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ELLEN G. WHITE AND A DEFINITION OF FAITH

NYRON MEDINA



NOTES

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ii. Faith is the belief rooted in the consciousness—
the understanding under the control of the Holy
Spirit.

48. One must **never** say that there are different types of Faith, because the Faith described in Hebrews 11:1, is the **one type** of Faith throughout all history according to Hebrews 11, and it is **spiritual knowledge** or **evidence**. Hebrews 11:1,3,4,8-10, 24-27,32-37,39.
49. This Faith is the same Faith the just lives by. Hebrews 10:38; Romans 1:17.
50. And what is this Faith? It is the revealed Truths of Jesus, of God, of the Gospel of salvation, the Faith of the Gospel. Philippians 1:27.
51. It is the Spirit of Faith or the Spirit of Truth
52. Finally, the **one Faith** of the Bible is **one true Faith**, this is what we must believe that Faith really is.

Fin.

Introduction

to help the person identify genuine Faith in their mind. However the word **belief** which she says is to be rooted in the heart” carries these meanings.

“**Belief**, persuasion of the truth of anything; faith; the opinion or doctrine believed .” **The Wordsworth Concise English Dictionary**, p. 87.

46. However, we know that the word “belief” she uses is more than “persuasion of the truth of anything”, because **persuasion of the truth of something** is just “simple assent of the mind and judgement to the truth”, and this she says, is **not** the real or genuine Faith.

“Many have a nominal faith in Christ. ... Their faith is simply the assent of the mind and judgement to the truth; but the truth is not brought into the heart, that it might sanctify the soul and transform the character.” Ellen G. White, **Selected Messages Book 1**, pp. 389,390.

“The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart ...” **Ibid**, p. 391.

47. Thus Mrs. White uses Faith generally **two ways** although they both have the same **foundational** meanings. They are:
- i. Faith is the body of doctrines believed—the Faith or Gospel.

ELLEN G. WHITE AND A DEFINITION OF FAITH

1. We are to study in a way God approves of rightly dividing the word of truth.
2. Some claim that one NEVER finds the writings of Ellen G. White describing Faith as “the revealed truths.” This is what we are seeking to show is not the case. First of all we need to see that **rightly understood**, the Greek word *pistis* that is translated Faith in the Bible, is **knowledge**.

“These were always unpropitious periods in the Christian Church, when Christian histories of dogmatics and theology separated *gnosis* [knowledge] and *pistis*. *Pistis* rightly understood is *gnosis*; rightly understood the act of faith is also an act of knowledge. Faith means knowledge.” Karl Barth, **Dogmatics in Outline**, p. 23.

3. Since Christian Faith is knowledge, then it is rational. “Christian faith is not irrational, not anti-rational, not supra-rational, but rational in the proper sense.” **Ibid**, p. 23.
4. This Faith is the living truth of Jesus Christ.

“In the opening statement we said that Christian faith has to do with the illumination of the reason, in which men become free to live in the truth of Jesus Christ. For the understanding of Christian

very **moral appetite**.

“The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is *molded* after the divine likeness. His faith is not a dead faith, but a *faith* that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character.” **Ibid**, pp. 391-392.

44. In analyzing this statement of Mrs. White, these are the basic points of **real Faith**.
 - i. Belief rooted in the heart is Faith.
 - ii. The understanding is under the control of the Holy Spirit.
 - iii. Faith leads the man not to behold the beauty of Christ.
45. These three things in the statement of Mrs. White is the real explanation of Faith as she gives it. It is not a **doctrinal explanation**, but an explanation designed

- a. To say faith includes belief and trust is not to say that faith is **also** belief and trust, it is to say that belief and trust is necessary for the existence of genuine Faith **in the human being or in their experience** .
- b. This is to show that Faith is not a “nominal thing,” it is not a simple “agreement in the mind about the truths of Christ.
- “Their faith is simply the assent of the mind and judgement to the truth; but the truth is not brought into the heart, that it might sanctify the soul and transform the character.” **Ibid**, 390.
41. Mrs. White again tells us that Faith must be **intelligent**, this can only mean it must be the **truths of Jesus** as a **reasonable understanding** in the consciousness.
- “Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning Sacrifice.” **Ibid**, p. 256.
42. In the following statement, Ellen White is not describing Faith detached from man as the **Faith of God** different to our believing and trusting. Romans 3:3.
43. Ellen White is here describing Faith as **personal Faith**, that is, Faith as it exists in the **person’s experience** because of a believing and trusting that is intended to change the character by influencing the

knowledge of faith it is essential to understand that the truth of Jesus Christ is living truth and the knowledge of it living knowledge.” **Ibid**, pp. 24-25.

5. Thus this scholar shows us Faith being “revealed truths of Jesus Christ” by showing it is **knowledge**.
- “Faith is knowledge; it is related to God’s Logos, and it is therefore a thoroughly logical matter. The truth of Jesus Christ is also in the simplest sense a truth of facts.” **Ibid**, p. 25.
6. In the Bible the clearest definition of Faith is found in Hebrews 11:1.
7. The Greek word translated “substance” is the word **hupostasis**. We are told it meant **title-deed**.
- “The Greek word translated “substance” had a technical meaning in the business world of the first century. It referred to one’s property or effects ... It was also used to refer to ‘the whole body of documents bearing on the ownership of a person’s Property, deposited in the archives, and forming the evidence of ownership ... Thus they translate ‘Faith is the title deed of things hoped for.’” Kenneth S. Wuest, **Bypaths in the Greek New Testament**, p. 18.
8. This shows us that the Bible’s definition of Faith is **REVEALED TRUTHS**, for this is what a title deed does, it **reveals the truth** about ownership. Again, we are told:

“The word “substance “ deserves careful treatment. It is *hupostasis*, made up of *stasis* “to stand” and *hupo* “under,” thus “that which stands under a foundation.” ... Moulton and Milligan report its use as a legal term. They say that it stands for ‘the whole body of documents bearing on the ownership of a person’s property, deposited in achieves, and forming the evidence of ownership.’” Kenneth S. Wuest, **Wuest’s Word Studies, Vol. two**, p. 193.

9. Thus Faith being described as “title deed” and “evidence” in Hebrews 11:1, can sensibly mean “revealed truths.”

TITLE DEED

EVIDENCE

REVEALED TRUTHS

10. Faith has to be **revealed truths**, because we are told in Scriptures that it makes us understand, or gives us understanding. Believing does not accomplish this, neither does trust, but we must believe and trust the Faith. Hebrews 11:3.
11. The Scriptures also tells us the **content** of Abraham’s Faith that led him to offer up his son, it was a spiritual knowledge of the resurrection of Christ, since Isaac was a type or figure of Christ; thus Faith has to be revealed truths. Hebrews 11:17-19.
12. That Faith is revealed spiritual truths can also be

- ii. God gave the **understanding** of Christ on Calvary.
- iii. The individual’s understanding has an **assent** or an **agreement** to God’s words.
- iv. This binds the heart in willing consecration and service to God.
- v. Thus the thought given to us by Mrs. White is a Faith that is **an understanding of God’s words about Christ which the mind agrees with in such a way as to be consecrated to God’s service.**
- vi. This therefore makes Faith **a conscious light in the reasoning that the mind agrees to for holiness.**

40. Sister White is not describing Faith as an **entity in God** devoided from the human mind, she is describing Faith as its exists **alive** (and not as a theory) in the **human mind**. She is showing what is Faith as something **alive in** the human consciousness. This is why she says that Faith **includes** believing and trusting. She is describing what **human mental act and state** is necessary for Faith to be alive in the mind. She said:

“Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.” Ellen G. White, **Selected Messages Book 1**, p. 389.

37. In the following statement, Mrs. White tells us not **what Faith is as a definition**, but the **spiritual realities** that exist when **genuine Faith** is there present. She says.

“The Bible says that “the devils also believe, and tremble,” but this is not faith. Where there is not only a belief in God’s word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God,” Ellen G. White, **Steps to Christ**, p. 63.

38. We know that, it is not **believing and trusting** that itself purifies the soul or renews the heart. Here is how Mrs. White described Faith. This is not a **theologically developed concept**, yet the **truth** is seen in it.

“What is faith?. ... It is an assent of the understanding of God’s words which binds the heart in willing consecration and service to God, who gave the understanding, who moved the heart, who first drew the mind to view Christ on the cross of Calvary ...” Ellen G. White, **Manuscript 36**, 1890.

39. In analyzing this statement to reflect Hebrews 11:1, we see the following definitive points:

- i. God first moved the heart or drew the mind to **view** (which is see/understanding) Christ.

seen in the **content** of Moses’ Faith. He saw suffering with God’s people as much better than the pleasures of sin for a season and the reproach of Christ as greater treasure than the wealth of Egypt. Thus Faith is the revealed truths of God. Hebrews 11:24-26.

13. Faith makes us see spiritually or spiritual realities in the understanding, for so did Moses regarding God. Thus Faith is the **revealed truths of God**. Hebrews 11:27.

14. Faith is called the words of Faith and of good doctrine, thus it is doctrine or the words of God. 1 Timothy 4:6.

15. Paul interprets Moses’ statement about “word” giving proof to mean **words of Faith**. Thus Faith is the **words of God**. (Deuteronomy 30:10-14; Romans 10: 6-8.).

16. During the Reformation of the sixteenth century Luther explained three concepts of Faith. They were:

- a. Assensus—Mental assent or agreement (belief).
- b. Fiducia—Trust.
- c. Notitia—knowledge.

17. Even though each was a constituent of Faith to Luther, the important thing to understand is that he did truly describe essential Faith as a knowledge. Hear what Luther said:

“But some will here object (as the Jews do, and certain cavilling spirits at this day), saying, that this word ‘faith’ in the Hebrew signifieth ‘truth’ ... To the first I answer thus, that faith is nothing else but the truth of the heart; that is to say, a true and right opinion of the heart as touching God.” Martin Luther, **A Commentary on St. Paul’s Epistle to the Galatians**, p. 231.

“Truth there is faith itself, which judgeth rightly of God, namely, that God regardeth not our works and righteousness, because we are unclean; but that he will have mercy upon us, look upon us, accept us, justify us, and save us, if we believe in his Son, whom he hath sent to be a propitiation for the sins of the whole world (1 John ii.2). This is a true opinion of God, and in very deed nothing else but faith itself.” **Ibid**, p. 231.

18. Again, here is Luther showing Faith to be the “revealed truths of God.”

“... faith sheweth unto me Christ in whom I trust ...” **Ibid**, p. 458.

“ ... for faith resteth in the understanding ...” **Ibid**, p. 459.

“For faith telleth what is to be done, it teacheth, prescribeth and directeth, and it is a knowledge .” **Ibid**, p. 459.

“... for faith is a teacher and a judge, fighting against

(Emphasis supplied).

“There will be inexperienced ones, newly come to **the faith**, who need to be strengthened, and to have a correct example before them.” **Ibid**, p. 20. (Emphasis supplied).

35. In the following two quotations, we can see the context of Ellen White’s use of Faith. She calls it “sanctifying faith”, while in the next quotation she calls it “living faith,” “the truth” that has “sanctifying power.” Here are they.

“It is impossible to please God without the exercise of genuine, **sanctifying faith**. We are individually responsible for **our faith**. **True faith** is not a faith that will fail under test and trial; it is the gift of God to His people.” **Ibid**, p. 375. (Emphasis supplied).

“Ministering angels are waiting about the throne to instantly obey the mandate of Jesus Christ to answer every prayer offered in earnest, **living faith**. I think of how many who profess **the truth** are keeping it apart from their lives. They do not bring its **sanctifying**, refining spiritualizing power into their hearts ...” **Ibid**, p. 377. (Emphasis supplied)

36. Ellen white’s use of “the faith” as the **body of doctrines** believed by the saint is especially Pauline, for so he uses it many times. 1 Timothy 1:2,19; 1 Timothy 3:13; 1 Timothy 4:1; 1 Timothy 4:6; 1 Timothy 6:12; 2 Timothy 4:7; Titus 1:4; Titus 3:15.

“There will be false dreams and false visions, which have some truth, but lead away from the **original faith.**” **Ibid**, p. 98. (Emphasis supplied).

“... you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the **history of the faith** of the people of God.” **Ibid**, pp. 102-103. (Emphasis supplied).

“And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove **the pillars of the faith** that has made Seventh day Adventists what they are today.” **Ibid**, p. 103. (Emphasis supplied).

“If you did, you would discern that your theories tear up the very **foundation of our faith.**” **Ibid**, p. 112. (Emphasis supplied).

“And all who are laborers together with God will contend most earnestly for **the faith** once delivered to the saints.” **Ibid**, p. 114. (Emphasis supplied).

“Theories will be continually agitated to divert the mind, to unsettle **the faith.**” **Ibid**, p. 115. (Emphasis supplied).

“While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that **the faith of Jesus** is connected with the commandments of God.” **Ibid**, p. 117.

errors and heresies, judging spirits and doctrines ...” **Ibid**, p. 459.

“Notwithstanding if the spark of faith should not give the light to the will, it could not be persuaded to lay hold upon hope. We have faith then, whereby we are taught, we understand and know the heavenly wisdom, apprehend Christ, and continue in his grace ...” **Ibid**, p. 461.

“... the scripture exhorteth us with most sweet and comfortable promises taught and revealed unto us by faith.” **Ibid**, 461.

“Faith, which teacheth the truth, and defendeth from errors ...” **Ibid**, 461.

19. Melancthon, Luther’s friend and reformer also taught that Faith included assensus, fiducia, and notitia. But it is his claim that Faith is notitia, knowledge, that we are interested about. He said.

“Isaiah 53:11, “ By his knowledge shall the righteous one, my servant, make many to be accounted righteous.” is clear if one understands *that this knowledge is faith* in the Lord Christ *through the gospel.*” Philip Melancthon, **Melancthon on Christian Doctrine, Locicommunes 1555**, p. 157.

“Thus this faith is not simply a knowledge and thought that men by themselves produce: it is a light and joy which the Son of God produces through the gospel and the Holy Spirit.” **Ibid**, p. 164.

“... we receive forgiveness of sins and are justified for *the sake of Christ alone*, that is, we are pleasing to God, and the heart must receive this with faith. This great grace is given through the knowledge of Christ, as Isaiah says. This knowledge is the faith about which we speak.” **Ibid**, p. 165.

“... we acknowledge and accept the Lord Christ and his grace except by *faith alone*. God’s unchangeable counsel is that there be a clear distinction between the children of God and other men, that the Son of God be rightly known by the children of God; this knowledge is faith.” **Ibid**, p. 166.

20. Again Melanchthon tells us that Faith is knowledge.

“... the knowledge of God of Christ, according to the entire symbol, light the way for all the virtues in us. This knowledge and trust in *Christ is faith*, which now receives forgiveness of sins and God’s grace..” **Ibid**, p. 173.

“... but in this time we are pleasing to God *by faith*, and this faith is a light of the Holy Spirit in us.” **Ibid**, p. 180.

21. In 1888 God sent a message to the SDA Church. We are told:

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour,

may enlighten those not ignorant of the reasons of **our faith**.” **Ibid**, p. 405. (Emphasis supplied).

“As the fourth commandment and those who observe it are ignored and despised, the faithful feel that it is the time not to hide **their faith** but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, the commandments of God and the faith of Jesus.” **Ibid**, p. 369. (Emphasis supplied).

“Even the enemies of **our faith**, persecutors, will perceive that God is working for His people in turning their captivity.” **Ibid**, p. 372. (Emphasis supplied).

“In the night season I seemed to be enumerating in my mind the evidences we have to substantiate **the faith** we hold.” **Ibid**, p. 375. (Emphasis supplied).

“If as a people we do not keep ourselves in **the faith** ...” **Ibid**, p. 379. (Emphasis supplied).

“We want **faith** now, **living faith**. We want to have a **living testimony** that shall cut to the heart of the sinner.” **Ibid**, p. 380. (Emphasis supplied).

“The sentimental and tasteful religion is not needed for this time. There must be intensity brought into **our faith** and in the proclamation of truth.” **Ibid**, p. 382. (Emphasis supplied).

foundation of **our faith** which has led us from the churches and from the world to stand as a peculiar people in the world ..." **Ibid**, p. 388. (Emphasis added).

"To deny this work would be to deny the Holy Ghost, and would place us in that company who have departed from **the faith**, giving heed to seducing spirits." **Ibid**, p. 388. (Emphasis supplied).

"The enemy will set everything in operation to uproot the confidence of the believers in the **pillars of our faith**, in the messages of the past ..." **Ibid**, p. 388. (Emphasis supplied).

"They will flatter their own vanity and esteem, thinking that they are capable of removing the **pillars of our faith**, and replacing them with pillars they have devised. This will continue to be long as time shall last." **Ibid**, p. 389. (Emphasis supplied).

"These men are not to permit **their faith** to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands." **Ibid**, p. 390. (Emphasis supplied).

"Everything is to be shaken that can be shaken. Then does it not become everyone to understand the reasons of **our faith**?" **Ibid**, p. 392. (Emphasis supplied).

"I want the light of truth to go to every place, that it

the sacrifice for the sins off the whole world. It presented justification through faith in the surety ..." Ellen G. White, **Testimonies to Ministers and Gospel Workers**, pp. 91-92.

22. This 1888 message included various concepts of Faith, here are some of the concepts presented as Faith.

- a. Dependence upon the word.
- b. Believing.
- c. Trusting.
- d. Knowledge/the word of God.

23. Let us look at the concept of Faith as the **word of God** in the 1888 message.

"Now, what did the centurion expect would do the work?—" *The word ONLY.*" Upon what did he depend for the healing of his servant?—Upon "*the word ONLY.*" And the Lord Jesus says that *that is faith.*" A.T. Jones and E.J. Waggoner, **Lessons on Faith**, p. 16.

"This is why it is that *faith* is the *knowing* that in the word of God there is power ..." **Ibid**, p. 18.

"Thus this word of God which plants in each soul enmity against Satan,—this hatred of evil that calls for deliverance, which is found alone in Jesus Christ,—this is the gift of faith to men; this is "the measure of faith" which God has dealt to every man; this is the "word of faith," which is in the mouth and in the

heart of every person in the world.” **Ibid**, p. 23.

“Faith comes by the word of God. Justification by faith, then, is justification that comes by the word of God. Righteousness by faith is righteousness that comes by the word of God.” **Ibid**, p. 24.

24. An analysis of all what we have seen so far has led us to declare that all the concepts of Faith presented are **undeveloped** concepts of Faith. Even though assent to the word of God or believing, and trusting and dependence on the word of God are all **necessary**, and **are** Bible truths, they are not clearly defined and presented; this is where some make mistakes. The facts are that:
- Believing is a mental human act, it is only human, but the Faith that saves us is non human, it is divine, it is supernatural, it is called the Faith of God. Romans 3:3.
 - Believing also is what humans do, but Faith is the faith of God, and human believing does not affect the Faith of God. This shows that Faith is non-human. Romans 3:3.
 - Faith is the Faith of Jesus Christ, and that is different to human believing, so Faith does not include believing Romans 3:22; Galatians 2:16.
 - Trusting itself is a mental human attitude, an attitude that can be created by deception. Psalms 146:3,4.

Messages book 2, p. 384.

31. Certainly this is not believing, trusting or dependence, it is the body of doctrines believed that is “our faith”, and is “the faith of Seventh-day Adventists.”
- “I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week.” **Ibid**, p. 385.
32. In understanding how Faith is the revealed truths of God, as seen in Mrs. White’s statements, we have to look at the **context** of her use of the word **faith**. Lets observe. Here “doctrines” is “our faith.”
- “There are those who know something of the doctrines we claim to believe, and they are noting the effect of our faith upon our characters.” **Ibid**, p. 386.
33. Here “positions of our faith” has to be the **doctrinal positions of the truth**.
- “Every position of our faith will be searched into ...” **Ibid**, p. 386.
34. Here are various quotations from Mrs. White in which the context of the use of the word “Faith” has to be **revealed truths**, and **NEVER**, trusting, believing or dependence.
- “... while the burden of many is to unsettle the

and the gospel.” Ellen G. White, **Selected Messages Book Two**, p. 385.

28. By calling the “Faith of Jesus” “the gospel” she effectively stated that Faith is the revealed truths of God, for this is what the Gospel does, it explains the science of salvation. Romans 1:16,17.

29. Mrs. White describes Faith as an “intelligent understanding faith.” She said:

“You may say that you believe in Jesus, when you have an appreciation of the cost of salvation. You may make this claim, when you feel that Jesus died for you on the cruel cross of Calvary; when you have an intelligent understanding faith that his death makes it possible for you to cease from sin, and to perfect a righteous character through the grace of God, bestowed upon you as the purchase of Christ’s blood.” Ellen G. White, **Review and Herald**, July 24, 1888.

30. In the last point we can clearly see that “an intelligent understanding faith” is not a **definition** that is **doctrinal** about what is Faith, rather it is a **conversational explanation of Faith**. But it nevertheless tells us that Faith being **intelligent understanding** is thus the revealed truths of the Bible. But in other statements she contextually tells us that Faith is the revealed Truths of the gospel.

“Our institutions have taken a name which sets forth the character of our faith ...” **Ibid**, p. 384. **Selected**

e. Trusting as a mental attitude can be created also by the **revealed word of God** as evidence to the heart, and this is how it is supposed to be created. It follows Faith closely, through not all times, but it comes **after** Faith and is not Faith. Proverbs 22:17-21.

f. Trust here is seen in a dictionary definition as solely a **mental response**, thus it is a human **attitude** not the Faith of God. Romans 3:3.

“**trust** ... confidence in the truth of anything; confident expectation; a resting on the integrity, friendship, etc., of another ...” **The Wordsworth Concise English Dictionary**, p. 1067.

g. To say Faith is **dependence** upon God is an even more undefined and indefinite explanation of the doctrine. **Dependence** could be further explained to mean **believing** and **trusting** in God, but they are all **human reactions**; however, the Faith **we** should have is the Faith of Jesus Christ. James 2:1.

25. What is wrong therefore with combining believing and/or trusting with the **revealed Truths of Faith**? First, the revealed Truths of **Faith is divine**, because it is the Faith of Jesus Christ. Galatians 2:16.

a. If one combines believing, trusting and dependence with the Faith of Jesus Christ, it will be combining the **Spirit of Truth** with **good Human attitudes**, and the way the Scriptures

place **salvific dependence on Faith**, will give **too much glory** to human responses, making them share in the divine glory which is robbing God. Isaiah 42:8; Isaiah 48:11.

- b. Here is an example. If Faith 1. believing 2. trusting 3. dependence 4. the revealed word of God, then to say that “But to him that worketh not, but believeth on him that justifieth the ungodly, **his faith** is counted for righteousness” is to say his **believing, trusting, dependence, and revealed truths of God** is counted for righteousness, thus human works/mental share in the glory of saving man with God. Romans 4:5.
- c. To also say “it is of faith that it might be by grace” is to say that **believing, trusting, dependence**, plus the **word of God** brings Grace to man, thus man shares in the Plan of Salvation as being responsible for bringing it to man. Romans 4:16.
- d. But the Bible tells us that Righteousness by Faith tells us that man is in **no** way responsible for the plan of salvation or its initiation, or its origins. God alone is responsible. Romans 10:6-8.
- e. Plus we are **saved** by Grace through Faith, and that **salvation** is not of our selves, but is God’s gift. Ephesians 2:8,9.
- f. But if we interpret Romans 4:16 to say that it is by Faith (the revealed Truths of God) that it might be by grace (God’s mercy, kindness and

favor), this would sensibly mean that salvation is by the Faith of Christ, that God by **His Grace** might be **responsible** for it. It means it is only **God’s grace** that could be the **source** of the **revealed truths of Faith** to save man, no man could be responsible for these truths. Romans 4:16.

- g. Again, If **Faith** was the **revealed truths**, plus **believing, trusting** and **dependence on God**, then to say as Galatians 2:16 that we are “justified by Faith”, is to say that we are justified or **made righteous** by the **reveal truths of God**, plus **believing, trusting** and **dependence on God**. Justification here is thus a work of God and man causing sinful man to share in God’s glory as being the author of man’s salvation with God. This is certainly absurd, nor should we so subtly undermine our salvation. Galatians 2:16; Romans 5:1.

26. Now the Scripture explains to us the character of the remnant saints as having Jesus’ Faith. Revelation 14:12.

- 27. What did Sis. White say this **Faith** is? Why, she does have the concept of Faith as the **revealed truths** in her books; because she said:

“In describing the remnant people of God, John says, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Revelation 14:12). This is the law