

#REKINDLING1888: The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear, tell them the statement is incorrect. The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated. For this reason--through misconception and perverted ideas--we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed." {1888 220.2}

#REKINDLING1888: When they came into the meeting in the morning I was surprised to hear Elder _____ make the kind of speech he did before a large audience of believers and unbelievers--a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder _____, who made remarks of the same order, before Brother _____ began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views after all upon the law in Galatians, for the truth required no such spirit to sustain it. {1888 221.3}

#REKINDLING1888: Paul Penno correctly states: "It cannot be stressed enough. E. J. Waggoner's message of righteousness by faith was constructed in connection with this understanding of the law and the covenants. To misunderstand, discount or reject any aspect of this trio would be to distort the 1888 message. The law in Galatians may never be a landmark, but it was crucial for understanding God's plan of salvation for the ages" (Calvary at Sinai, p. 114)

covering the covenants. On Friday, October 19, 1888, he compared passages of scripture in Acts, Romans and in the second and third chapters of Galatians. According to the Daily Bulletin "his purpose was to show that the real point of controversy was justification by faith in Christ, which faith is reckoned to us as to Abraham, for righteousness. The covenant and promises to Abraham are the covenant and promises to us." W. C. White noted that Waggoner compared "the covenant with Abraham with the Second [or New] Covenant. They are the same." On the following Sunday morning, Waggoner's eighth lecture was titled: "Two Covenants, and Their Relation to the Law." It is quite possible, based on J. H. Morrison's response that Waggoner took up Galatians chapter 4 and spoke on the allegory of Sarah and Hagar, maintaining that the old covenant, symbolized by Hagar, is a condition of salvation by works, which was not limited to an Old Testament dispensation. For the same reason the new covenant, symbolized by Sarah, represents salvation by faith in Christ alone, and was just as accessible in Old Testament times as it is today. Waggoner was always clear that there were not two dispensations (saved by works in the Old Testament and saved by faith in the New Testament), but that salvation has always been by faith in Christ. The issue is not a time period, but the condition of the heart.

- a. "Third Day's Proceedings," General Conference Daily Bulletin, Oct. 21, 1888; in Manuscripts and Memories, p. 361.
- b. W. C. White, "Notes Made at the Minneapolis Meetings 1888," Oct. 15, 1888; in Manuscripts and Memories, p. 424.
- c. "Sabbath Disclosures," St. Paul Pioneer Press, Oct. 22, 1888, p. 6; in Manuscripts and Memories, p. 582.

referred to in Genesis 15 and 17, were fulfilled in the old covenant dispensation by Israel coming into possession of Canaan—Waggoner saw that the everlasting promise to Abraham was for the earth made new. This promise would not be ultimately fulfilled until his seed, which was Christ, came into possession of the promised inheritance at the second coming. Galatians 3:19 states: "Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made." Waggoner's view was that "at the coming referred to, the seed will inherit the promise. ... Christ has not received it, for we are joint heirs with him; and when he receives it, Abraham and all those who are his children through faith, will likewise receive it. ... [T]here are not many promises referred to in this nineteenth verse, but only the one promise, the inheritance, and that promised inheritance will be received at the second coming of Christ and not before. E. J. Waggoner, The Gospel in Galatians, p. 39.

#REKINDLING1888: As is the case with the law in Galatians question, the real issue at the heart of the covenant question is how the law and the gospel are combined; how mankind is saved. A failure to have a clear understanding on this point would affect one's entire Christian experience and bring confusion into the work

#REKINDLING1888: Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself, Brother Dan Jones, Brother Porter and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother Waggoner has presented, When you had received the true light which shineth, you would not have imitated or gone over the same manner of interpretation and misconstruing the Scriptures as did the Jews. What made them so zealous? Why did they hang on the words of Christ? Why did spies follow him to mark His words that they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them to mean. In this way, they deceived the people. They made false issues. They handled those things that they could make a means of clouding and misleading minds. {1888 604.2}. The covenant question is a clear question and would be received by every candid, unprejudiced mind, but I was brought where the Lord gave me an insight into this matter. You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had and know Brother Smith, Porter, Jones or any one will never be prepared to receive light, either to establish or refute their position until every one of you are men truly converted before God. {1888 604.3}

#REKINDLING1888: The gospel of Christ, His lessons, His teachings, have had but very little place in the experience and the discourses of those who claim to believe the truth. Any pet theory, any human idea, becomes of gravest importance and as sacred as an idol to which everything must bow. This has verily been the case in the theory of the law in Galatians. Anything that becomes such a hobby as to usurp the place of Christ, any idea so exalted as to be placed where nothing of light or evidence can find a lodgement [sic] in the mind, takes the form of an idol, to which everything is sacrificed. The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. ...

#REKINDLING1888: I say, through the word given me of God, Those who have stood so firmly to defend their ideas and positions on the law in Galatians have need to search their hearts as with a lighted candle, to see what manner of spirit has actuated them. With Paul I would say, "Who hath bewitched you, that you should not obey the truth?" Galatians 3:1. What satanic persistency and obstinacy has been evidenced! I have had no anxiety about the law in Galatians, but I have had anxiety that our leading brethren should not go over the same ground of resistance to light and the manifest testimonies of the Spirit of God, and reject everything to idolize their own supposed ideas and pet theories. I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, God deliver me from your ideas of the law in Galatians, if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been. I see not the divine credentials accompanying you. I am warned again and again of what will be the result of this warfare you have persistently maintained against the truth. {1888 841.2, 3}

#REKINDLING1888: It is just as important that we understand today what Ellen White was seeking to get across to the brethren as it was for them to understand. More than a dozen times, Ellen White referred to the commonly held view of the law in Galatians as "your ideas," "your understanding," "your interpretation," "your theories" and "your views," which they were clinging to as if it were a landmark of faith that could never be understood another way. They were willing to sacrifice the very outpouring of the Spirit of Christ in order to hold on to their "pet theories."

#REKINDLING1888: THE TWO LAWS AND THE TWO COVENANTS

Following is a summary of Ellen White's view on the covenants as found in Patriarchs and Prophets, chapter 32
"The Law and the Covenants": "As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden. ... This same covenant was renewed to Abraham in the promise, 'In thy seed shall all the nations of the earth be blessed.' Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. ... And the Lord declared to him, 'I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.' Genesis 17:7. ... Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. Another compact—called in Scripture the 'old' covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the 'second,' or 'new,' covenant, because the blood by which it was sealed was shed after the blood of the first [or old] covenant. That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the

promise and by the oath of God—the ‘two immutable things, in which it was impossible for God to lie.’ Hebrews 6:18. But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then He wrought deliverance for them. Thus they were filled with love and gratitude to God and with confidence in His power to help them. He had bound them to Himself as their deliverer from temporal bondage. But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God’s law, and their need of a Saviour. All this they must be taught. ... The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God’s law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, ‘All that the Lord hath said will we do, and be obedient.’ Exodus 24:7. ... [A]nd yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant. The terms of the ‘old covenant’ were, Obey and live: ‘If a man do, he shall even live in them’ (Ezekiel 20:11; Leviticus 18:5); but ‘cursed be he that confirmeth not all the words of this law to do them.’ Deuteronomy 27:26. The ‘new covenant’ was established upon ‘better promises’—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God’s law. ‘This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. ... I will forgive their iniquity, and will remember their sin no more.’ Jeremiah 31:33, 34. The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth ‘the fruits of the Spirit.’ Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, ‘I delight to do Thy will, O My God: yea, Thy law is within My heart.’ Psalm 40:8. ... The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: ‘Being justified by faith, we have peace with God through our Lord Jesus Christ.’ ‘Do we then make void the law through faith? God forbid: yea, we establish the law.’ ‘For what the law could not do, in that it was weak through the flesh—it could not justify man, because in his sinful nature he could not keep the law—‘God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.’ Romans 5:1, 3:31, 8:3, 4” (Patriarchs and Prophets, pp. 370-373, emphasis in original)