

Our Standing with God
The Transaction at the Cross and the Transaction in the Heart
(A Thought Paper on the Concept of Legal Justification)

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ABSTRACT

When the idea of legal justification is articulated in 1888 publications and seminars, some readers and hearers come away confused. They understand that that every sinner born into world in unbelief is legally justified. It is true that objectively in Christ every sinner is born legally justified. However this is simply a statement of what the unbelieving sinner would be if he were subjectively in Christ.

The objective truth in Christ conveys no justifying benefits to the unbelieving sinner. Moreover the sinner is not literally “objectively in Christ” until he believes and becomes “subjectively in Christ.” This does not negate the statement that objectively in Christ the unbelieving sinner is justified and sanctified. However, many times it is not understood that when the phrase “legally justified” is used, it means objectively in Christ the unbelieving sinner is justified. We fail to use “objective” terminology correctly and use the phrase legally justified rather loosely.

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

The root of the problem concerning “legal” justification is a misunderstanding of the “in Christ” motif. Many on the Committee believe that every sinner is born into the world in Christ, or more precisely, objectively in Christ. On this premise it is assumed that the unbelieving sinner is legally justified and restored to favor with God. However this paper will attempt to show that the objective truth of the gospel does not convey to the individual unbelieving sinner a legal justification or a restoration to favor with God. A coherent understanding of the relationship between the “in Christ motif,” the objective truth of the gospel, and corporate solidarity provides the link to resolving the difficulties associated with legal justification.

Our Standing with God

The Transaction at the Cross and the Transaction in the Heart

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I. Introduction

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

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

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

The Transaction at the Cross

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

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

Be Exceedingly Careful How You Say it

But can we say that the sinner born into this world in unbelief stands legally acquitted or justified before God? Or should we say that the gift of an acquittal, by virtue of the gift of Christ and His cross, has been given to the world, the fallen race, resulting in certain,

and unconditional temporal benefits? Would it be misleading to say that every soul is born legally justified and stands legally acquitted and justified before God? Conveying the message that every sinner is born legally justified creates confusion in mind of some listeners and for many it is also a misrepresentation of the biblical use of justification and justify. If by use of the phrase “every soul is born legally justified” we mean that objectively in Christ every soul is born justified, then we should also say that every soul is born legally sanctified, legally glorified, and legally sitting in heavenly places in Christ. Irrespective of the terminology used, the Bible is clear that no individual sinner is born into this world in possession of a “legal” justification.

A. Corporate Solidarity

The key to understanding this conundrum surrounding our standing before God resides in the truth of corporate solidarity, one of the foundational principles that form the basis for the gospel of our Lord Jesus Christ. The Biblical concept of corporate solidarity resides in the truth that the Son of God became part of the human race and took our human nature upon His divine nature. The incarnation is the basis for the biblical principle of corporate solidarity. The Son of God coming in flesh, our flesh, became the new head of the human race, the second Adam.

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

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

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

B. The World (Mankind) and the Individual

It is extremely important to distinguish what God accomplished through His Son and gives to the world corporately *in Christ* in contrast to what He gives to every soul born into this world in unbelief. For example by giving His Son to the world, God gave eternal life to the world. From another perspective, God gave eternal life to the fallen race by uniting our fallen humanity with the divine nature of His Son in whom resides eternal life.

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

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

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

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

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

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

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

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

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

Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy and become careless, indifferent,

and self-indulgent. Christ is not the minister of sin. **We are complete in Him, accepted in the Beloved, only as we abide in Him by faith.** {FW 107.3}

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

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

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

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

II. The In Christ Motif Conundrum

Perhaps a large part of difficulty swirling around the concept of "legal" justification is a misunderstanding of the "in Christ" motif as it relates to the distinction of the corporate idea of "in Christ" and mistakenly blending that idea with its application to 1) the sinner born in unbelief as well as 2) the experiential idea of "in Christ." The corporate "in Christ" idea from the stand point of corporate solidarity means that the son of God came into corporate solidarity with our fallen nature, i.e., God put the nature of the fallen race into His Son by virtue of the incarnation thus taking our nature upon His divinity. God did not put you and me, as distinct individual personalities, into His Son by virtue of the incarnation; this concept leads to panentheism.

The Bible says that God "chose (ἐκλεγομαι: elected) us in Him before the foundation of the world." The question is: how did God accomplish this election? God elects as well as justifies all men *in Christ*. This is a corporate election of the human race in Christ. But you must be in Christ to be elected as the elect. He chose all men to be in Christ by allowing His Son to assume our common fallen humanity upon His divine nature. Since Christ identified with our common fallen nature, from an objective, corporate point of view He implicated us in Christ and thereby chose you and me in Him. This is the beginning of the objective truth of the gospel. However, the individual sinner is not in Christ. A choice must be made by the individual to abide in Christ. "If any man be in Christ Jesus, he is a new creation;" "Therefore, there is no condemnation for those who are in Christ Jesus" (2Cor 5:17; Rom. 8:1).

The Bible teaches that we begin life in Adam, apart from Christ, at enmity with God being carnal (Rom. 8:5-10), dead in trespasses and sin (Eph 2), alienated and enemies in our minds (Col 1:20 ff).

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

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

There may be some who hold the premise that everyone born into this world is in Christ. This is a mistaken supposition. Only those who believe are in Christ. Election and predestination are concepts that are used interchangeably in the Bible and Spirit of Prophecy and apply to those who believe and are obedient. Only those who come to Christ in faith does God choose, in Christ from the foundation of the world. Mrs. White made this explicitly clear in a letter to J. H. Kellogg while he was embroiled in pantheism in 1902.

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

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

A. Objective/Subjective Terminology

What we inherit from Adam is legal condemnation; however we do not inherit legal justification from Christ. In other words, objectively through Adam's offense the race was condemned; subjectively, we receive that condemnation when we are born into this world. For the unbelieving sinner that comes into world outside of Christ, we may say that objectively "in Christ" he is justified, sanctified and glorified. This is the objective truth of what the sinner may become in Christ. In a similar but contrasting manner, for the believer who subjectively is in Christ and justified, we may also say that objectively "in Adam" this same believer stands condemned and under the penalty of death. This is the objective truth of what believer would become in Adam upon turning from Christ. We must be careful to express and convey the intent of the terminology when using "objective" and "subjective."

It should readily seen from the above paragraph that although the believer who in abides in Christ is objectively condemned in Adam and under the penalty of death; nevertheless since he is not subjectively in Adam, he is not condemned (Therefore there is no condemnation to those who are in Christ Jesus). In a similar manner it should be evident

that although the unbelieving sinner who comes into the world outside of Christ is objectively justified and predestined in Christ; nevertheless since he is not in Christ, subjectively he is not justified.

To be consistent if we say that **the unbelieving sinner is legally justified** (objectively in Christ), we must also say that **the believing soul abiding in Christ is legally condemned** (objectively in Adam). The difficulty with using the terminology of “legally justified” should be evident. Objective truth for the individual is the reality of what would exist under certain conditions. Subjective truth for the individual is the reality of what currently exists.

For the unbeliever the objective truth in Christ is the reality of what he would become in Christ. Likewise for the unbeliever the objective truth in Adam is the reality what he is in Adam. On the other hand for the believer the objective truth in Adam is the reality of what he would become in Adam. Likewise for the believer the objective truth in Christ is the reality of what is in Christ. The Bible illustrates the “in Christ” idea in multiple ways.⁵

Recalling that subjective truth for the individual is the reality of what currently exists, we may state the following: For the unbeliever both the subjective truth and the objective truth is the reality of what he is in Adam (condemned). For the believer the both subjective truth and objective truth is the reality of he is in Christ (justified).

B. Corporate Solidarity in Christ

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

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

sinner born into this world in unbelief is in possession of legal justification. Truth is pushed over and beyond the limit of credibility when we say that every person, as an individual distinct personality, is born reconciled to God and in possession of a legal justification.

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

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

Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. {FLB 94}

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

C. The Provision and the Objective Truth

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

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

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

By assuming our human nature God took part of every human being (1 SM 252). Christ took part of every human being by identifying corporately with the fallen nature of

humanity. However God did not put you and me, as distinct individual personalities, into His Son; this idea treads on the edge of mysticism. By assuming our human nature, God enabled Christ to identify with the tendencies and propensities which each and every one of us possesses. From a corporate point of view, Christ identified with the individual sinner. By so doing God has granted a second trial, test or probation to the fallen race placing us on vantage ground. By taking our nature, Christ has become our Representative and Head. He represents our race before God.

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

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

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

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

III. The Corporate Justification at the Cross

A. Biblical Examples

Romans 3:21-26

When the Bible says that "all sinned and fall short of the glory of God, being justified freely (δωρεάν: gift-wise) by His grace through the redemption that is in Christ Jesus" (Rom. 3:24), it should be noted that this justification resides *in Christ Jesus* (being justified gift-wise in Christ). It would seem reasonable that this is a corporate justification in Christ since Romans 3:9-26 deals with mankind's unrighteous and God's antidote in Christ. Only those are in Christ, *the new corporate Head*, receive the gift of justification.⁶ This justification is given to the world solely through the gift of Christ to the world. God publicly exposes (προσιθημι) His crucified Son on a cross to the world as a propitiation by His blood (Rom. 3:25). By this exposure of Christ on the cross, God magnetically draws all men to Himself by declaring a complete satisfaction of the law for all sin while simultaneously extending mercy to the sinner. Through the death of our corporate Representative bearing our humanity, the fallen race died in Him. (Christ died for us, in order that we might die in Him.) God declares Himself righteous by virtue of the faith of Jesus which manifested God's justice and righteousness and thus refutes all charges of partiality and of being unjust. By the public exposure of His crucified Son

declaring mercy and an expiation of all sin, God invites the sinner to receive the offer of a "legal" justification in His Son.

Romans 4:5

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

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

It has been previously demonstrated that the free gift (*charisma*) corresponds to the righteous act of God (act of grace) and the gift (*dorea*) is that which abounds to the many (5:15) and must be received (5:17). From a Greek linguistic perspective the terms, justification and righteousness, are nearly equivalent terms coming from the same root Greek verb *dikaioo*. (The same is true in Hebrew: "Abraham believed God and it was accounted to him for righteousness (justification; *sadaqah*)). Both of these terms equate with the gift of eternal life for the receiver. We may note in Romans 5:15 that the grace of God and the gift by the grace of one man abounds to the many (all). The gift abounds or is made available to all in 5:15. In 5:16 Paul defines the nature of the gift when he says "the gift is not like that which came from the offense." The offense brought condemnation; the free gift (*charisma*, the righteous act of God or the act of Grace) brought justification and acquittal. In other words the gift that abounds to the many is justification. This is a legal justification that abounds to the many. But it is a gift that must be received. In 5:17 Paul is abundantly clear that those receiving the abundance of grace and the gift of righteousness (equivalent to justification) will reign thru Christ. Therefore in 5:18 the same line of reasoning applies: namely Adam's offense condemned mankind, but the righteous act of God brought the gift of justification to all men.

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

In harmony with the comments on Romans 5 we may understand that the offense of Adam universally and unconditionally condemned our human nature. However, although

the fallen nature of the sinner is universally and unconditionally condemned, the sinner himself has been placed on vantage ground and granted probationary life by virtue of the righteous act of Christ. So we may understand Romans 5:18 in the following manner: *By Adam's offense, the human nature of all men was universally and unconditionally condemned, nevertheless the divine Son of God, by His righteous act in taking that condemned human nature and executing that human nature, recreated a new human nature in Himself and thereby universally and unconditionally provided the gift of justification and righteousness to all men leading to eternal life.* By assuming and identifying with our nature, Christ redeemed and justified and sanctified that nature as our Representative (see SpM 209.2)⁷. This is the unconditional good news.

Romans 5:10

The principle of corporate solidarity and the transaction at the cross affecting the fallen race is contrasted with the experiential response in Romans 5:10. "When we were yet still enemies God reconciled us through the death of His Son." Through the death of His Son God executed the old race of men in Adam and resurrected a new race in Christ. The old race in Adam has not been reconciled to God, but thanks be to God a new human race has been recreated in Christ Jesus which has been reconciled to God.

This is a corporate reconciliation or justification accomplished solely in Christ as a gift to the sinner. And this corporate reconciliation must be interpreted in a corporate context in light of 2 Cor. 5:19, "God was in Christ reconciling *the world* unto Himself not imputing their trespasses to them." Alternatively, God reconciled the world to Himself in Christ. As A.T. Jones says in the 1895 GC Sermons, "Christ is us;" "He is us." He is the corporate representative of mankind. God reconciled "us," through the death of Christ by His identification with our fallen humanity and resurrected a new creation even while we were still in Adam and enemies with Him. This is a corporate idea. In view of the rest of scripture, the text is not saying that the individual sinner at enmity with God has been reconciled to God.

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

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

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

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

For those who do believe that God reconciled the fallen race to Himself in Christ and who choose to identify with Christ, we can say: "much more having been reconciled we shall be saved by His life" and rejoice having "now received the reconciliation." In view of 2 Cor. 5:19, we can also say with assurance that the condemnation that Adam brought upon the race has been made inoperative and is held in abeyance and that God Himself does not condemn the sinner ("not imputing their trespasses to them") until he makes a decision to respond to the Light and the invitation to "be ye reconciled to God."

B. Condemnation Held in Abeyance

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

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

"Without Christ he [the sinner] is under the condemnation of the law, always a sinner, but through faith in Christ he is made just before God" (1SM 330). Although the sinner born in unbelief may be condemned by the law, God "*does not treat us according to our desert. Although our sins have merited condemnation, He does not condemn us. Year after year He has borne with our weakness and ignorance, with our ingratitude and waywardness. Notwithstanding our wanderings, our hardness of heart, our neglect of His Holy Word, His hand is stretched out still*" (MH 161). The sinner is either lost and condemned or justified by virtue Christ's sacrifice depending on his ultimate response to the Spirit of grace and his decision to unite fully with the first Adam or the Second Adam. "This is the condemnation: that light came into the world and men loved darkness rather than light."

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

"**The inheritance of children is that of sin.** Sin has **separated them from God.** Jesus gave His life that He might unite the broken links to God. **As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in** and passes over the ground where Adam fell, enduring every test in man's behalf. **He redeems Adam's disgraceful failure** and fall by coming forth from the trial untarnished. **This places man on vantage ground with God. It places him where through**

accepting Christ as His Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ. Christ's perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God." {9MR 236.1}

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

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

C. Emancipation and Freedom

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

Emancipation and redemption are equivalent terms. Christ shed His blood for the redemption and emancipation of every soul. Christ has purchased, bought and paid the redemption price and emancipation price for every soul. Jesus indeed died for every precious soul; every individual soul is His purchased possession.

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

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

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

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

IV. Two Corporate Units and a New Creation

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

However the argument fails to recognize that there are two distinct and separate corporate units or entities---the 1st Adam and the 2nd Adam; the 1st man and the 2nd Man. The 2nd Adam constitutes a new creation, a new human race. The 2nd Adam is intimately united with the divine nature. The 1st Adam and his offspring, by nature, are totally disconnected from the divine nature. Every babe that is born into this world united in the 1st Adam, separated from God. Each one must choose to respond to the invitation to come to Jesus just as they are and fall upon the Rock. No one comes to the Father except through Jesus. Those who come are ones that are "in Christ," no longer part of the 1st Adam, but now united with the corporate head of a new creation in the 2nd Adam. These are the ones who now *in Christ* stand justified and restored to favor with God.

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

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

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

V. Concluding Thoughts

A. Christ, Our Provision, Our Justification

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

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

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

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

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

B. The Good News and Avoiding a Faulty Proposition

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

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

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

C. The Birthright

It is abundantly clear from Scripture that God has purchased, bought and paid the redemption price for every individual with an infinite price. As a result of Christ's redemptive work, every soul has been given a birthright to the eternal inheritance. "The circumstances of Esau's selling his birthright represent the unrighteous, who consider the redemption purchased for them by Christ of little value, and sacrifice their heirship to Heaven for perishable treasures" {1SP 108.1}. Just as Esau's birthright was his legal possession, so every sinner born into the world is in possession of a legal birthright by virtue of Christ's redeeming and emancipating act. Moreover God *treats* the unbelieving sinner as though he were not condemned, but legally justified and sanctified in Christ. However the birthright does not correspond to a legal justification for the unbelieving sinner. The birthright resulting from the ransom paid for every man is what entitles the holder to receive the inheritance or "legal" justification. The birthright is the right to receive the entitlement; it is not the entitlement itself, namely the inheritance or justification. The idea is articulated in HP362.

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

The gift of the world's Redeemer may be spurned and slighted, but He still remains as the medium through whom all blessings flow to the fallen race.⁸ Esau who spurned and despised the inheritance represents the fallen race, the unrighteous, for whom the gift of the birthright has been purchased at infinite cost, but they spurn the gift that God desires to bestow. Unless Isaac blessed Esau, thus bestowing the benefits of the birthright, they remained a gift intended for him, but which could only be received with the blessing of his father.⁹ In the case of the birthright analogy and Esau who represents the fallen race, the unrighteous, the birthright corresponds to probationary life and the countless blessings granted to the fallen race as a result of the legal transaction at the cross. Most choose to spurn the birthright and probationary life which is a down payment of the justification and the eternal life purchased for them at infinite cost.

"Puny, erring men, the creatures of an hour, dare to enter into controversy with the Eternal, the Source of all wisdom and all power. They who are constantly dependent upon God's bounty, dare to spurn the Hand whence all their blessings flow. There is no ingratitude so sinful, no blindness so complete, as that of men who refuse to acknowledge their obligation to their God" (ST, August 24, 1882).

The conduct of Esau in selling his birthright represents the course of the unrighteousness, who consider the redemption purchased for them by Christ of little value, and sacrifice their heirship to Heaven for perishable treasures. {ST, April 24, 1879 par. 2}

There are very many who are like Esau. **He represents a class who have a special, valuable blessing within their reach--the immortal inheritance;** life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory....Under the parable of a great supper, our Saviour shows that many will choose the world above himself, and will, as the result, lose heaven. **The gracious invitation of our Saviour was slighted.** {RH, April 27, 1886 par. 2}

The Bible is clear. Only those who choose to embrace the Son of God and His cross have eternal life. "He who has the Son has life." We come into this world, as distinct

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

D. The Congruency of Eternal Life and Justification

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

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

God gave us justification and this acquittal is in His Son

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

E. Where is Our Focus

God took the initiative and chose the fallen race in His Son before the foundation of the world. Because God chose us in Him we can say with confidence:

- * Christ died for every soul
- * Christ paid the penalty for every soul
- * Christ paid the ransom for every soul
- * God acquitted us (mankind) in Christ
- * God Justified us (mankind) in Christ
- * God reconciled us (mankind) in Christ

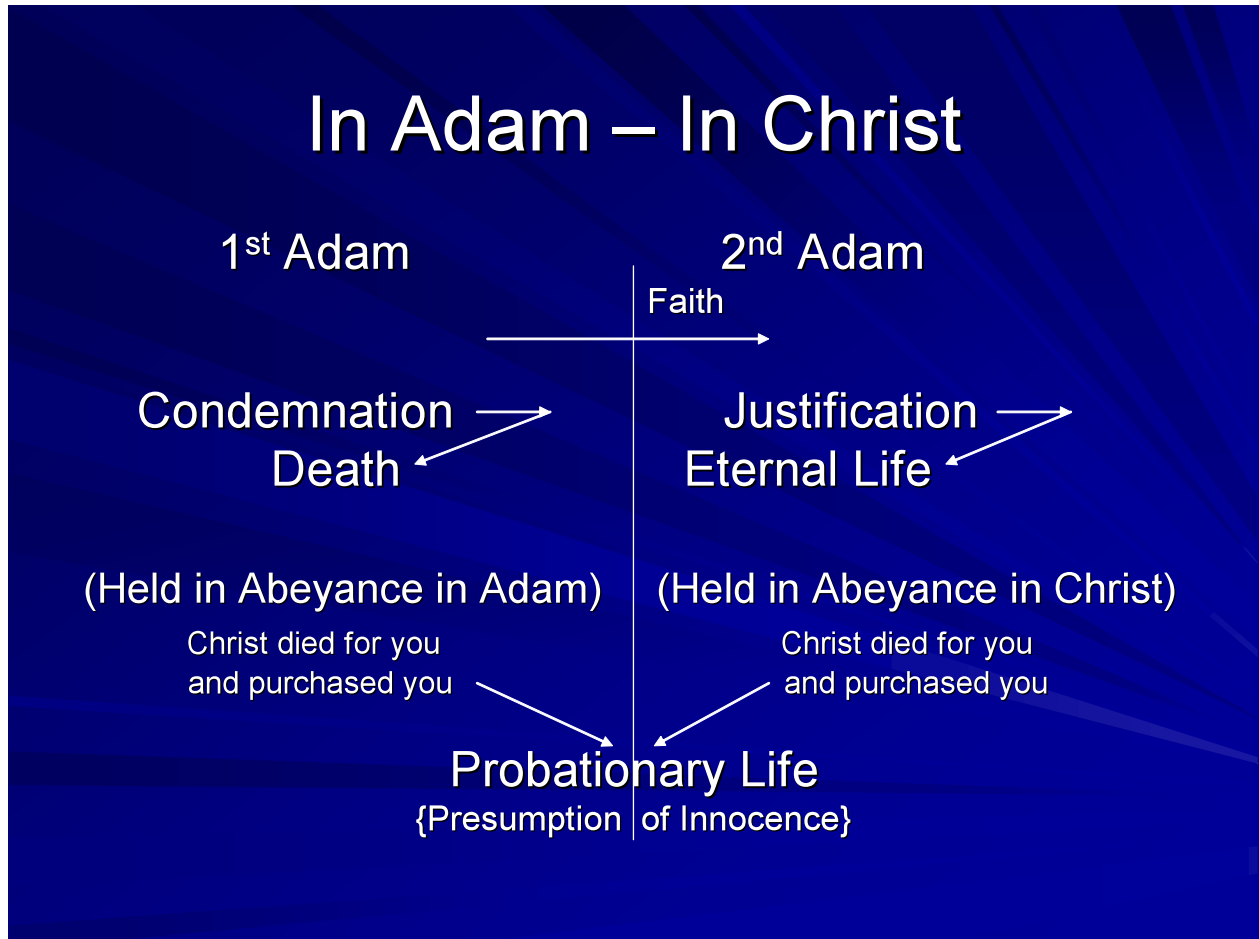
Since God chose us in Christ via the incarnation before the foundation of the world, He now asks the question to all: “What have you done with My Son? Are you in Him?” When we choose to unite with the Second Adam by a continuing transaction of the heart and reject the first Adam, it can be said:

- * You now stand acquitted in Christ
- * You now stand justified in Christ
- * You now stand reconciled in Christ

We may now know that “God was in Christ reconciling the world (us) unto Himself, not imputing our trespasses to us”; and now we since have responded to the invitation to be reconciled to God, “we also now rejoice in God through our Lord Jesus Christ through Whom we have now received the reconciliation.”

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

“If anyone is in Christ Jesus, he is a new creation. Old things have passed away; behold all things have become new.” (2 Cor. 5:17)



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

² See Heb. 2:9; 1 Tim. 2:6; Gal. 3:13

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

⁴ Other examples of “Our Standing with God” from Ellen White include:

The Saviour came to this world and in human flesh lived a life of perfect obedience, that the sinner might stand before God justified and accepted. {ST, July 31, 1901 par. 9}

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

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

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

⁶ In effect those "being justified freely by His grace through the redemption that is in Christ Jesus," are those who believe and unite with Christ, the new corporate head of the race, the 2nd Adam. This corporate justification resides solely in Christ and only those who choose to be in Christ are justified. E.J. Waggoner states the matter clearly: "All have sinned, and come short of the glory of God" (Rom. 3:23), and **all who believe are alike justified freely** by his grace, through the redemption that is in Christ Jesus. Since there is no difference in men, no matter in what part of the earth they dwell, God puts no difference between them in the matter of salvation, but purifies the hearts of all alike, by faith. {EJW, 71RH1}

⁷ This expression, "bought with a price" means everything to us. In consideration of the price paid for us, shall we not yield our bodies and souls up to Him who has bought us with His blood? Shall not that which He has redeemed be kept in as wholesome and pure and holy a condition as possible? Christ has redeemed us; **our very flesh He has saved at an infinite cost,** giving His own flesh for the life of the world. The lower passions have their seat in the body, and work through it. The words, "flesh", or "Fleshly lusts" or "Carnal lusts", embrace the lower, corrupt nature: the flesh of itself cannot act contrary to the will of God. {SpM 209.2}

⁸ RH, September 20, 1881 par. 2-3; DA600; GC88, pp. 20, 29, 378; 5BC1088.3; 6BC1069; 2SP 266; ST, Aug, 24, 1882 par. 11; ST, June 19, 1893, par. 6; YI June 8, 1893 par. 3

⁹ See PP179; 1BC1095; 1SP108; RH April 27, 1886, par. 2; ST, April 24, 1879, par. 2.