and righteousness by faith came from “the creeds of the Protestant churches of the day” (cf. Pease, pp. 138, 139).
44. Very little need expressed for more understanding and appreciation of righteousness by faith. Ministers generally feel they understand and preach it adequately, even powerfully. “We understand righteousness by faith; we just don’t live it as we should!” Works needed, not faith. “Let’s forget 1888, and work harder.”
45. The same, general, popular view is that “we” accepted righteousness by faith in 1888 era. Only an insignificant few in the end rejected it, less than ten. Therefore little if any awareness of need for an experience of “final atonement”.

The 1888 View

43. Insights that made the 1888 message unique did not come from “Creeds of the Protestant churches of the day” but from direct inspiration of the Holy Spirit upon “the minds of men divinely appointed,” who had credentials from heaven” (EGW). This is evident from the fact that the 1888 message of righteousness by faith related that truth to the cleansing of sanctuary, a truth that no non-Adventist church or “creed” had any inkling. Only superficially does 1888 message appear to parallel “creeds of Protestant churches”.
44. Very keen sense that Laodicean message is apropos. Our primary problem is not living the truth but truly believing it. True “faith worketh . . .” If we genuinely believe, we shall genuinely live. “Righteousness by faith” means what it says—if one has true faith, righteousness becomes a reality in the life.
45. Jones and Waggoner keenly sensed that the beginning of the Latter Rain had been rejected by their peers and contemporaries in large measure. The basic problem is the same as that which existed at Calvary—enmity against God. Sensed need for final atonement.

The Popular
Evangelical View

46. The church is assumed to be ready, at least “the saints,” for the coming of Christ or the “rapture” at any moment. Anyone who is “saved” is ready.

The Contemporary
Seventh-day Adventist View

46. In a unique sense, SDA church is getting better and better as regards doctrine and experience of righteousness by faith (Pease, p. 227). From agrees; now that our Trinitarian views are identical to those of Chalcedonian and Athanasian creeds, we are ready for the Latter Rain or nearly so (pp. 283-286, 314-319).

The 1888 View

46. Latent enmity against God and need for final atonement was the real issue at the 1888 conference and there after. Not a word in Ellen G. White or Jones and Waggoner suggesting that doctrinal Trinitarianism was the real problem.. Love of self was the problem, not semi-arianism. Latter would have quickly been taken care of if former had been overcome. Denominational repentance must come before the Latter rain can be recognized and received.