

ELLEN G. WHITE'S CONCEPT OF
RIGHTEOUSNESS BY FAITH

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1. IMPORTANCE

- (a) Do not allow your minds to be diverted from the all-important theme of the righteousness of Christ by the study of theories.--RH, April 5, 1892.
- (b) Urge them to give their attention to securing the richest gift that can be given to mortal man--the robe of Christ's righteousness.
--9T 114
- (c) Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths.--GW 301
- (d) The present message--justification by faith--is a message from God; it bears the divine credentials, for its fruit is unto holiness.
--LSM 359; RH, Sept. 3, 1889
- (e) We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls.
--LSM 357; RH July 23, 1889
- (f) The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken.--GW 161

2. WHAT IS RIGHTEOUSNESS?

- (a) What is righteousness? . . . Righteousness means being good and doing good.--Ms 68, 1894
- (b) Righteousness is obedience to the law.--LSM 367
- (c) Righteousness is right doing, and it is by their deeds that all will be judged.--COL 312
- (d) Righteousness is holiness, likeness to God, and "God is love." 1John 4:16. It is conformity to the law of God, for "all Thy commandments are righteousness" (Psalm 119:172), and "love is the fulfilling of the law" (Romans 13:10).--MB 18
- (e) The righteousness which Christ taught is conformity of heart and life to the revealed will of God.--DA 310

3. GOD'S REQUIREMENTS

- (a) God requires of all His subjects obedience, entire obedience to all His commandments. He demands now as ever perfect righteousness as the only title to heaven.--6BC 1072

- (b) The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it.--LSM 367
- (c) He who enters heaven must have a character that is without spot or wrinkle or any such thing. Naught that defileth can ever enter there. In all the redeemed host not one defect will be seen.--MYP 144.

4. OUR HELPLESSNESS

- (a) No man inherits holiness as a birthright, nor can he, by any methods that he can devise, become loyal to God. "Without me," Christ says, "ye can do nothing" (John 15:5). Human righteousness is as "filthy rags."--LSM 310
- (b) It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God.--SC 62
- (c) All that man can do without Christ is polluted with selfishness and sin.--LSM 364
- (d) Man's efforts alone are nothing but worthlessness.--LSM 381
- (e) We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed. . .

He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility.--LSM 363, 364
- (f) What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ.--FL 111
- (g) Only as we see our utter helplessness and renounce all self-trust, shall we lay hold on divine power.--8T 316

5. GOD'S PROVISION--OUR HOPE

- (a) After the enemy had betrayed Adam and Eve into sin, the connection between heaven and earth was severed; and had it not been for Christ, the way to heaven would never have been known by the fallen race. 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 is the mystic ladder, the base of which rests upon the earth, and whose topmost round reaches to the throne

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of the Infinite. The children of Adam are not left desolate and alienated from God; for through Christ's righteousness we have access unto the Father. "By me," said Christ, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." Let earth be glad, let the inhabitants of the world rejoice, that Christ has bridged the gulf which sin had made, and has bound earth and heaven together.--RH Nov. 11, 1890

- (b) Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as His child, and I can claim Him and rejoice in Him as my loving Father. We must center our hopes of heaven upon Christ alone, because He is our substitute and surety.--LSM 363
- (c) Christ came from the courts of glory to this sin-polluted world and humbled Himself to humanity. He identified Himself with our weaknesses and was tempted in all points like as we are. Christ perfected a righteous character here upon the earth, not on His own account, for His character was pure and spotless, but for fallen man. His character He offered to man if he will accept it.--3T 371
- (d) Every soul may say: "By His perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. I am complete in Him who brings in everlasting righteousness. He presents me to God in the spotless garment of which no thread was woven by any human agent. All is of Christ, and all the glory, honor, and majesty are to be given to the Lamb of God, which taketh away the sins of the world."--LSM 396
- (e) It is only through Jesus, whom the Father gave for the life of the world, that the sinner may find access to God. Jesus alone is our Redeemer, our Advocate and Mediator; in Him is our only hope for pardon, peace, and righteousness. It is by virtue of the blood of Christ that the sin-stricken soul can be restored to soundness.--LSM 332,333
- (f) Exceeding great is our salvation, for ample provision has been made through the righteousness of Christ, that we may be pure, entire, wanting nothing.--SD 45
- (g) Christ, only Christ and His righteousness, will obtain for us a passport into heaven.--Letter 6b, 1890
- (h) I love him! I love him! I see in Jesus matchless charms. I see in him everything to be desired by the children of men. Let us come to the "Lamb of God, which taketh away the sins of the world."

Let us, through his merits and righteousness, obtain a fitting up for heaven.--RH, Apr. 2, 1889

- (i) Strike the doorposts with the blood of Calvary's Lamb, and you are safe.--RH Sept. 3, 1889

6. HIS SPIRIT LEADS TO REPENTANCE

- (a) Repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner.--LSM 365
- (b) Repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. . . . The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent.

The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. . . . The Lord Jesus is constantly seeking to impress the sinner's mind and attract him to behold Himself, the Lamb of God, which taketh away the sins of the world.--LSM 390

- (c) God has made the first advance. While you were in rebellion against Him, He went forth to seek you. With the tender heart of the shepherd He left the ninety and nine and went out into the wilderness to find that which was lost. . . .

In the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God but through God's seeking after us.--COL 189

7. CONDITIONS TO SALVATION

- (a) Coming to Christ does not require severe mental effort and agony; it is simply accepting the terms of salvation that God has made plain in His Word. The blessing is free to all.--LSM 333
- (b) There are conditions to our receiving justification and sanctification, and the righteousness of Christ. . . . God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us. . . .

The young man came to Jesus with the question, "Good Master, what shall I do, that I may inherit eternal life?" (Mark 10:17). And Christ saith unto him, "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." He saith unto Him, "Which?" Jesus quoted several, and the young man said unto Him, "All these things have I kept from my youth up: what lack I yet?" Jesus said unto him,

"If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Here are conditions, and the Bible is full of conditions.
--LSM 377, 378

- (c) You will come from a concentrated study of the theme of redemption strengthened and ennobled. . . From a sense of thorough conviction, you can then testify to men of the immutable character of the law manifested by the death of Christ on the cross, the malignant nature of sin, and the righteousness of God in justifying the believer in Jesus, on condition of his future obedience to the statutes of God's government in heaven and earth.--RH, Apr. 24, 1888
- (d) In order to accept the invitation to the gospel feast, they must make their worldly interests subordinate to the one purpose of receiving Christ and His righteousness. God gave all for man, and He asks him to place His service above every earthly and selfish consideration. He cannot accept a divided heart. The heart that is absorbed in earthly affections cannot be given up to God.--COL 223
- (e) No man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place. . . .

In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart.
--LSM 366

- (f) The Creator loves His creatures, but he who loves sin more than righteousness, error more than truth, perpetuates the transgression that brought woe into our world, and cannot be regarded with favor by the God of truth. The way of truth and righteousness involves a cross.--LSM 311
- (g) Salvation is a gift offered to you free; on no other condition can you obtain it, only as a free gift. But cooperation on your part is essential for your salvation.--Letter 9a, 1891
- (h) God accepted them when they became weary of sin, and having lost their desire for worldly pleasures, resolved to seek God earnestly.
--Ev 286
- (i) Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. . . . When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness. . . .

The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account.
--LSM 366,367

8. SAVING FAITH

- (a) The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ. It will lead the soul to feel the love of Christ to such a degree that the character will be refined, purified, ennobled. This faith in Christ is not merely an impulse, but a power that works by love and purifies the soul.--RH, Aug. 18, 1891
- (b) Faith is that mysterious and mighty principle that attracts the soul of man to God.--ST, July 27, 1888
- (c) When you respond to the drawing of Christ, and join yourself to Him, you manifest saving faith.--LSM 334
- (d) Faith is trusting in God,--believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership, and accepts its blessing.
--GW 259
- (e) Many have a nominal faith in Christ, but they know nothing of that vital dependence upon Him which appropriates the merits of a crucified and risen Saviour.--LSM 389
- (f) Faith looks beyond the difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith is the clasping of the hand of Christ in every emergency.--GW 262
- (g) Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith--faith that works by love and purifies the soul--SC 63
- (h) Faith is the assent of man's understanding to God's words, that binds the heart to God's service. . . .To have faith is to render to God the intellect, the energy, that we have received from Him.
--HP 221
- (i) Would it not be better to take the blessed promises of God and apply them to yourself, bearing your whole weight upon them? This is faith.--RH, July 29, 1890

- (j) This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor identified with the prosperity of Christ's kingdom and the honor of His cause, we constantly receiving grace from Him, and Christ accepting gratitude from us.--5T 229

9. JUSTIFICATION BY FAITH--WE ARE PARDONED

- (a) As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith.--FL 116
- (b) The righteousness of Christ is placed on the debtor's account, and against his name on the balance sheet is written, Pardoned. Eternal Life.--OHC 53
- (c) The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace.--FL 107
- (d) The moment true faith in the merits of the costly atoning sacrifice is exercised, claiming Christ as a personal Saviour, that moment the sinner is justified before God, because he is pardoned.--OHC 52
- (e) The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his: Christ's perfect obedience is imputed to him.--FE 429
- (f) The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe.--LSM 392
- (g) Through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned.--5BC 1142
- (h) Through the efficacy of Christ's sacrifice we may stand before God pure and spotless, our sins atoned for and pardoned. . . . The redeemed sinner, clothed in the robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the merits of the Saviour.--ST, March 15, 1905
- (i) Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.--SC 62

- (j) When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ's righteousness.--LSM 388
- (k) Christ imputes to us his sinless character, and presents us to the Father in his own purity.--RH, July 12, 1892
- (l) In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children.--LSM 394
- (m) Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light.--LSM 367

10. ASSURANCE FOR TODAY; CAUTION ABOUT TOMORROW

- (a) It is not God's will that you should be distrustful, and torture your soul with the fear that God will not accept you because you are sinful and unworthy.--FL 102
- (b) The perishing sinner may say: "I am a lost sinner; but Christ came to seek and to save that which was lost. He says, 'I came not to call the righteous, but sinners to repentance.' I am a sinner, and He died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and He will save me now. I accept the forgiveness He has promised."--LSM 392
- (c) But, you say, if I could only know that he is my Saviour! Well, what kind of evidence do you want? Do you want a special feeling or emotion to prove that Christ is yours? Is this more reliable than pure faith in God's promises? . . .

There is not a friend in the world of whom you would require one-half the assurance that our Heavenly Father has given you in his promises.--RH, July 29, 1890
- (d) They that are abiding in Jesus have the assurance that God will hear them, because they love to do His will. They offer no formal, wordy prayer but come to God in earnest, humble confidence. . . . They depart from His presence rejoicing in the assurance of pardoning love and sustaining grace.--OHC 147
- (e) An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.--SL 90

- (f) Through the imputed righteousness of Christ, the sinner may feel that he is pardoned, and may know that the law no more condemns him, because he is in harmony with all its precepts. It is his privilege to count himself innocent when he reads and thinks of the retribution that will fall upon the unbelieving and sinful.--SD 240
- (g) It is essential to have faith in Jesus, and to believe you are saved through Him; but there is danger in taking the position that many do take in saying, "I am saved."--LSM 373
- (h) We are never to rest in a satisfied condition, and cease to make advancement, saying, "I am saved." When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist.--LSM 314
- (i) Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. . .

Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength. They are unprepared for Satan's devices, and under temptation many, like Peter, fall into the very depths of sin. We are admonished, "Let him that thinketh he standeth, take heed lest he fall."
1 Cor. 10:12. Our only safety is in constant distrust of self, and dependence on Christ.--COL 155

11. HOW TO RETAIN JUSTIFICATION

- (a) No human being is righteous any longer than he has faith in God and maintains a vital connection with Him.--7T 194
- (b) Ministers and people, if saved at all, must be saved day by day, hour by hour.--FE 240
- (c) Every day the question is to be, Lord, what wilt thou have me to do this day? Each vessel consecrated to God will daily have the holy oil emptied into it, that it may be emptied out into other vessels. Every day we may be advancing in the Christian character, waiting and watching for opportunities to do the will and work of God.

I hope and pray that you may be clothed with the righteousness of Christ daily.--RH, May 9, 1899

- (d) In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man.--LSM 374

- (e) Genuine conversion is needed, not once in years, but daily. This conversion brings man into a new relation with God. Old things, his natural passions and hereditary and cultivated tendencies to wrong, pass away, and he is renewed and sanctified. But this work must be continual; for as long as Satan exists, he will make an effort to carry on his work. He who strives to serve God will encounter a strong undercurrent of wrong. His heart needs to be barricaded by constant watchfulness and prayer, or else the embankment will give way; and like a millstream, the undercurrent of wrong will sweep away the safeguards. No renewed heart can be kept in a condition of sweetness without the daily application of the salt of the word. Divine grace must be received daily, or no man will stay converted.--OHC 215
- (f) The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end.
--DA 323, 324
- (g) In order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.--LSM 366
- (h) It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.--1 SM 397

12. SANCTIFICATION BY FAITH

- (a) Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.
--SC 63
- (b) The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.--MYP 35
- (c) Both our title to heaven and our fitness for it are found in the righteousness of Christ.--DA 300
- (d) Those who would be saints in heaven, must first be saints upon the earth; for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ.
--RH, August 19, 1890

- (e) Through His imparted righteousness He would place all human beings where they will be on vantage ground. He came to this earth and lived the law of God that man might stand in his God-given manhood, having complete mastery over his natural inclination to self-indulgence and to the selfish ideas and principles which tarnish the soul. Ms 161, 1898
- (f) This sacrifice that Christ made in order that He might impart to us His righteousness--this is a theme upon which we may dwell with deeper and still deeper enthusiasm.--SD 124
- (g) Jesus came to suffer in our behalf, that he might impart to us his righteousness. There is but one way of escape for us, and that is found only in becoming partakers of the divine nature.--RH, Mar. 1, 1892
- (h) It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour.--COL 310
- (i) Those who reject the gift of Christ's righteousness are rejecting the attributes of character which would constitute them the sons and daughters of God. They are rejecting that which alone could give them a fitness for a place at the marriage feast.--COL 316, 317
- (j) It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments.--COL 319
- (k) When through repentance and faith we accept Christ as our Saviour, the Lord pardons our sins, and remits the penalty prescribed for the transgression of the law. The sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son. Then there is yet another work to be accomplished, and this is of a progressive nature. The soul is to be sanctified through the truth. And this also is accomplished through faith. For it is only by the grace of Christ, which we receive through faith, that the character can be transformed.--ST, Nov. 3, 1890
- (l) By faith you become Christ's, and by faith you are to grow up in Him--by giving and taking. You are to give all,--your heart, your will, your service,--give yourself to Him to obey all His requirements; and you must take all,--Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,--to give you power to obey.--SC 70

13. GROWING IN GRACE: NOT FREE FROM SIN BUT NOT CONTROLLED BY SIN

- (a) The newly converted soul often has fierce conflicts with established habits or with some special form of temptation, and, being overcome

by some master passion or tendency, he is guilty of indiscretion or actual wrong. . . . We must expect to meet with great imperfections in those who are young and inexperienced.--5T 604,605

- (b) We have a correct record of the religious experiences of marked characters in Bible history. Men whom God favored, and to whom he entrusted great responsibilities, were sometimes overcome by temptation and committed sins, even as we of the present day strive, waver, and frequently fall into error. But it is encouraging to our desponding hearts to know that through God's grace they could gain fresh vigor to again rise above their evil natures; and, remembering this, we are ready to renew the conflict ourselves. --4T 10,11 (See also p. 12)
- (c) There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." --SC 64
- (d) If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins willfully; for when he sees his mistake, he turns again, and fastens his eyes upon Jesus, and the fact that he has erred does not make him less dear to the heart of God.--FL 118
- (e) If through manifold temptations we are surprised or deceived into sin, He does not turn from us and leave us to perish. No, no, that is not our Saviour. . . . 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.--OHC 49
- (f) When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God.--LSM 360
- (g) When Satan tells you that the Lord will not regard you with favor, because you have sinned, say, "Jesus gave His life for me. He suffered a cruel death that He might enable me to resist temptation. I know that He loves me, notwithstanding my imperfection. I rest in His love. God has accepted His perfection in my behalf. He is my righteousness, and I trust in His merits.--ST, Aug. 13, 1902

- (h) When, through faith in Jesus Christ, man does according to the very best of his ability, and seeks to keep the way of the Lord by obedience to the ten commandments, the perfection of Christ is imputed to cover the transgression of the repentant and obedient soul.--FE 135
- (i) Jesus loves His children, even if they err. . . . When they do their best, calling upon God for His help, be assured the service will be accepted although imperfect. Jesus is perfect. Christ's righteousness is imputed unto them, and He will say, Take away the filthy garments from him and clothe him with change of raiment. Jesus makes up for our unavoidable deficiencies.--Letter 17a, 1891. Quoted by N. F. Pease in By Faith Alone, p. 241
- (j) When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit.--LSM 382
- (k) He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the genuine character of the grace of Christ. To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the law.--LSM 395
- (l) While the followers of Christ have sinned, they have not given themselves to the control of evil.--5T 474
- (m) To be led into sin unawares--not intending to sin, but to sin through want of watchfulness and prayer, not discerning the temptation of Satan and so falling into his snare--is very different from the one who plans and deliberately enters into temptation and plans out a course of sin.--OHC 177
- (n) The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.--SC 57, 58

14. SANCTIFICATION'S GOAL: A CHRISTLIKE CHARACTER

- (a) True sanctification is nothing more or less than to love God with all the heart, to walk in His commandments and ordinances blameless. Sanctification is not an emotion, but a heaven-born principle that brings all the passions and desires under the control of the Spirit of God; and this work is done through our Lord and Saviour.--ST, May 19, 1890
- (b) The forgiveness of sins is not the sole result of the death of Jesus. He made the infinite sacrifice, not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.--5T 537

- (c) When Christ is in the heart it will be so softened and subdued by love for God and man that fretting, faultfinding, and contention will not exist there.--4T 610
- (d) When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within.
--COL 384
- (e) When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.--COL 312

15. TOTAL VICTORY A POSSIBILITY

- (a) Christ died to make it possible for you to cease from sin.--RH, August 28, 1894
- (b) We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him.--1T 144
- (c) The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin.--DA 311
- (d) If you will stand under the bloodstained banner of Prince Emmanuel, faithfully doing His service, you need never yield to temptation; for One stands by your side who is able to keep you from falling.
--OHC 19
- (e) There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God.--DA 311
- (f) Christ came to make us partakers of the divine nature, and His life declares that humanity, combined with divinity, does not commit sin.--MH 180
- (g) By living a sinless life He testified that every son and daughter of Adam can resist the temptations of the one who first brought sin into the world.--LSM 226
- (h) The strongest temptation is no excuse for sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel anyone to sin. The will must consent, the heart must yield, or passion can not overbear reason, nor iniquity triumph over righteousness.
--ST, April 15, 1913

- (i) Through the plan of redemption, God has provided means for subduing every sinful trait, and resisting every temptation, however strong.
--ISM 82
- (j) If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses.--DA 668
- (k) Christ came to this world and lived the law of God, that man might have perfect mastery over the natural inclinations which corrupt the soul. . . . Man may stand conqueror of himself, conqueror of his own inclinations.--MH 130, 131
- (l) Not even by a thought did He yield to temptation. So it may be with us.--DA 123

16. TOTAL VICTORY A REALITY

- (a) Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts.--6BC 1118
- (b) The godly character of this prophet (Enoch) represents the state of holiness which must be attained by those who shall be "redeemed from the earth" at the time of Christ's second advent.--PP 88, 89
- (c) In every phase of your character-building you are to please God. This you may do; for Enoch pleased Him, though living in a degenerate age. And there are Enochs in this our day.--COL 332
- (d) Not even by a thought could our Saviour be brought to yield to the power of temptation. . . . This is the condition in which those must be found who shall stand in the time of trouble.--GC 623
- (e) When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.--COL 69

17. WE NEED NOT SEE ALL POINTS ALIKE

- (a) Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision.--6BC 1072

- (b) Our ministers must cease to dwell upon their peculiar ideas with the feeling, "you must see this point as I do, or you cannot be saved." Away with this egotism. The great work to be done in every case is to win souls to Christ. Men must see Jesus on the cross, they must look and live.--LSM 178
- (c) It is not essential for you to know and tell others all the whys and wherefores as to what constitutes the new heart, or as to the position they can and must reach so as never to sin. You have no such work to do. All are not constituted alike. Conversions are not all alike.
--LSM 177

18. A PERFECT HEART IS MORE ESSENTIAL THAN A PERFECT THEOLOGY

- (a) If sinners repent, their pardon is procured through the merits of Christ. Those who understand this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. They will not desire to argue over just what is meant by Christ being our righteousness; nor will they desire to try to explain questions that do not in any way make more plain the terms of salvation. It is not essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are justified or condemned by the holy precepts of God's law.--Letter 134, 1902
- (b) There is to be no dread of anyone being borne down even in a widespread apostasy, who has a living experience in the knowledge of our Lord and Saviour Jesus Christ. If Jesus be formed within, the hope of glory, the illiterate as well as the educated can bear the testimony of our faith, saying, "I know in whom I have believed." Some will not, in argument, be able to show wherein their adversary is wrong, having never had any advantages that others have had, yet these are not overborne by the apostasy because they have the evidence in their own heart that they have the truth, and the most subtle reasoning and assaults of Satan cannot move them from their knowledge of the truth, and they have not a doubt or fear that they are themselves in error.--Ms 6, 1889
- (c) We do not understand the matter of salvation. It is just as simple as A B C. But we don't understand it. . . .

I want, says one, to reason out this matter. Well reason it out if you can. The wind bloweth where it listeth and thou heareth the sound thereof but you cannot explain it. And no more can you explain the things of God upon the human heart. You cannot explain this faith which lays right hold upon the merits of the blood of a crucified and risen Saviour to bring Christ's righteousness into your life, and be clothed with the righteousness of Christ and not your own righteousness, not depending upon what you can do, or what you will do. . . .--RH, Jan. 30, 1975, p. 6 (Ms 1, 1889)

- (d) He is our Saviour: He saves us because He said He would. Are you going to go into all the explanation how He can save us? Unless we have the goodness in ourselves, and we will make ourselves better and cleanse ourselves from the spots and stains of sin, and then come to God--You simply cannot do it.--RH, Jan. 30, 1975, p. 8 (Ms 1, 1889)

19. OUR MESSAGE TODAY

- (a) The burden of our message should be the mission and life of Jesus Christ. Let there be a dwelling upon the humiliation, self-denial, meekness, and lowliness of Christ, that proud and selfish hearts may see the difference between themselves and the Pattern, and may be humbled. Show to your hearers Jesus in His condescension to save fallen man. Show them that He who was their surety had to take human nature, and carry it through the darkness and the fearfulness of the malediction of His Father, because of man's transgression of His law, for the Saviour was found in fashion as a man.

"Describe, if human language can, the humiliation of the Son of God, and think not that you have reached the climax, when you see Him exchanging the throne of light and glory which He had with the Father, for humanity. He came forth from heaven to earth; and while on earth, He bore the curse of God as surety for the fallen race. He was not obliged to do this. He chose to bear the wrath of God, which man had incurred through disobedience to the divine law. He chose to endure the cruel mockings, the deridings, the scourging, and the crucifixion. 'And being found in fashion as a man, He humbled Himself, and became obedient unto death;' but the manner of His death was an astonishment to the universe, for it was 'even the death of the cross.' Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as His nature was more exalted, and pure, and holy than that of the sinful race for whom He suffered. He was the Majesty of heaven; He was equal with the Father. He was the commander of the hosts of angels, yet He died for man the death that was, above all others, clothed with ignominy and reproach. O that the haughty hearts of men might realize this! O that they might enter into the meaning of redemption, and seek to learn the meekness and lowliness of Jesus.--RH, Sept. 11, 1888

- (b) From the beginning of my labor with pen and voice, my greatest fear has been that I should make altogether too feeble efforts in seeking to set forth Christ crucified among you. I have never feared that I should place the subject before you in too strong a light. Every line my pen has traced, has been unsatisfactory because of the feebleness of my language to unfold the wonderful theme of redemption. My expressions have fallen far below the magnitude of the subject. The pen of man, the tongue of an angel, can never adequately describe the love of God as manifested in Christ.--ST, Aug. 18, 1890

- (c) The Lord in His great mercy sent a most precious message to His people. . . . This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.
--TM 91,92
- (d) Christ has not been presented in connection with the law as a faithful and merciful High Priest, who was in all points tempted like as we are, yet without sin. He has not been lifted up before the sinner as the divine sacrifice. His work as sacrifice, substitute, and surety, has been only coldly and casually dwelt upon; but this is what the sinner needs to know. It is Christ in His fulness as a sin-pardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the Holy Spirit, will bring conviction and conversion to the hardened heart.--RH, Nov. 29, 1892
- (e) Those who are seeking the righteousness of Christ, will be dwelling upon the themes of the great salvation. . . . They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. The soul is aglow with these grand and elevating themes.--TM 87,88
- (f) Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness.--GW 159
- (g) Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim will not envy Judah, and Judah will not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that His disciples should be one, even as He and the Father are one.
--LSM 385

20. KEY TO ABBREVIATIONS

AA	<u>Acts of the Apostles</u>
BC	<u>The Seventh-day Adventist Bible Commentary</u>
COL	<u>Christ's Object Lessons</u>
DA	<u>Desire of Ages</u>
Ev	<u>Evangelism</u>
FE	<u>Fundamentals of Christian Education</u>
FL	<u>The Faith I Live By</u>
GC	<u>Great Controversy</u>
GW	<u>Gospel Workers</u>
HP	<u>In Heavenly Places</u>
Letter	Unpublished Letter
MB	<u>Thoughts from the Mount of Blessing</u>
MH	<u>The Ministry of Healing</u>
Ms.	Unpublished Manuscript unless another source is given
MYP	<u>Messages to Young People</u>
OHC	<u>Our High Calling</u>
PP	<u>Patriarchs and Prophets</u>
RH	<u>Review and Herald</u>
SC	<u>Steps to Christ</u>
SD	<u>Sons and Daughters of God</u>
SL	<u>Sanctified Life</u>
SM	<u>Selected Messages</u>
ST	<u>Signs of the Times</u>
T	<u>Testimonies for the Church</u>
TM	<u>Testimonies to Ministers</u>