

Gospel and Law in Loud Cry and Medical Missionary Work

Fred Bischoff

www.ScriptureFirst.net

www.FredBischoff.com

	Gospel		Law	
<i>Date</i>	4/6/92 (Letter 10a to SNH) ¹	11/22/92 (RH "Perils and Privileges " ²)	6/25/92 (Letter 15 to SNH) ³	7/21/96 (RH "Why the Lord Waits") ⁴
<i>Key words, phrases</i>	"light", "Jesus", "gift", "like Capernaum"	"righteousness of Christ"	"footsteps of Jesus", "seek", "pray", "believe"	"laborers"
<i>Time words regarding blessing</i>	"has been", "now"	"already"	"waiting"	"will not come until"
	has to come first in point of time; God begins the circuit of beneficence: Spirit's work begins		must come as consequence; we give what we were given: Spirit then given to empower this	
<i>Thoughts on the focus of gospel and of law</i>	"point of privileges " = mighty works (see Matt. 11:23)	"lift up Jesus" = includes exalting His medical missionary work (mighty works); "lessons" and "miracles"	copy His medical missionary work	"bring others ... into the marvelous light of the righteousness of Jesus Christ"
	"the uplifted Saviour" (TM91); "privileges" are what has already been done for us, both 2000 years ago, and in the "deep movings" ⁵ of the Spirit in our history		one becomes convicted to be in real life one's "brother's keeper" (RH 7/21/96), and takes up that work	
	What Jesus has done; cross and scripture cleansed disciples (Luke 23-24), bringing their selfish plans to an end, changing the paradigm		What we are to do in response; disciples embraced cross, reconciled, then Pentecost (Acts 2) and evangelism	
<i>Thoughts about Jones, Waggoner, Prescott, and Kellogg</i>	Jones, Waggoner, and Prescott emphasized this gospel dimension. They could easily tend to see Kellogg's emphasis on the response as promoting the law, works ("Catholic"), ⁶ as his 1893 GC talks on Medical Missionary work (MMW) promote action over source and content. However, these three men did not exclude the response/law dimension. See Jones' 1897 article "All Things Are Now Ready" RH 10/5/1897. ⁷ See also Prescott's work on health reform--"Immediately upon becoming editor, Prescott used the <i>Review</i> to promote 'The Forward Movement' of health reform.... He wrote Daniells on 4/10/ 1902 that his burden as editor was to teach the church 'what our gospel message really is.' He stressed the unity of health and gospel." (<i>Lest We Forget</i> , Vol. 10, No. 2, p. 3) ⁸		Kellogg emphasized this law dimension. "I don't know" ⁹ = he did not see the <i>beginning</i> of the Loud Cry was not what we do, but what God did/does. Did he ever see the gospel as he should have? "I have never heard them preach on the subject." ¹⁰ He put MMW above gospel ministry (right arm becoming the body, from self-exaltation response to bitter attacks against him). ¹¹ He emphasized works in 1893 MMW talks without a strong gospel foundation. He was right that EGW called for an Isaiah 58 Day of Atonement ministry, but he did not recognize the "deep movings" that would <i>empower</i> this. He emphasized action over emotion, and thought he could forge unity on intellect without repentance and humility. "Faith that calls upon God to relieve human suffering, faith that God has enjoined upon His people to exercise, is called fanaticism." ¹² In attacking faith, Kellogg was actually undermining MMW as the outcome showed.	

Observation: The devil never wants these two dimensions to unite (see 2SAT 102.1¹³). As one move away from a united position, the extremes often meet! Thus Waggoner and Jones united with Kellogg *in practice*, if not in concept.

Another quote	There is a spurious experience that is prevailing now everywhere in regard to the love of Jesus --that we must dwell on the love of Jesus, that faith in Jesus is all we need--but these souls must be instructed that the love of Jesus in the heart will lead to>>	humility of life and obedience to all His commandments.
	"He that saith, I know him , and>>	keepeth not his commandments,
	is a liar , and the truth is not in him" (1 John 2:4). The love of Jesus that goes no farther than the lips will not save any soul, but be a great delusion. --Manuscript 26, Oct. 17, 1885, "First Visit to Sweden, diary." {TDG 299.2}	

Three quotes on "the oil of grace" that tie the Gospel and the Law together (emphases supplied):

The mission described by the prophet [Isaiah 61] is the mission of every disciple of Christ. We are to **practice the words of Christ**, and **present before others** the **covenant of grace**, the **righteousness of Christ**. We are to make it manifest to the world that we have the **oil of grace in our vessels in our lamps**. The work of every representative of Christ, both in the ministry and among the laymen, is to **tell of the great salvation** brought to them as **God's free gift**. "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." "He that hath the Son hath life; and he that hath not the Son of God hath not life." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." {RH, March 27, 1894 par. 4}

The oil of grace gives to men the **courage**, and supplies to them the **motives for doing every day the work that God appoints to them**. The **five foolish virgins** had lamps (this means a knowledge of Scripture truth), but they had not the grace of Christ. Day by day they went through a **round of ceremonies and external duties**, but their **service was lifeless, devoid of the righteousness of Christ**. The **Sun of Righteousness did not shine** in their hearts and minds, and they had **not the love of the truth** which **conforms to the life and character, the image and superscription, of Christ**. The **oil of grace was not mingled** with their endeavors. Their religion was a dry husk **without the true kernel**. They held fast to **forms of doctrines**, but they were **deceived in their Christian life, full of self-righteousness, and failing to learn lessons in the school of Christ**, which, if practiced, would have made them wise unto salvation. {RH, March 27, 1894 par. 5}

The Lord Jesus requires that every soul who claims to be a son or daughter of God, should not only depart from all iniquity, but be **abundant in acts of charity, self-denial, and humility**. The Lord has presented the working of a certain law of mind and action, that should warn us in regard to our work. He says: "Whosoever hath not, from him shall be taken even that which he seemeth to have." Those who do not improve upon their opportunities, who do not exercise the grace that God gives them, have less and less inclination to do so, and finally in a sleepy lethargy, lose that which they once possessed. They make no provision for the future time of need in **gaining a large experience**, in obtaining an **increased knowledge of divine things**, so that when trial and temptation come upon them, they may be able to stand. When persecution or temptation comes, this class lose their courage and faith, and their foundation is swept away, because they did not see the need of making their foundation sure. They did **not rivet their souls to the eternal Rock**. {RH, March 27, 1894 par. 6} [Article "Necessity of the Oil of Grace"]

In the endnotes following, the emphases are supplied, with the words and phrases that are quoted in the table above underlined.

¹ What more can I say? My heart is filled to overflowing. Only those are fit for this work who are imbued with the Holy Spirit. The **light has come**; the **light which will enlighten the whole earth with its bright rays, has been shining** from the throne of God. Shall we fail to appreciate the most precious privileges that are brought within our reach? Shall we go on in our own weakness? Shall we walk in the sparks of our own kindling? The Lord means that these **privileges** and opportunities shall do a special work for us. Will we walk in the light? Will we let this light flash upon the pathway of others? How long will we disappoint Jesus by a cold, half-hearted life destitute of love? Must the candlestick be removed out of its place? Christ declares that it will be unless we 'repent and do our first work.' . . .

Brother Haskell, I present this to you that you may present it to others. Oh, that the Lord would convict and convert souls, that the light **now shining** may not be removed from us because we do not walk in the light and lead others out of darkness. I feel intensely over this deadness and frivolity of God's people. I beg of them, rest not until their souls shall be all aglow with **the bright beams of the Sun of Righteousness**. Those who make no use of the light which they have will not only fail to receive greater light, but they will lose that which **now shines** upon them. **Like Capernaum** they have been exalted to heaven in **point of privileges**; unless they respond to the light they will be left in complete darkness, and will not know at what they stumble.

I tell you God is testing us **now, just now**. The **whole earth is to be lighted with the glory of God**. The **light is shining now**, and how hard it is for proud hearts to accept **Jesus** as their personal Saviour; how hard to get out of the rut of legal religion; how hard to grasp the rich, **free gift of Christ**. (Ellen G. White to S. N. Haskell, Letter 10a, April 6, 1892, unpublished)

² The time of test is just upon us, for the **loud cry of the third angel has already begun** in the revelation of the **righteousness of Christ**, the sin-pardoning Redeemer. This is the **beginning of the light of the angel whose glory shall fill the whole earth**. For it is the work of every one to whom the message of warning has come, to **lift up Jesus**, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the **lessons** given to his disciples and in the wonderful **miracles** wrought for the sons of men. Search the Scriptures; for they are they that testify of him. {RH, November 22, 1892 par. 7}

³ The Light of the world is our Leader, and the path has been growing brighter and brighter as we have advanced in the **footsteps of Jesus**. Oh, that we may keep close to our Leader, and He will fill every heart with **His divine love, love to God, and love for one another**. How long shall **entreaties and warnings** be given before they will be valued sufficiently to be **heeded**? Why not now **put away all selfishness, all sin**, through the **grace of our Lord Jesus Christ**? Many are not on safe ground. They have not a clear title to an inheritance among the sanctified. And while the atoning blood is presented in our behalf, why not make earnest, thorough work and seek to be complete in Christ Jesus? {5MR 334.3}

All who claim to be children of God should seek daily to understand why they believe, by searching the Scriptures for themselves. They who with humble hearts study the character of Jesus, will come more and more to reflect His image. The **descent of the Holy Spirit** upon the church is looked forward to, as in the **future**; but it is the **privilege** of the church to have it **now**. **Seek** for it, **pray** for it, **believe** for it. We must have it, and Heaven is **waiting** to bestow it.--Letter 15, 1892 (To Elder S.N. Haskell, June 25, 1892.) {5MR 335.1}

⁴ Every truly converted soul will be intensely desirous to **bring others** from the darkness of error **into the marvelous light of the righteousness of Jesus Christ**. The **great outpouring of the Spirit of God**, which **lightens the whole earth with his glory, will not come until** we have an enlightened people, that know by experience what it means to be **laborers** together with God. When we have entire, whole-hearted consecration to the service of Christ, **God will recognize the fact by an outpouring of his Spirit without measure**; but this will not be while the largest portion of the church are not **laborers** together with God. God **cannot pour out his Spirit when selfishness and self-indulgence** are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,--"Am I my **brother's keeper**?" If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the **light** which **has been**

shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not **live and walk and work** in the **light** of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their **conduct**, their **sympathy**, and their **zeal**, that the **power and reality of the gospel could not be controverted**. {RH, July 21, 1896 par. 2}

⁵ EGW used term "deep movings" to describe how the Spirit was working in the years after Minneapolis. See 1888 268.1, 289.2, 545.7 1210.2; see especially 1478.1.

⁶ Bro. Jones took occasion in a public meeting in the office, before a big audience, to refer to my remarks as the worst kind of heresy and as **being genuine Roman Catholic doctrines**. He did not mention my name, but he put the matter so pointedly that everyone understood who he meant. I believe what he said was published in the Bulletin, as his remarks were usually published verbatim at literatim. I knew nothing of his remarks, as I was not able to attend the evening meeting, but I felt alarmed because a number of persons came to me congratulating me upon my talks, and as they were persons who had been in apposition to Eld. Jones and his work, I was very much perplexed. I did not know that I had said anything in any respect whatever opposed to the true doctrine of righteousness by faith, in which I have believed ever since I knew anything about it, and to which I have never been in the slightest degree opposed. The suspicion that I must have been misunderstood in some way, and the fear that I might be saying something wrong, led me to go to Eld. Jones the next morning after he had made his criticisms (but without knowing the fact that he had made his criticisms) to have a talk with him upon the subject to see where I was wrong. In order to make the thing clear, I wrote out a statement embodying what I believed, and supposed to be correct doctrine. I read this to Eld. Jones and he subscribed to it entirely. He said it was exactly what he believed. One or two points which I brought forward from your mother's Steps to Christ seemed to be new to him, but as soon as he thought of them, he also agreed to them. That evening, so I was told, Eld. Jones remarked that since his remarks the evening before he had had a talk with the brother referred to (meaning me), and that he had found there was no disagreement whatever, and that we agreed exactly. From that time to this I have never had the slightest intimation from anybody that Bro. Jones and I were in any way at variance, or that we taught anything which was not in perfect accord. {1988 EGWE, MMM 266.1} [J. H. Kellogg to W. C. White, Jul. 17, 1893]

⁷ (Here is an extract of that issue in which Jones quotes EGW on how the gospel in practice looks:) Whenever, therefore, the work of God, the work of the third angel's message, shall be directed especially to "the highways and hedges," we shall know certainly that the last call of the last call is being given in the world, and that when that work shall be finished, then the end will come.

How, then, stands the matter to-day? Are we at that point? Is that our specific work just now? For answer please read the following sentences taken from Testimonies of 1897:—

Then the messengers went into the highways and byways. . . . This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world.

The church ought to have taken up this work in every Conference. . . . This work is the work the churches have left undone, and they cannot prosper until they have taken hold of this work in the highways and hedges.

It has been thought that Dr. Kellogg was working disproportionately for the poor and wretched ones, in medical missionary lines. Then why does not the General Conference go to work?

The very work Dr. Kellogg has been managing is the kind of work the whole of our churches are bound to do under covenant relation to God.

They [the people and the churches] could take up the same lines of work, in a limited degree, proportionate to their facilities, and the Lord would be their sufficiency. Nothing will, or ever can, give character to the work in the presentation of truth, as that of helping the people just where they are, as this Samaritan work. {October 5, 1897 ATJ, ARSH 633.10-16}

⁸ This issue of *Lest We Forget* can be found online at: <http://www.aplib.org/files/lwf/LWfV10N2.pdf>

⁹ Ques.— Don't you think the loud cry has commenced?

Ans.— **I don't know**. I am presenting this subject of medical missionary work from **my standpoint**. There is everything to indicate that the Lord is anxious to have the loud cry begin to sound, but he says these things

referred to in Isaiah 58 must first be done, and so far, the things that have been done in this direction have been done by other people, not by us.... (J. H. Kellogg, "Special Light About Medical Missionary Work," talk given Feb. 12, 1893; in *Medical Missionary Work Extra No. 1*, March 1893, pp. 28-29)

¹⁰ Some of Dr. Waggoner's views I do not and cannot condone. The **doctrine of righteousness by faith** is a precious Bible doctrine. I think that Elder Jones and Dr. Waggoner have done a grand work in bringing this truth before our people. **I have never heard them preach on the subject**, but have obtained a knowledge of the subject from your articles in the Review, the Testimonies, "The Christian Secret of a Happy Life," and Steps to Christ, and the help which it has given me has been worth world's to me. It has given me a hope and faith and trust in God which I never had before for lack of a correct understanding of God's plan and work in saving souls. I have lived and worked for more than 20 years in the cause to the utmost of my ability, without daring to hope that God cared enough for me to save me, and the privilege of hoping in God and trusting in His promises is a blessed one to me. I am not opposing Dr. Waggoner and shall not. We have always been good friends. But when he preaches and writes that "right habits are not a means but an end," I cannot believe him to be right. He looks at the matter narrowly and from one side only. Right habits are both a means and an end. If right habits have nothing to do with the formation of a good character, then why does the Bible inculcate so constantly the duty of parents to train up their children properly. I am sure you do not believe this, and your writings do not teach this doctrine, but the very contrary. I recognize that the Lord is using Dr. Waggoner to do a good work, but is he infallible in all of his teaching? If he is, then there is nothing left for the rest of us, or some of us, but to be classed as skeptics, or to believe blindly, and utterly throw away our own convictions respecting right principles. {1988 EGWE, MMM 191.4} [J. H. Kellogg to E. G. White, May 27, 1892]

¹¹ Dr. Kellogg, you have not in all things been following the Lord's plan. The **medical missionary work** should be as the **right arm of the body of truth**, but this work has been made to absorb so much that to all intents and purposes it has become the body. God did not design that this work should eclipse the work of the third angel's message. This message is the gospel message for these last days, and in no case is it to be overshadowed by other interests, and made to appear an unessential consideration. . . . {9MR 82.3} God does not endorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to **build themselves up**. God gave the **light on health reform**, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they **made war upon him**. This had a **bad influence on the doctor**. He put on the **coat of irritation and retaliation**. God did not want him to stand in the **position of warfare**, and He does not want you to stand there. {GCB, April 6, 1903 par. 24}

¹² Those who are now first, who have been untrue to the cause of God, will soon be last, unless they repent. Unless they speedily fall upon the Rock and be broken, and be born again, the spirit that has been cherished will continue to be cherished. Mercy's sweet voice will not be recognized by them. Bible religion, in private and in public, is with them a thing of the past. They have been zealously declaiming against enthusiasm and fanaticism. **Faith that calls upon God to relieve human suffering, faith that God has enjoined upon His people to exercise, is called fanaticism.** But if there is anything upon the earth that should inspire men with sanctified zeal, it is **the truth as it is in Jesus**; it is **the grand, great work of redemption**; it is **Christ**, made unto us wisdom and righteousness, and sanctification and redemption. {1888 1326.1} [EGW to O. A. Olsen, May 1, 1895, Letter 57, 1895]

¹³ If men with reasoning faculties pass over what the Lord Jesus Christ says, it becomes us to stand where we can defend the honor of **the law of the Lord God** of Israel. We can do so by presenting **the truth as it is in Jesus**. **The enemy has ever labored to disconnect the law and the gospel. They go hand in hand.** {2SAT 102.1}