

A Review of
John Peter's Paper "Our Standing with God"
(August 8, 2007 edition)

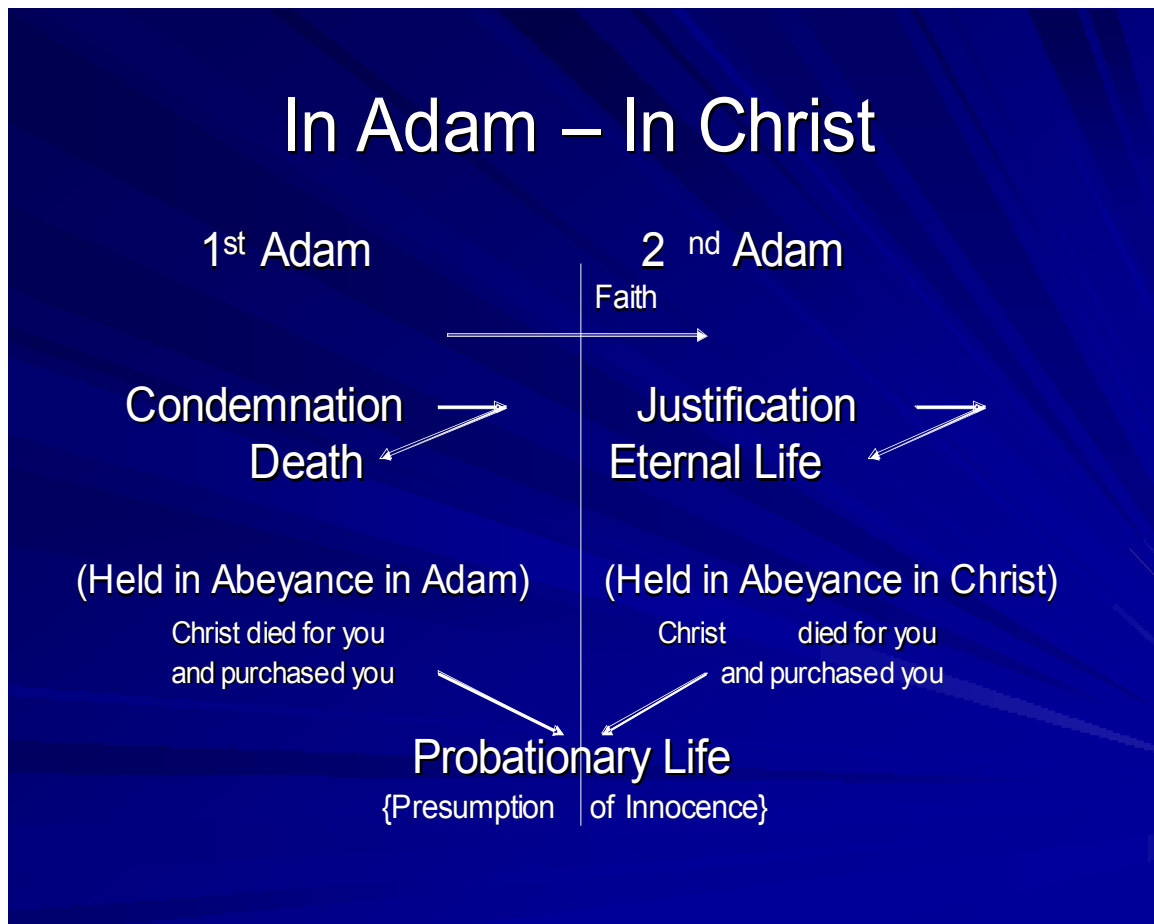
[Graphic and Appendices Only]

Fred Bischoff

Reviewer's Note: As done with the review of the main portion of the paper, the reviewer's observations and insertions are placed with boxed paragraphs such as this one. It must be noted that the reviewer assisted the author in finding at least some of the EJW and ATJ statements off the draft CD-ROM collection, *Words of the Adventist Pioneers*. It may well be that had the author had the actual collection in hand, his choice of statements may have been more complete in the original balance with which they occurred.

[Original Page 25]

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



See thoughts on next page.

This graphic appears to summarize the author's view of the "In Adam - In Christ" paradigm. Some observations:

1. As Justification is always to life, it is not always restricted to "Eternal Life." The salvation attitude of the Father toward sinners is Justification. That is what Christ revealed repeatedly. His very condemnation of sin in the flesh (rejecting sin Himself and pointing it out in others) was an act of Justification, of saying, "I don't condemn you; I've come to save you; I condemn sin; go and sin no more!" The law and the gospel must go hand in hand.

2. The "Abeyance" for both is true *if* it is realized that the *full* effect of both are not realized at present. In other words, both Adam's "Condemnation>Death" and Christ's "Justification>Eternal Life" are a process.

(a) Adam's is a process not because there is anything but death as the result of his sin, but that Christ stepped in between the living and the dead with life. The process is rightly the Probationary Life Christ has provided and given to all.

(b) Christ's is a process because He cannot and will not perpetuate sin, so does not grant eternal life to those who do not choose it. But He legally keeps all alive by virtue of His "life / death / resurrection / intercession" for them to have the opportunity to make their choice.

3. "Abeyance" is *not* true as diagrammed in these respects:

(a) It does not make sense to say that the "Condemnation>Death" is "Held in Abeyance in Adam." It would make sense to say that the "Condemnation>Death in Adam" is "Held in Abeyance in Christ."

(b) As noted in #1, Christ did not hold Justification in Abeyance. He freely distributed it in Himself, as He touched lives everywhere.

(c) As Eternal Life was in Himself, when He gave Himself, Eternal Life was given. He did not in that sense hold it in Abeyance. It is only held in Abeyance in the sense that some do not *receive* it, do not *believe* it, or do not *keep* it, and thus do not *have* it. Objectively it has been given; subjectively it of necessity and reality is in Abeyance. The experience of the quality and quantity of Eternal Life is only for true believers, who keep the faith of Jesus, seeing all as He sees them.

4. The "Faith" must be seen first to be the faith of God as manifested in the faith of Jesus.

(a) He saw a future for Adam's fallen race different from what they were caught up in, that is Sin>Death. Such faith justified their continued existence during Probationary Life. Of course, such faith saw more than just a temporary life; it saw Eternal Life. So in that sense the gift of Eternal Life is inherent in Probationary Life, for both have "Life" in common. Only the quality and quantity differ.

(b) The faith of Jesus sees each individual in this light, not just the race corporately.

5. Since this faith included all, in that sense, all are "in Christ."

(a) The Probationary Life is "in Christ." He does not give His gifts without giving Himself. Nothing positive can be disconnected from Him. This is the true mystical relation. It is not pantheism, as there is no blurring of the distinction between Creator and creature, between righteousness and sin. It is the connection, poorly perceived, between the Creator and all He has made, though fallen.

- (b) The race is in His hands. Each individual is totally dependent upon Him in an objective sense. This is not just a corporate reality.
- (c) This is a reality of headship and source, of initiative and sustenance. It has nothing to do with the individual's acknowledgement of it subjectively. It is the reality of His heart.
6. As there was only one cross where "Christ died for you," it would be better to make the convergence *above* this point in the diagram, not below it. There were not two groups for whom Christ died and whom He purchased.

[Original Page 26]

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

[Original Page 27]

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}

This is a good definition of what she means by "out of Christ"--the subjective experience of Judas, failure to be "one with Him" though He has become one with *me*, included *me* in His ministry, bore long with *my* cherished sin, washed *my* feet, fed *me* the bread that symbolized His very body given for *me*, called *me* friend to the end! Clearly *I* was in Him, His plans, His heart--*in Him* in that sense, from His perspective. We need to see the dual realities, and not emphasize the one that ignores His heart!

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}

[Original Page 28]

Appendix B

Jones & Waggoner Statements

Early and Later Years

The reviewer has inserted double separator lines between quotes from different sources, as several have multiple paragraphs from the same article.

I. Early Years (1888-1896)

Chosen Us In Him - Accepted in the Beloved

December 27, 1894, PTUK 819.5-820.1 "Studies in Romans. The Unspeakable Gift. Rom. vii. 29-32", Sections "What about Predestination" and "Called, Justified, Glorified"

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 [819.5]}

The "in" that is in the phrase "in Christ" can be understood, just as the Greek *en*, as a preposition of "by" describing the means.

"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 [819.6]}
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** [819.7]

It is very telling the paragraph the author left out. EJW powerfully gives the universal, objective truth before excluding universalism. Here is the missing paragraph:

That is God's purpose and foreordination concerning man. Still further, "whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Whom did He foreknow? There can be no limit; He **must have foreknown all**. If there were any exception, then God would not be infinite in knowledge. If He foreknows one person, then He foreknows every person. There has not been a person born into the world whose birth God did not foreknow. "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Therefore, since every person has been known to God even before the foundation of the world, and those whom He foreknew He predestinated to be conformed to the image of His Son, **it follows that God has purposed salvation for every soul that has ever come into the world. His love embraces all, without respect of persons.** {819.8}
[emphasis supplied]

....."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** [819.9]

God has chosen us, but He respects our choice and we must choose Him. We cannot exclude Him and still enter into the future He has planned. It is only in Him.

"**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 [819.10]}

Observe EJW's careful covering of the whole, following the paradigm of Paul that we noted:

Means: "everything is in Christ"

Objective: "all men are called to that which God has prepared for them"

Subjective: "none are 'the called according to His purpose' unless they have..."

[Original Page 29]

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 [819.11]}

Means: "The death of Christ"

Objective: "His death has secured pardon and life for all"

Subjective: "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."

Notice also the tenses:

Past: "has secured"

Present: "accept the sacrifice, are justified"

Future: "to be lost"

"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** [819.11]

Means: "Christ"

Objective: "God has left nothing undone"; "everything that Christ has"

Subjective: "we have if we accept Him"; "it should be revealed"

Note again the clear use of "accept" and "have" which is the subjective positive response to God's giving to all in and through Christ. The most powerful "in Christ" subjective use is in the next paragraphs:

But we have anticipated the apostle. Hear him: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [820.2]

How shall He not? That is, How can He avoid giving us all things? In giving Christ for and to us, God could not do otherwise than give us all things, "for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." Col. i. 16, 17. [820.3]

"Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii. 21-23. This, then, answers the question, "Who can be against us?" Everything is for us. "All things are for your sakes." 2 Cor. iv. 15. [820.4]

A general once telegraphed to the seat of government, "We have met the enemy, and they are ours." This is what every child of God is privileged to say. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 57. "This is the victory that hath overcome the world, even our faith." 1 John v. 4. This is what makes us know that all things work together for good to them that love God. No matter how dark and forbidding the things may seem, if we are in Christ, they are for us, and not against us. [820.5]

Means: "with Him"; "giving Christ"

Objective: "for us and to us, God could not do otherwise than give us all things"; "everything is for us"

Subjective: "victory ... our faith"; makes us know"; "if we are in Christ, they are for us"

Note that EJW also used the phrase "if we are in Christ" in a subjective way in his later years, years that the author questions his theology as being pantheistic: Sep. 14, 1899, PTUK 579.4; Feb. 26, 1903, PTUK 132.9.

"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} [Feb. 26, 1893, GCDB 401.3]
A word further about those blessings the Lord hath given us. We have all the blessings that God has, when we believe Jesus Christ. [... Feb. 26, 1893, GCDB 401.4]

Means: "in Him"; "in the Beloved"

Objective: "the Lord hath given us"

Subjective: "we have all the blessing that God has, when we believe"

Note that by using this snippet from ATJ's Sermon #17, the author ignores Jones' powerful Objective gospel preaching, though it is almost impossible to leave out any portion of it, as the above illustrates. There were several paragraphs from this sermons that were given in the review of the main portion of the paper, but here are few samples repeated. Note that he clearly preached the necessity of the Subjective, weaving it with the Objective. For ease of recognition, the superscripts ^O and ^S will be used by the phrases that this reviewer sees as examples of both the Objective^O and the Subjective^S.

That answers all this idea about **whether we can do anything in order to be justified or not. He did it all before we had any chance to do anything--long before we were born--long before the world was made.**^O Don't you see that the **Lord is the one that does things,**^O in order that we **may be saved and that we may have Him**^S? {401.2}

...
He hath given us all the blessings He has in Christ.^O Christ says, "I am with you." Brethren, let us feed on the blessings. **We have them, and they are our own.**^S {401.5}

...
Now **He has done all that and has done it freely. For how many people did He do this?** [Congregation: "All."] Every soul? [Congregation: "Yes, sir."] **Gave all the blessings He has to every soul in this world; He chose every soul in the world; He chose Him in Christ before the foundation of the world, predestinated him unto the adoption of children and made him accepted in the Beloved, did He not?** [Congregation: "Yes."] **Of course He did.**^O {401.11}

We will read other verses on that presently. The thought I am after just now is that **none can have these things and know they are his without his own consent. The Lord will not force any of these things upon a man,**^S even though **He has given them already,**^O will He? [Congregation: "No."] This is a cooperation, you see. **God pours out everything in one wondrous gift,**^O but if a man will not have it, **the Lord will not compel him to have a bit of it. Every man that will take it, it is**

all his own.^S There is where the cooperation comes in. The Lord has to have our cooperation in all things. {401.12}

Now let us turn to Titus 2:14, speaking of the Lord it says, "who gave himself for us." That is the **past tense** too is it not? That is done. **He did give Himself for how many people?** [Congregation: "All."] **How many people on the earth can read that text and "say that means me"?** Every soul on the earth. **Wherever we go, then, on this earth and find a man, we can read to him that "Christ gave himself for you," can we not?** [Congregation: "Yes."] **He gave himself for you, then.^O** ... {401.13}

...
Whether you or I let Him have us, that is not the question just now.^S What has He done? What did He do? [Congregation: "Paid the price."] Before the foundation of the world He **bought me**, did He not? And you? Then **whose are we?^O** [Congregation: "The Lord's."] {402.1}

...
But still though the Lord has bought us, **He will not take^S what He has bought^O without our permission.^S** There is a line which God has set as fixing the freedom of every man and He Himself will never go over that line a hair's breadth without our permission. He respects the freedom and dignity which he has given to intelligent creatures, whether man or angel. He respects it and He Himself will not transgress the limit. He will not go over the limits without the permission of that person. **But when the permission is given, then He will come for all that He is. Then that opens the flood gates and the Lord flows in.^S** That is so. {402.3}

...
I don't care who the man is, is he his own? [Congregation: "No, sir."] **The Lord has bought him^O and if he does not let the Lord have him, he is robbing the Lord^S of that which is the Lord's own.^O** That is the mischief of it. **Though he be not consciously and practically the Lord's,^S yet the Lord has bought every one^O and any man who refuses to let the Lord have him, he is robbing the Lord^S of that which he bought and for which he paid the price^O and he is counting the price which bought him as worth less than himself.^S** ... {403.6}

"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 [December 1888, BEST 185.5]

This article "Thine Is the Glory" is clearly written to believers. Even here we can see three tenses, in reverse order:

Past: "hath made us accepted"

Present: "believing", "loving"

Future: "faith will ... be found", "appearing of Jesus"

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

[Original Page 30]

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} [March 22, 1891, GCDB 202.5]

Again this snippet is stressing the necessary Subjective, and what happens when that occurs. But both Objective and Subjective are observable even here.

Objective: "every one is called"

Subjective: "if he will accept it", "have obtained", "we have", "we begin to share"

Certainly we are not saying that the "if" is placed *before* the call and all that involves, are we? EJW was clearly saying it demands a positive response, after which God accepts us. It is all done "in the Beloved"!

Let us add 202.1&2 and 202.4 to fill out more the balance of what EJW was stating.

Now **the call is to every man and woman and child on earth.**^O Those that hear it are to take it up and pass it along. The kindness of God is wide enough to take in every individual, "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." Those two texts are sufficient to scatter to the four winds all the theological trash that has been written to prove that God has some set few that He has called and no others. Let no soul stay away because he thinks he is not called. The call is to all. **All do not come**^S; all do not take the advice of Peter and make their calling and election sure, but that is **not the fault**^S **of God's provision**^O. [202.1]

Now we are "called" and "elected." Sometimes we get wonderfully afraid of that word, "elected." Is there any need to be afraid of that term? No. For **every individual can be a candidate and every candidate can be elected.** Here is something that **everybody**^O can **have**^S, and the fact that one is elected does not debar everyone else from being elected. In 2 Tim. 1:9 we read, "Who hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Mark you, His own purpose is a purpose of grace, and the **free gift by grace comes upon all unto justification of life.**^O Now note what the election is:— [202.2]

...

“He **hath blessed** us in all spiritual blessings!” In what?—**In Christ**^O; therefore just **the moment you give up self and take Christ instead, you have everything**^S that Christ has to give. Why have all these blessings been lodged in Christ? Because He is able to bless you, “in turning away every one of you from his iniquities.” Acts 3:26. So since we have given to us by God Himself all the blessings that can be given to deliver us from sin and to turn us from our iniquities, we can have joy and peace in Him. Peter says, “According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.” Everything that is necessary for life and godliness is given unto us. In whom?—In Christ. Therefore the soul that stands in Christ may stand and does stand as firm and secure as the Rock of Ages. [202.4]

"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 [August 13, 1891, PTUK 264.11]

The article is "Saints of God." Like the title, this paragraph is clearly Subjective, addressed to believers, to Christians. "*Hagios*" is never used for unbelievers. The key question to ask is whether "the Spirit of Christ" has a universal work as well as the above special work in the believer. EJW saw clearly the process model, as in 264.14 he speaks of the work of the Spirit in a Christian as life of "continual progression."

As the Sabbath reminds men of the **fact**^O 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^S, 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^S, 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 [February 9, 1893 PTUK 34.8]

The Subjective does not create the Objective. It is an acknowledgment of a pre-existing fact.

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} [Sep. 7, 1893 PTUK 360.2]

Means: in the Beloved

Objective: you...do not have to do something to propitiate God and reconcile Him [How much clearer can the allusion be to the universal propitiation (1 John 2:2) and the universal reconciliation (2 Cor. 5:19)?]

Subjective: accept [Accept the acceptance!]

"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 [Mar. 21, 1895 PTUK 177.12]

EJW is clear. He does not say "by faith ... accepted" but "by faith we obtain the evidence of our acceptance." Note that "perfect" and "without sin" are words of maturity in the process paradigm. And the only way there ("made thus in Him") to maturity is His universal power, which the believer permits to work fully in him. Observe that EJW is no pantheist, spiritualist, or materialist, but a realist: "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**."

[Original Page 31]

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 [June 25, 1896 PTUK 405.1]

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 [Jan. 20, 1898 PTUK 33.2]

It appears by the emphasis the author is missing EJW's point here. His point is stated that we have been "looking in the wrong place for evidence of acceptance with God." It is not "in ourselves" (not in our looking or in our believing) but "**in Christ**." Note that EGW has 84 hits on "faith grasp*" and no hits on "faith creat*".

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 [May 12, 1898 PTUK 294.8]

Present perfect: is provided

Future: shall "be found in Him"

Note EJW's comment on the Past in the previous paragraph (294.7), drawing the necessary Subjective conclusion from the Past Objective fact: "But this He did [His "whole life experience" of obedience] in our behalf, not as an excuse for our continuing in sin, but that He might 'save His people from their sins.'"

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 [Bible reference in the first sentence is actually Isa. 41, and this article is actually Oct. 26, 1899 PTUK 675.5]

This Subjective paragraph follows this powerful Objective comment in the previous one (675.4): "All men are of right the servants of God, in that they owe Him all their service; but so many utterly refuse the service of God that the term is mostly confined to those who are loyal." This is not an insignificant observation. EJW is noting that there is an Objective reality and a Subjective one. They do not destroy each other, but the sad limitation of the Subjective realities may cause it "that the term is mostly confined".

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 [actually Oct. 26, 1899 PTUK 677.3]

This snippet is the central part of a paragraph, at the beginning of which he says, "What work has the Lord given His servant?" And he then quotes Isa. 42:7 regarding opening blind eyes, etc. He then notes, "All this we know Christ did; but is anybody else given such work to do?--Most certainly; that is the work of every servant of the Lord, every one whom the Lord chooses. Saul the persecutor was chosen...." In light of 675.4 quoted above, it is clear EJW is tracing from the Subjective ("has accepted Him" and thus can do "the very same work") back to the Objective ("every servant of the Lord" and "all men are of right the servants of God"). That is, the imperative of service is not just for those who have accepted and who believe. It is as universal as the Objective gospel is universal. As 2 Cor. 5:14, 15 clearly states it, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then all died: and that he died for all, that **they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.**"

[Original Page 32]

~~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 [actually Sept. 20, 1900 PTUK 594.6]

The author appears to have missed the powerful Objective beginning of this article, "Accepted in the Beloved." In the form a dialog with his reader, EJW quoted Eph. 1:3-6 saying, "God has already 'blessed us with all spiritual blessings...' [593.7], and when the reader in response asked, "What have I done, that I should receive such favour" [593.8], he answered, "Nothing whatever." [593.9] He prefaces the yielding with faith, and that with the Word [593.5], and the word is "full of just such assurances" of "the love of God to fallen humanity." [594.2]. The entire is speaking to a struggling believer, but is still framed on the universal Objective.

"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 [this is a repeat of 29.4]

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 [717.3]

Objective: He is set forth purposely to give

Subjective: you let the sins go now... take the righteousness

Consider how simply ATJ describes the universal Objective leading to the individual Subjective in the following extract from May 24, 1894 AMS 162.7&8 (emphasis and superscripts supplied):

"Gracious"—extending favor. And that without measure; for it is written: "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. And the measure of the gift of Christ is but the measure of "all the fullness of the Godhead bodily." And this is the measure of the full and free favor that God has **extended to every soul on this earth**, just where he is, and just as he is. And this boundless grace to every one, brings salvation to every one in the same measure as is given the grace, which is the measure of the gift of Christ. For again it is written: "The grace of God which bringeth salvation, hath **appeared to all men**." Titus 2:11. As the **grace**, the favor, of God is **full and free to every one**; and as this grace brings salvation; so the **salvation** of God is a **full and free gift to every one**. **Tho it is freely given**, he will compel no one to take it. As it is **freely given^O**, it **must be freely received**. And the **receiving of the free gift of God is the exercise of the faith^S** which he has **also freely given to every man^O**. "For by grace are ye saved,

through faith, and that not of yourselves, it is the gift of God." Eph. 2:8. "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Rom. 4:16.

This is **God's way of justification**; by grace, through faith; and of faith, that it might be by grace. "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." Rom. 3:24, 25. **Justification is the free gift of God** through the righteousness of **Jesus Christ**, who is **altogether the free gift of God**. For "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 to justification of life^O**." Rom. 5:18. And the **receiving of this gift of justification, this gift of righteousness, as the free gift of God which it is, this is the exercise of the faith^S which God has given^O**. And this is justification, this is righteousness, by faith: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom 3:22. The faith being the gift of God, the righteousness which it brings and which it wrought by it is the righteousness of God. And this is righteousness, justification, by faith alone, of which by her own boast the Catholic Church knows nothing; and in so boasting advertises her utter lack of Christianity.

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}

ATJ is clearly here speaking of the necessary Subjective response ("the first thing to learn"), so the "justify and save" speak of the whole process which cannot be done without our permission. Observe this attempt by ATJ to describe this in its respective parts more completely (Feb. 7, 1899, ARSH 88.6&7; italics in original; other emphasis and superscripts supplied):

Then, as there is not one on earth who is not ungodly, and as God justifies the *ungodly*, this **on God's part makes justification—righteousness, salvation—full, free and sure to every soul on earth.^O**

And all that anybody **needs to do to make it all sure to himself on his own part, is to accept it—to believe** that God does **justify, personally and individually**, him *who is ungodly.^S*

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} [Jan. 2, 1894, ARSH 4.2]

The "alike" here means there is no divide in believers. This does not mean there is a divide between believers and unbelievers in the Objective aspect of justification. That is, the process could be seen as this: Objective (no divide) leads to some responding by faith (divide from unbelievers in that sense, but no divide among them). Observe how EJW describes the universal Objective at length, for three paragraphs, leading in the *final* sentence to the Subjective (Jan. 25, 1894, PTUK 49.10 - 50.2; emphasis and superscript supplied):

Now let us not forget that the **grace or favour of God is not bestowed upon us because of our goodness, but to save us. The grace of God bringeth salvation.** "All have sinned, and come short of the glory of God, **being justified freely** by His grace." Rom. iii. 23, 24. It was **while we were dead** in trespasses and sins, that the **great love of God was shown in saving us** by His grace. See Eph. ii. 4-8. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he poured out upon us richly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus iii. 3-7.

And so it is **true of us**, that we are **highly favoured**. God has "blessed us with all spiritual blessings" in Christ. Eph. i. 3. We turn again to the margin of Luke i. 28, and find the reading "graciously accepted." The angel said, "Hail, thou that art graciously accepted." That is true of us, for we read that God "made us accepted in the beloved,"—**endued us with grace**. Eph. i. 6. The Lord says to us, "O Israel, return to the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto Him, Take away all iniquity, and receive us graciously." Hosea xiv. 12.

Thus we learn that our finding favour with God, or being graciously accepted by Him, is not because of our righteousness. He **accepts us in order that He may give us good. God has highly favoured each one of us, in common with all mankind.** There are thousands of people who would think themselves the most highly favoured mortals on earth, if Queen Victoria should **take special notice of them**, and especially if she should make them her **special personal care**. But **God has done that very thing to each one of us. We are favoured with His own personal presence and protection.**⁰ Happy are they who have, **through faith in His word,**

come to a consciousness of the fact, so that they can say that they have found favour.^S

[Original Page 33]

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} [Feb. 15, 1892 BEST 87.5]

The article is entitled, "Christ the End of the Law." This is clearly process language, in the context of what the law is all about, with out detailing each step at length. But note the apparent sequence: "under condemnation" > "justified freely" > "justified by faith" > "enables us to keep the law" = "in Christ, therefore, it is possible for us to be made perfect".

"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} [March 10, 1891 GCDB 64.6]

Note 3 paragraphs earlier (64.4) EJW plainly speaks of the Objective > Subjective (emphasis and superscript supplied). "The plan of salvation of one of giving and taking; **giving on the part of God^O**, and **taking on the part of man^S**."

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} [1888]

"Until they come to Christ" does not deny that Christ came to us, that under the Spirit every man is left free to choose. (DA 466.4). EJW used the prison metaphor (as above) in

the Objective>Subjective paradigm in the following [Nov. 30, 1893, PTUK 555.1&2; emphasis and superscript supplied]:

The prison door is open; the shackles are loosed. This is the glad tidings of the Gospel to the fallen children of men. Jesus Christ has repealed the law of the realm of bondage^O, which is the "law of sin and death." Rom. viii. 2. He has substituted in its place the "law of the Spirit of life." He has overcome Satan, and overcome the world, so that all the power of evil in Satan and in the world is made subject to His will, expressed in this law of the Spirit of life.

Why then are not all men free?^S Ah, freedom has come to them^O, but they do not know it^S. Like the poor slave who (as we are told) was kept in bondage by his wicked master in the Southern States of America long years after the emancipation proclamation by President Lincoln, so mortals are kept in ignorance now of that **greater emancipation proclamation contained in the Gospel of Jesus Christ^O**. They are kept in ignorance by their wicked master, the devil. He does not want anyone to know that there is freedom and light and life in Christ. **He could not prevent this freedom to man^O**; so he **tries to prevent them from receiving it by keeping them in ignorance of it^S**.

—"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 [October 20, 1892 PTUK 324.1]

EJW's statement that "to justify means to make one a doer of the law" is obviously the Subjective part of the process *after* an individual gives permission to God's initiative in the Objective phase.

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 [Sep. 21, 1893 PTUK 387.2]}

The author highlighted the portion where EJW is simply following Rom. 3 almost verbatim. This reviewer has not found where either EJW or ATJ saw "the faith of Jesus" in Rom. 3:26 though it is there in the Greek. However, observe that in the next paragraph (387.3) EJW beautifully describes the Objective and necessity of it to reach the goal of God's heart:

Why have we dwelt so long upon the fact that man must be reconciled to God, and not God to man? Because in that alone is man's hope. **If God ever had any enmity in His heart against men**, there would always arise the torturing thought, "Perhaps He is not yet sufficiently appeased to accept Me; **surely He cannot love so guilty a being as I am.**" And the **more one realised his guilt, the greater would be his doubt^S**. But **when we know that God never had any enmity towards us, but that He has loved us with an everlasting love, and that He has loved us so much that He gave Himself for us^O, that we might be reconciled to Him^S**, we can joyfully exclaim, "If God be for us, who can be against us?"

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 [August 30, 1894 PTUK 548.4]

EJW's terms make it clear that he is here talking of the Subjective experience. Observe what he had done. This extract is the last half of a paragraph that is by and large a direct quote from Rom. 3:22-26, though he paraphrases the first part of verse 22, picking up the verbatim quote with the last phrase of that verse. Note that in his paraphrase he supplies an action verb ("put") not equivalent to the understood verb from verse 21 ("manifest"), leaves out the means ("faith of Jesus Christ"), and also leave out the first, unmodified "all." The items he left out he does mention in the "Questioning the Text" section that immediately follows the above extract, but only as quotes in response to brief questions intended to help bring out the meaning of the text. His focus is not the manifestation of the righteousness of God through the faith of Jesus, but the putting of the righteousness of God into the heart of the believer. The latter is implied in Paul's passage by the "upon (*epi*) all them that believe." As noted elsewhere, there appears to be no evidence that EJW quoted Rom. 3:24 in the universal Objective sense in which the grammar and flow of Romans suggests. Here as he questions the text, his question to which "being justified" is the answer reveals his Subjective focus: "While in this state ["all have sinned"] what

do those who believe receive?" So his emphasis is not on what God *gave* but what the believer *receives*. That this is a Subjective focus is reinforced later by his stressing that justification itself is "being made righteous." This is indeed the goal of justification, the sum of it, but not the whole process. It must start as something outside of us, which EJW affirms in his many Objective statements.

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 [May 29, 1902 PTUK 341.4]}

EJW in describing the Subjective experience here references in essence the new birth ("becomes a son of God") in which one lives a "life of obedience to the law" which itself "becomes the birthright of every man ... receiving Christ" obviously by a faith response. His equating the "one Gospel for all" with the Subjective experience, addresses the goal of Jesus being our Saviour--"to save His people from their sins." (See this explicitly mentioned in the context of an emphasized reference to "*one gospel*" in February 2, 1899 PTUK 74.3.)

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** [July 24, 1888 SITI 442.9]

This is from an article entitled "Christ the End of the Law," and "this end" mentioned in the first sentence in this extract is that the law was given to be kept. EJW again here references Rom. 3:21-24, dealing with the Subjective experience of dependence upon Christ, not only for justification "from past sins" but for ability "to bear fruit," which the unextracted remainder of the paragraph shows to be "keeping his commandments"--that "only in Christ could they hope to attain to perfection."

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} [Sep. 11, 1884 SITI 553.14]

EJW is here building point-by-point the logic of the Bible in explaining what "Under the Law" means, which is the title of the article. This extracted paragraph is number 7 in his sequence of 12 points, so it needs to be seen in its whole, which we will not do here. Suffice it to say that in the carefully looking at the above paragraph and the next will show the reader that he briefly summarized the Objective and Subjective. It seems obvious that in his later writings he developed the Objective dimension more fully. First here is the next paragraph, point number 8:

8. This justification belongs only to those who believe in Jesus. Rom. 3:26. It is purely a matter of faith on the part of the sinner, and of favor on the part of God. Rom. 3:21, 22, 28. And therefore to obtain justification from past transgressions, the sinner has only to have sincere faith in Christ. It takes just as long to be justified as it does to have faith in Christ, and no longer.

Observe then the elements of both the Objective and Subjective:

Objective: freely by His grace, solely by an act of favor on the part of God [We could add that the phrase "by faith alone" includes God's faith manifest through Jesus, though it is unknown if EJW caught this meaning.]

Subjective: justification belongs only to those who believe in Jesus, purely a matter of faith on the part of the sinner, have faith in Christ

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** [Mar. 25, 1886 SITI 183.9]

This is an extract of about the last ½ of a paragraph from an article entitled "Justified by Faith." The end of the first half is a quote of John 3:16 as the only hope for all sinners. In the previous paragraph (183.8), he makes the significant observation, "Justification and condemnation have reference to our whole lives...." Thus he is dealing in global, or whole concepts, not discrete dimensions of a process. Paragraphs 183.10 & 11, as well as following paragraphs, show clearly that EJW saw "propitiation through faith in his blood" and "him which believeth in Jesus" (Rom. 3:25, 26) to be the Subjective experience which is the removal of sin. This will be the final solution for man's condition at the end of the whole process of salvation, which he picture here beginning to take place when the conditions of Rom. 3:25 are true, "faith in his blood." He even speaks of "this process." After describing Christ's substitution, he concludes at the end of paragraph 12, "Thus God can be perfectly just and at the same time may justify a man who has sinned. But this can be done only for those who have faith in Christ's blood." So the justification EJW sees in Rom. 3 deals with the whole of one's life, and involves the

removal of sin, both clearly pointing to the Subjective realities. He is not here developing the Objective realities that underlie and lead to the Subjective, the love and faith that produces love and faith. Again, we must see EJW in his total paradigm, as well as realize that there were time developments of his understanding (both toward the Minneapolis light and away from it).

[Original Page 35]

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} [March 17, 1891 GCDB 137.8]

EJW's descriptions here of how "Christ brings ... out" of sin are excellent summary statements of the whole of the process. He does not appear to be commenting on specific parts.

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} [138.1]

"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} [138.2]

Observe again indicators of:

Objective: appeared, comes

Subjective: have, accept, believe, come, get

Note that both use a common verb: "the free gift comes" in God's initiative, and "ye will not come" in the negative response. As noted before, we must identify with Christ as He has with us. His is the foundation; ours is a response that builds on that. Neither is complete without the other. Perhaps we should not question which is the more important. Notice also the future tense occurring: "going to be".

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} [March 25, 1891 GCDB 244.1]

Notice again the future tense: "will be saved". We need to be sensitive to the process paradigm that EJW wrote of again and again. As an example here, notice that "the life of Christ" is described as the life connected to justification. It "comes by faith." We could say from God's perspective, "the faith of Jesus." We could say from man's perspective, "the faith response." That EJW clearly wrote of the first Objective dimension in the context of "the life of Christ" is evident when one searches his writings for "life of Christ" with "all men." There are 20 hits, and at least 9 of them use the "life of Christ" in a universal Objective sense. On page 39 paragraph 1 of this paper is one example, which we will note at that point. Consider these example also:

But we have already learned that the life of God is light. "God is light, and in Him is no darkness at all," because with Him is "the fountain of life." It is in His light, or life, that we see light. The same life is in Christ, and that life is the light of men. He is the light of the world, because He is the life of the world. He says, "He that followeth Me shall not walk in darkness, but shall have *the light of life*." [Feb. 8, 1894 PTUK 86.5]

But we have also seen that Christ's light is not a mere figure of speech, but is a real thing. His light it is that lightens the earth; it is His light that shines in the sun. And as the sunlight is the life of the earth, and of all mankind, so it is that Christ is actually the life of every created thing. The true light is that which "lighteth every man that cometh into the world." [86.6]

Since the light of the life of Christ shines in the sun, and the life of Christ is the law of God for all men, it follows that the law of God is revealed in the light which shines from the firmament of heaven. It is not as a figure of speech, but as an actual fact, that the Bible tells us that "righteousness shall look down from heaven." Ps. lxxxv. 11. [86.7]

Note the Objective reality: life of God, same life is in Christ, life is the light of men, the life of the world, real thing, life of every created thing, life of Christ is the law of God for all men.

Note the following which weaves the Objective and Subjective together:

Christ is also the life. But here again we find only nothingness for the one who has not Christ. For though all men have life, which comes from their Creator Jesus Christ and is therefore His life, he who will not recognise in his life the life of Christ thereby shuts out Christ and His eternal life from himself; but he who glorifies God by recognising Him as the Creator and the Giver of all things, recognising Him not merely in form but in reality, as evidenced in his words and deeds, thereby accepts

Christ and has eternal life. There is no life outside of Christ. "He that hath the Son, hath life; and he that hath not the Son of God hath not life." 1 John v. 12. That which he has who has not the Son, seems to be life, but it is not. It is only a vapour, that appeareth for a moment, and then vanisheth away. Jas. iv. 14. He who will have life, can find it only in Christ. [March 15, 1894 PTUK 163.1]

Objective: all men have life ... from their Creator, His life
Subjective: one who has not Christ, will not recognise, glorifies God by recognising, accepts, has eternal life
Other references to universal Objective in "life of Christ" and "all men":
March 8, 1894, PTUK 150.4-6
March 15, 1894, PTUK 153.1
October 25, 1894, PTUK 676.6
March 26, 1896, SITI 195.1
August 11, 1898, PTUK 499.18
April 24, 1902, PTUK 258.8

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** [Oct. 12, 1893 PTUK 437.6]

"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

[Original Page 36]

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 [Oct. 18, 1894 PTUK 659.1]

It is telling that the author highlighted only the Subjective sentence that contained an Objective verb in that Subjective light. The first part of the paragraph waxes eloquent on the Objective that must not be ignored. (In light of the fact that the subtitle of the paper addresses justification, this use here of a universal justification must be acknowledged.):

Objective: free gift came upon all men, no exception, justification comes upon all, tasted death for every man, given Himself for all, given Himself to every man, free gift has come upon all, gift of righteousness and life in Christ has come to every man, gift offered so freely

Subjective: would not have it, spurn

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** [May 31, 1894 PTUK 339.1]

Here EJW explains the Objectives' Subjective purpose. It is for "the sinless, endless, inexhaustible life of Christ" to "flow" unrestrained by unbelief and "to cleanse from sin, and to make them walk in newness of life." How beautiful and significant is the goal--the restoration of the image of God in man! (The story of "the poor, diseased woman" is used by EJW in a previous reference given of the universal Objective "life of Christ", April 24, 1902 PTUK around 258.4-8.)

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** [Jan. 12, 1899 PTUK 21.3]

The next paragraph says we were "born sinners," but the truth of 2 Cor. 5:19 undoes "all the evil that was entailed on us by our first birth" and "provides for a new birth." Let us measure more adequately the foundation of all!

"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. [portions of 437.6&7]

Objective: a stay of execution, opportunity Subjective: escape it altogether

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}

Objective: came Subjective: have

[Original Page 37]

"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}

Clear focus on Subjective: lay hold, repents, believes
--

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} [1899 3.1]

The end of this section in Apples of Gold (4.2) ends on the Objective:
--

What a glorious thought that, wherever sin is, there is Christ, the Saviour from sin! He bears sin, all sin, the sin of the world. Sin is in all flesh, and so Christ is come in

the flesh. Christ is crucified in every man that lives on earth. This is the word of truth, the Gospel of salvation, which is to be proclaimed to all.

So EJW started with the Subjective final (profit us nothing 3.1), calls for the Subjective initial (3.6 & 4.1 confess, believe), and ends with the Objective (4.2 wherever, the world, all flesh, every man, all) that is *to be* confessed and believed.

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} [March 1, 1893 BEST 74.2]

Here EJW is detailing the Subjective walk, not the Objective.

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 [June 15, 1893 PTUK 180.9]}

The article is dealing with "The Blessed Hope" and detailing, again, the Subjective. However, note this Objective use of the same above text, Rom. 4:25 (bolded emphasis and superscripts supplied):

Belief in the Resurrection.—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." He "was delivered for our offences, and was raised again for our justification." Rom. 4:25. And "He died for all." He tasted death for every man. Therefore He was **raised for the justification of every man^O**. To believe in the heart^S that God hath raised Him from the dead^O, is to believe^S that he justifies me^O. The one who does not believe that Jesus does cleanse him from sin, does not really believe that God has raised him from the dead; for we can not believe in the

resurrection of Jesus, without believing that for which He was raised. The resurrection of Jesus is much less generally believed than is commonly supposed. [Jan. 31, 1895 PTUK 68.3]

It may well be that here EJW was projecting the accomplished Objective fact toward ("for") its goal which was the Subjective justification ("cleanse him from sin"), and is not precisely differentiating what God has done without me but for me, from what He will do with me through me. The fact that EJW used the present tense ("justifies" and "does cleanse") probably indicates he is not primarily referring to something accomplished at Christ's resurrection in the parallel way that something was accomplished at His death.

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

[Original Page 38]

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** [Feb. 7, 1901 PTUK 84.4]

The first two sentences are clearly Subjective, no faith. The rest of the paragraph is Objective. It should be clear that "accepted in the Beloved" can have both an Objective sense and a Subjective sense. There is absolutely no evidence that EJW believed or taught that this was the *total* of salvation, which would indeed be pantheistic. Note that the very next paragraph is an appeal for the Subjective! Note the supplied emphasis and superscripts in 84.5:

Do you thus **know** the Lord? Are you **recognising** His presence daily and hourly, and every moment, and thus **living by and with** Him? If so you must **be glad** and **rejoicing** all the day, in the **consciousness^S** of God's pardoning love^O. If not, "**Seek** ye the Lord while He may be found; **call^S** ye upon Him while **He is near.**" He is "**not far** from every one of us;" for "**in Him we live, and move, and have our being^O.**"

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** [Jan. 8 , 1903 PTUK 20.5]

The article is on "Infant Baptism. His argument is that Christ reversed Adam's effects, which covers the infant, who obviously "has never served sin" (20.4).
Objective: has reconciled all men, life given for all mankind, redeemed, justification of life, accepted in the Beloved
Subjective: accepts the reconciling, new creature = babe

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 author appears to be pitting EJW against EGW. However, EGW here is speaking of the need for the Subjective. The reviewer searched EJW's collection for "not possess" and "life" as EGW used above. Note these very similar statements given during his supposed years of "pantheistic tendencies":

This is Christ, as we are plainly told in Heb. ix. 15. Knowing what God's covenant embraces, we can know the work of its Mediator. God's covenant is first of all the promise of righteousness, through which we are fitted for an eternal inheritance. Righteousness is the perfect manifestation of the requirement of the law; it is the law in living form—"the law of the Spirit of life in Christ Jesus." It must be put into us, for we do not possess it by nature, and cannot get it for ourselves. "The righteousness of God by faith of Jesus Christ," "witnessed by the law and the prophets," is "unto all and upon all them that believe." Rom. iii. 22. Christ is of God "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. ii. 30. Only by His life in us, by the exercise of His power over our flesh, can we be made righteous. "By the obedience of One shall many be made righteous." Rom. v. 19. [Dec. 27, 1900 PTUK 821.2]

It will readily be seen that the whole virtue of baptism lies in the self-existent power of Christ,—that He could lay down His life, and take it up again. No person who did not possess this power could impart the slightest virtue to any who might be baptized in his name; therefore could any other man, living or dead, by being baptized; since no one has any life to spare. Indeed no man possesses any life of his own, but all that he has is only lent to him. But Christ has enough life to supply the universe, and still have as much left; therefore "whosoever will" may be buried in His life, and find eternity of life in righteousness. [Nov. 28, 1901 PTUK 757.9]

Consider the following regarding EGW and EJW, and whether one emphasized only the Objective or the Subjective:

EJW Exalting the Objective	EGW Exalting the Subjective
Jan. 8, 1903, PTUK 20.5 (above)	MB61 (above)
EGW Exalting the Objective (search for "in Him we live" from Acts 17:28)	EJW Exalting the Subjective
AUCR Jun. 1, 1900, par. 15-18	Dec. 27, 1900 PTUK 821.2
RH Sep. 18, 1888, par. 4	Nov. 28, 1901 PTUK 757.9
RH Nov. 12, 1895 par. 3 = basis of ministry!	
RH Nov. 24, 1896, par. 1,2 = leads to Subjective, par. 3	
ST Jan. 21, 1897, par. 1, with strong call for Subjective	
18MR 354.2&3	
Observe this sample of EGW exalting the Objective in par. 2-4, with a strong call for the Subjective in par. 5:	
To God we owe all we have and are. In Him we live and move and have our being. We have not been forgotten by Him. In His book each human being has a page, on which is recorded his whole history. Constantly and untiringly God is working for our happiness. The treasures which He has placed within our reach are numberless. "The Lord is good to all; and His tender mercies are over all His works. Thou openest Thine hand, and satisfiest the desire of every living thing." He is the Father of mercies and the God of all comfort. The earth is full of His goodness. Creation proclaims, with myriad voice, the forbearance, love, and compassion of the Almighty. {ST, January 2, 1901 par. 2} Thru all the ages God has manifested for the human race a love that is without a parallel. He so loved man that He bestowed on him a gift that defies computation. That the abundance of His grace might be revealed, He sent His only-begotten Son to our world, to live a man among men, to spend His life in the service of humanity. In our behalf the Son of the Infinite God was numbered with the transgressors. Christ was the channel thru which the Father poured into the world the rich stream of His grace. God could not give less than the fulness, nor was it possible for Him to give more. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." {ST, January 2, 1901 par. 3} God has made us His stewards. To every one He has given some talent, which is to be improved and returned to Him. Every one is the possessor of some trust. Time, intellect, reason, money, the tender ministry to which some are adapted,--these are the gifts of God. From the lowliest to the highest, all have been intrusted with the goods of heaven, and all are called upon to make a return to the Giver. {ST, January 2, 1901 par. 4} The first thing we are to do is to give ourselves to the Lord. Life, with its endowments and privileges, is God's gift. Let us remember that it comes from God, and is to be wholly consecrated to Him. Let us say with Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that	

which is thru the faith of Christ, the righteousness which is of God by faith." {ST, January 2, 1901 par. 5}

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} [1900 GTI 15.1]

EJW here in the Objective is very similar to EGW in her statements above on "in Him we live." EJW does address the Subjective in the middle of the paragraph, speaking of the goal "ours for the overcoming of sin." The above of EJW is very similar to this from EGW:

In giving Jesus to the world, God gave all heaven in one gift. Then why is it, when God has left nothing undone that could be done, that there are not more brought from darkness to light?--It is because the human will does not cooperate with the divine intelligences. If the Lord's will and way were carried out, humanity would be reached through humanity, and every lost prodigal would be brought home, and saved through the grace of our Lord Jesus Christ, who tasted death for every man. Sin would no longer exist. But it is humanity that bars the way. It is for lack of the co-partnership of man, because of rebellion, that the way is blocked up. The revelation of God's truth comes to us through human agents. Christ came to the world as the Son of man. This was the only way in which He could reach humanity. "Ye are labourers together with God." Man must cooperate with Jesus Christ. Those who are building up a Christlike character will not, cannot, withhold their interest from the work of aiding Christ in seeking and saving that which is lost. {BEcho, April 30, 1894 par. 4}

[Original Page 39]

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** [Mar. 7, 1901 PTUK 148.9]

Note the following:

Subjective: whoever will accept the Son of God has

The final sentences are very close to Acts 17, as he quotes from verse 28 and develops the theme further. Note also that "to a degree" is clearly process language, and no blatant pantheistic extreme of God is in all. The uses of "existence" and "death" are very similar to EGW in MB 61.2 above!

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** [May 2, 1901 PTUK 278.2]

It is unclear what the author sees as a problem in this quote. It is an amazing weaving of the Objective and Subjective together, alternating back and forth. Trace the word "but" and the contrasts are very evident. Not only that, 278.3 is totally Subjective:

Jesus is able "to save them to the uttermost that come unto God by Him, seeing He ever liveth;" but when, as He Himself says to some, "Ye will not come to me, that ye might have life,"—such refuse the salvation that is provided for them. He saves none against their will, but like the most indulgent Father that He is, He allows every one to have just what he desires.

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** [Apr. 3, 1902 PTUK 213.7]

The reviewer feels EJW overstepped here in "all men have." For he just quoted 1 John 5:12, "hath not." It seems he means the Objective, but used a verb that just indicated the Subjective, thus the confusion. But I will not fault him for a word. At the end of the paragraph the Subjective cannot be any more explicit: lay hold, keep

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** [Jun. 9, 1903 PTUK 437.6]

Objective: free gift, all men to justification
Subjective: crucify to themselves, accept and confess

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}

All 3 of these are clearly Subjective.

[Original Page 40]

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} [1900 GTI 167.1]

Objective: blessed thing, God counts, His children, all men "accepted in the Beloved",
probationary life

Subjective: acknowledge Him as Father, become sons indeed, come back to Him