

Study on the Covenants

There are many ideas about what the controversy concerning the most precious message of the 1888 conference was about. The sharpest point of the conflict can be expressed in these words from E.J Waggoner earlier that year.

5. **But you say that the apostle is reasoning of dispensations, and not of individual experiences, and that bringing them to Christ means bringing them to His first advent, and "to the system of faith there inaugurated." But that is the weakest position you could take, for if that were the meaning, then it would follow that the law accomplished its purpose only for the generation that lived at Christ's first advent. No [33] other people ever came to Christ, in the sense in which you use the term. In order for the law to bring men to Christ, in the sense in which you apply it, that is, to His first advent, it would have had to lengthen their lives. Adam would have had to live at least 4,000 years. For, let me again repeat: The text does not say that the law was a school-master to point men to Christ, but to bring them to Him.**

6. Again; the text says it brings men to Christ, that they may be justified by faith. Are people justified by faith in a national capacity. I have just shown that, according to the theory that the apostle is arguing of dispensations, only one generation was brought to Christ, namely, the generation that had the good fortune to live at His first advent; but even that generation was not justified by faith. Very few of them had any faith whatever. They didn't have any faith from first to last. Then they must have remained under the school-master,—the law,—and indeed they did. **Justification by faith is an individual, and not a national, matter. Seventh-day Adventists often speak of the great light which "we as a people" possess. But "we as a people" will derive no benefit from that light unless we as individuals possess it in our own hearts. I repeat, justification by faith is something that each individual must experience for himself. Thousands who lived at Christ's first advent knew nothing of this experience, while thousands who live long before He came, were actually brought to Christ for pardon, and they received it. Abel was counted righteous through faith; Noah was heir of the righteousness which is by faith; and Abraham actually saw Christ's day, and rejoiced in it, although he died 2,000 years before the first advent. And this most positively proves that the apostle, in the third chapter of Galatians, is speaking of individual experience, and not of dispensational changes. There can be no Christian experience, no faith, no justification, no righteousness, that is not an individual matter. People are saved as individuals, and not as nations.** E.J Waggoner, *The Gospel in Galatians*, (1888) p 32,33.

This point is the very hub of the 1888 foundation that would allow the law to enter in greater abundance that the conviction of sin might abound so that grace might much more abound. (Rom 5:20). We repeat the central foundation of Waggoner's argument:

And this most positively proves that the apostle, in the third chapter of Galatians, is speaking of individual experience, and not of dispensational changes. E.J Waggoner, *The Gospel in Galatians*, p 33.

We can summarise E.J. Waggoner's position on the covenants by stating that the Old Covenant was the promises of man to God expressed through the Israelites with the words:

Exo 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

The faulty promises of man are doomed to failure. The recognition that this is so, that our attempts to perform the requirements of the law of our own efforts are worthless, brings those who are willing to surrender to Christ and kills our aspirations to please God in the flesh. This is the purpose of the Old Covenant – to make us realize our exceeding sinfulness and our desperate need of a saviour. The New Covenant is the promises of God to man to save Him through the righteousness of Christ. Like Abraham we

simply believe His Word and it is accounted to us for righteousness. This process of justification and sanctification has been the same from the fall of man until now. The First Angel's message proclaims the everlasting gospel based on the everlasting covenant.

The work of the law through the Old Covenant is to bring us to Christ that we might be justified by faith. Yet if the Old and New Covenant are divided into dispensations then the Old Covenant does not really exist after the cross of Christ. The law is no longer playing the critical role of the schoolmaster to bring us to Christ. In dividing the covenants into separate historical eras the gospel is divided and split, allowing the carnal man to think himself spiritual when, in actuality, he has not been crucified with Christ through the ministration of death in the Old Covenant. Through the dispensational system the carnal man appears to tumble over the wall into the path of life without going through the strait gate of true conversion and repentance. When A.T. Jones took hold of the covenant question as E.J Waggoner had laid it out, he burst forth with the power of the Spirit in 1893 to proclaim the everlasting gospel. Especially in Sermons 14-20 was this message proclaimed with power and clarity.

Uriah Smith, G.I Butler, Dan Jones and many other leaders fought desperately to stop this truth concerning the law and the covenants in Galatians. Willie White wrote to his wife concerning one of the meetings during the 1888 conference:

There is almost a craze for orthodoxy. A resolution was introduced into the college meeting, that no new doctrine be taught there till it had been adopted by the General Conference. Mother and I killed it dead, after a hard fight. W.C. White, Letter to Mary White, Nov 3, 1888.

This battle of over the covenants being dispensational times, pre-cross a dispensation of law, post-cross a dispensation of grace, versus the covenants being individual experiences, happening both before and after the cross, simmered and flared for 18 months. Ellen White then received a vision from heaven. She wrote to Uriah Smith the following warning:

Night before last I was shown [by the Lord] that evidences in regard to the covenants were clear and convincing. Yourself, [Uriah Smith] Brother B, Brother C, and others **are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother [E. J.] Waggoner has presented.** Had you 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.

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.--Letter 59, 1890, p. 6. (To Uriah Smith, March 8, 1890.) {9MR 329.1}

What did Uriah Smith, G.I Butler and others teach on this question?

The Sanctuary of the old covenant must bear the same relationship to the sanctuary of the new covenant, which the old covenant itself bears to the new....All agree that they stand as type and antitype. The first was the type and shadow; this is the antitype and substance. The sanctuary of that dispensation was the type; the sanctuary of this is the antitype. Uriah Smith, *The Sanctuary and the 2300 days of Daniel VIII*, 14 (1877), p 181

The new covenant superseded the old when Christ ratified it with his own blood upon the cross. Uriah Smith, *The Sanctuary*, Gospel Sickle 1, 8 (May 15, 1886), p 58.

There was no propriety, therefore, in still keeping up the wall of separation between them and others. **They all stood *now* upon the same level in the sight of God. All must approach him through the Messiah who had come into the world;** through him alone man could be saved. G.I Butler, *The Law in Galatians*, (1886) p 10.

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” Is this text speaking of individuals previous to conversion, under the condemnation of the moral law till faith in Christ dawns upon their hearts? or does it speak of Paul’s nation, the Jews, under guardianship as wards, under a provisional temporary system until Christ should come? Much turns upon which of these positions is the true one. We take the latter view unhesitatingly. The revised version reads: “But before faith came [the faith, margin], we were kept in ward under the law, shut up unto the faith which should afterwards be revealed.” Being “in ward,” Webster defines as “the state of being under guard, or guardianship,” “the condition of a child under custody.” The Diaglott renders it, “And before the coming of that faith, we were guarded under law, being shut up together for the faith being about to be revealed.”

There can be no question but that the text brings to view a peculiar provisional arrangement, a “guarding” of a body of people, a “shutting them up together,” an “enclosing of them,” as the original Greek word signifies, until a certain time is reached when “that faith” will be revealed. We confidently assert that the word “faith” here is not used in the sense of a person’s individual belief in Christ as a means of personal pardon for his sins, but is used in the sense of that great system of truth devised by God for the salvation of man—the belief in a crucified Saviour and kindred truths growing out of this central fact. Jude writes of the “common salvation,” and that we “should earnestly contend for the faith which was once delivered unto the saints.” Verse 3. We speak of keeping “the faith of Jesus.” Paul, in his closing words, said he had “kept the faith.” And in this same epistle to the Galatians he speaks of the faith which he preached (chap. 1:23), and of the “household of faith.” Chap. 6:10. Indeed, in a large number of instances where the word “faith” is used in the New Testament, it has this sense, as any one can see by taking his Concordance.

The Jewish people and all proselytes who had any regard for the God of the Hebrews, were thus kept under this provisional system of the “added” law, “shut up,” hedged about by national barriers of distinction, from the rest of the world. They could not eat with them or associate intimately with them. A “middle wall of partition” divided them from others. They were “enclosed,” guarded on the right hand and on the left, till the great system of faith in a crucified Saviour was “afterwards revealed” by the coming of the promised “seed.”

Can you see the implications of what Butler is saying? There is no “true” faith in the Old Testament era because Jesus had not yet been born. The means of forgiveness was through the ceremonial law, which was not actual forgiveness but “figurative” forgiveness. How then was Abraham “righteous by faith?” But Waggoner explains faith differently:

Again on page 44 I [Waggoner] read [from Butler’s book]:—

“The moral law is referred to as the one transgressed. But the ‘added’ law, of which Paul is speaking, made provision for the forgiveness of these transgressions in figure, till the real Sacrifice should be offered.”

Your misapplication of the word “added” I have already sufficiently noticed, but there is an idea expressed in the quotation just made which I am sorry to see has of late been taught to some extent. And that is that in the so-called Jewish dispensation forgiveness of sins was only figurative. Your words plainly indicate that there was no real forgiveness of sins until Christ, the real Sacrifice, was offered. If that were so, I would like to inquire how Enoch and Elijah got to Heaven. Were they taken there with their sins unforgiven? Had they been in Heaven for two or three thousand years before their sins were forgiven? The very fact that they were taken to Heaven is sufficient evidence that their sins were really pardoned.

When David says, “Blessed is he whose transgressions are forgiven, whose sins are covered,” he means just what Paul did when he used the same words. David said to the Lord, “Thou forgavest the iniquity of my sin.” That was no sham forgiveness. And it was expressly declared that if a soul should sin against any of the commandments of the Lord, he should offer his sacrifice and his sins should be forgiven him. Leviticus 4:2, 3, 20, 26, 31. There was no virtue in the sacrifice, which was typical, yet the pardon was as real as any that has ever been given since the crucifixion. How could this be? Simply because Christ is the Lamb slain from the foundation of the world. That He should offer Himself as a sacrifice, was promised to our first parents in Eden, and confirmed to Abraham by an oath from God, and therefore, by virtue of that promise, Abraham, Isaac, Jacob, and all who wished, could receive as much virtue from the blood of Christ as we can. That forgiveness was real is shown by the fact that Abel, by his offering, received witness that he was righteous. But there can be no righteousness that has not been preceded by forgiveness. If the pardon were figurative, then the righteousness must also have been figurative. But Abel and Noah and Abraham, and others, were really righteous; they had the perfect righteousness of faith; therefore they must have had actual forgiveness. This is further shown from the fact that forgiveness of sins must precede all righteousness. For there can be no righteousness without faith (Romans 6:23), and faith always brings pardon. Romans 3:24, 25; 5:1.

In Waggoner’s understanding, Jesus’s incarnation makes more *manifest* the real forgiveness and mercy that had been offered since Adam’s Fall. The forgiveness was always there – God doesn’t change – rather it is humans who, through the sacrifice of Christ, are more able to believe they are forgiven. In Butler’s system those who had the bad luck of being born before the cross are “shut up” and “in ward” with only figurative hope because Jesus had not been born. God becomes unfair and unjust in such a system, for he is harsh to those in the Old Testament era and full of mercy and grace to those born after the cross who had “real”, rather than figurative, forgiveness. In Waggoner’s system the sacrifice of Christ is effective from “the foundation of the world”, and all, including those in the Old Testament, who could see their own sinfulness through the working of the law on their heart could call on their savior and receive real forgiveness, healing, and righteousness. As Waggoner states above: “Abel and Noah and Abraham, and others, were really righteous; they had the perfect righteousness of faith; therefore they must have had actual forgiveness”

Ellen White was shown by the Lord that what Waggoner taught on the covenants was correct. In the same year she was shown this truth, she published *Patriarchs and Prophets* which included a section on the law and the covenants.

The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. **To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ.** It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. {PP 370.2}

Ellen White was convinced that Waggoner was correct on the covenants. She wrote this again stating:

Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds.--Letter 30, 1890, p. 2. (To W. C. White and wife, March 10, 1890.) {9MR 329.3}

It is true that in 1888 Ellen White had no burden about the law in Galatians as she was shown that neither Butler nor Waggoner had the question perfect. She wrote to Butler concerning her guide:

He stretched out his arms towards Dr Waggoner and to you, Elder Butler, and said in substance as follows: “Neither have all the light upon the law; neither position is perfect. E.G. White, Letter to G.I. Butler, Oct 14, 1888. EGW 1888, p 93.

Waggoner had restricted the law in Galatians to the moral law while Butler had taken the opposite position and restricted it to the ceremonial law. The combative spirit of Butler and Smith had drawn Waggoner into

an oppositional position when the truth is that both the moral and ceremonial law served the purpose of conviction of sin. Like many things, the moral and ceremonial law were a source and channel system where one led to the other. For the tender conscience, the slaying of the innocent lamb by the sinner would sting the conscience, and in recalling the reasons for why they must slay the lamb the moral law would then complete the transaction by the conviction of moral sin.

Although Waggoner was not perfect in his position on the law in Galatians, his position was far superior to that of Butler who had the false dispensational view of the covenants. Waggoner's position needed *expanding* to include the ceremonial law, Butler's position needed *changing* onto the correct platform of the covenants and then include the moral law.

By 1891 Ellen White modified her position on the law in Galatians to publically say the Butler and Smith and those that followed them were wrong on the law in Galatians.

By failing to cherish the Spirit of Christ, by taking wrong positions in the controversy over the law in Galatians - a question that many have not fully understood before taking a wrong position - the church has sustained a sad loss. E.G. White Diary entry, February 27, 1891. *EGW 1888*, p. 894.

We come back to March 6, 1890 when Ellen White was shown that Waggoner had the truth on the covenants. Ellen White sensed the urgency of this vision and that the release of the power of the latter rain was bound up with these issues. On the Sabbath two days later she urgently warned the congregation.

And the light that came to me night before last laid it all open again before me, just the influence that was at work, and just where it would lead. I want to tell you, brethren, whoever you are, I want to tell you, that you are just going over the very same ground that they went over in the days of Christ. You have had their experience; But God deliver us from having the come-out [outcome] of it as they had. But notwithstanding you have heard my testimony, notwithstanding it was the testimony of the Spirit of God, **you have braced yourselves,--a few of you, strong men of determined will,--to carry it out on your line, to fight it out on your line. May God have mercy upon your souls, because you need it. You have [594] stood right in the way of God. The earth is to be lighted with his glory, and if you stand where you stand today, you might just as quick say that the Spirit of God was the spirit of the devil.** You have said it now in your actions, in your attitudes, that it is the spirit of the devil. You have said it thus, and you will say it when the crisis will come. **And while praying here on my knees, I have had the evidence that there would be a break. The Spirit of God has come upon me, the light of heaven has shown into my heart, and his comforting grace is upon me. My mind is just as clear as a sunbeam; I rejoice in God my Saviour today. I thank God that I have not been discouraged to death; I thank God that I have clung to the arm of infinite power to stand all but alone. The ones that ought to have stood with me, that God would have to stand with me to receive the blessings, have stood to hedge up my way in every step.** I want to tell you, brethren, there are debaters among us. I warned them in Minneapolis never to put a minister in a Conference by the side of a debater. **For the last twenty years the light has shown upon me in regard to debaters. They will turn light into darkness.** That is just what Brother Matthew Larson will do. He has an education, but unless the Holy Ghost shall come upon him, he will never go through with this cause to its close. What is the matter? I am afraid of Brother Larson; I am afraid of Brother Larson. I will not converse with you unless you are with other men. **You will take my words. You will put a false interpretation upon them, and you will make them mean this or that other than they shall.** And those that stand criticizing, let me tell you, you [595] are walking in the sparks of your own kindling, and you are right down in darkness. It is the word of God. God presented the case before me. I told it to Brother Morrison when we were in Des Moines. Said I: **"If you don't come out as Elder Canright, it is because you will be a converted man; but every soul that is connected with you that you have educated and trained as a debater, you will wish that work was undone."** Brethren, we are not here for this work. We are not here to study infidel authors, to open our minds to the suggestions of the devil. We are here to get ready for the judgment, and we are right on the borders of the eternal world. Here are many that are to go forth to their fields of labor to strengthen the

things that are ready to die, or to be powers of darkness. Now what are you going to do in this matter? {1888 593.1}

Now I beseech of you that are here today, that have cherished sins, whatever they may be, clear it out of the way. God help you to be converted. Oh, I see the smiles of Jesus today. I am so grateful. I know that God will help us if we will clear the King's highway. **I hoped, Brother Porter, when you were at Kansas, and the Spirit of the Lord came upon you, I hoped you might be in the light; but you are not in the light. Do not be surprised if I, when you are in the darkness, refuse to have an interview with any of you.** I have told you over and over again. Christ said: "Why do you not hear my words?" **I would say, "Why do you not hear the words of Christ that are presented to you? Why will you have darkness? They are so afraid to see that there is another ray of light. They will build up every conceivable barrier against it. [596] You are working just as the Jews were. Do not hang on to Brother Smith. In the name of God, I tell you, he is not in the light. He has not been in the light since he was at Minneapolis. You have gathered together, you have built up yourselves, and you have tried in every way to resist the Spirit of God. May God have compassion on your souls. {1888 595.1}**

What a heart-felt warning to the leaders of the church. What courage that woman showed to speak to men she deeply cared for and to warn them that they were blocking the work of God and preventing the coming of the Latter Rain. Mark it well, this testimony was being given in the wake of her being shown that Waggoner had the truth on the covenants. The outpouring of the latter rain is bound up with this question. Those who are determined to preach the dispensational view in the face of this light of the covenants are blocking the work of God and are not in the light. They are working at cross purposes with God and are preparing many people for destruction. May the Lord Jesus help us to see this issue in its proper light. As a people many are repeating this history and turning away from the light and calling it darkness. Woe to those who call good evil and call evil good. May the Lord have mercy on such as these. Step onto the platform now while there is time and you will be safe.

Why is it so important to understand the covenants correctly? Consider the following texts:

Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

If you read this verse from a dispensational view, the law entered at Mt Sinai way before the cross and grace much more abounded after the death of Jesus. These same dispensational glasses are used to read verses like this.

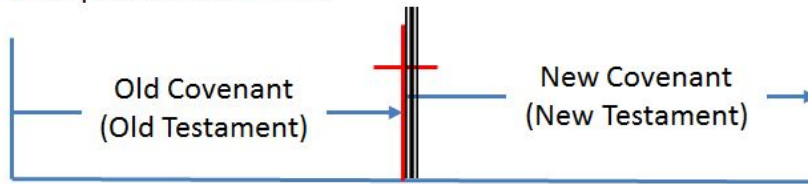
John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

This is read as follows:

The Law came at Mt Sinai and grace and truth came when Jesus came to earth the first time.

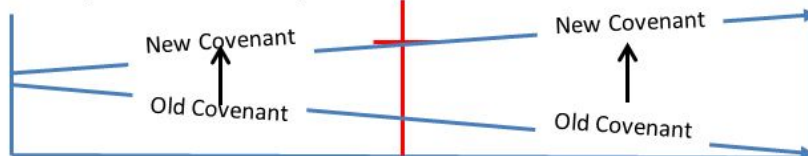
In this framework, law and grace are separated by time. Through the use of dispensational time, the phrase "not being under the law" means not living in the Old Testament rather than not being under the condemnation of the law.

1. Dispensations of Time



*Old Covenant before the cross, New Covenant after
Israel saved by Law and Christians by Grace
Symbolic forgiveness in OT. Real Forgiveness after Cross*

2. Dispensations of Experience



*Old Covenant brings to New Covenant.
"a gradual unfolding of the purposes of God in the plan of redemption" PP 373.
Old Covenant = Channel | New Covenant = Source
All pass from old covenant to New covenant in their experience*

2 Cor 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

The letter killing is what happened in the time before the Cross and the Spirit making alive is what is said happens after the cross. Moses and Paul are made to work against each other after the cross.

When we wear dispensational glasses, the ministry of Paul saves us from the work of Moses whom we want to avoid, because Moses brings about spiritual death. This death is what the dispensationalist sees happened to the Jews under the law prior to the cross. Whereas when we wear the biblical personal experience glasses, the work of Moses through the law is allowed to do its work of killing the old man, which is glorious, opening the way for Paul to be a minister of the Spirit.

In the dispensational system, any person who mentions anything about the law in a positive light is seen as a Judaizer and a legalist because Jesus is said to set us free from the law (not just the condemnation of the law) and brings us into the kingdom of grace. If we put these verses into the dispensational system we get this:

Verse	Old Covenant = Before Cross B.C.	New Covenant = From Christ A.D.
Rom 5:20	Moreover the law entered, that the offence might abound	But where sin abounded, grace did much more abound:
John 1:17	For the law was given by Moses	but grace and truth came by Jesus Christ
2 Cor 3:6	for the letter killeth	but the spirit giveth life

2 Cor 3:9	For if the ministration of condemnation be glory	much more doth the ministration of righteousness exceed in glory.
Heb 7:19	For the law made nothing perfect,	but the bringing in of a better hope did; by the which we draw nigh unto God.

Notice in this system how those living prior to the cross really get a bad deal. Those living after *seem* to get a good deal (free grace with no law to bother us!), but remember Romans 5:20, we need law for grace, and thus in this system even those living after the cross get a bad deal.

This covenant system that is divided by time was championed by men like Augustine and carried right through into the Protestant churches and, of course, was inherited by the Adventist movement.

In that testament [covenant], however, which is properly called the Old, and was given on Mount Sinai, **only earthly happiness is expressly promised.** Accordingly that land, into which the nation, after being led through the wilderness, was conducted, is called the land of promise, wherein peace and royal power, and the gaining of victories over enemies, and an abundance of children and of fruits of the ground, and gifts of a similar kind **are the promises of the Old Testament [covenant]. And these, indeed, are figures of the spiritual blessings which appertain to the New Testament [covenant];** Philip Schaff, *“Augustine, Anti Pelagian Writings,”* Nicene and Post Nicene Father Series 1, Vol 5

This foundation was built upon by much of Protestantism. While they did make efforts to take these glasses off, most failed to break free. Here is a quote from a Baptist confession of faith:

The two classes of covenants, resolved into two covenants; their nature, and contrast; **old covenant fulfilled, and superseded by the new;** preparation of the Gentile world for Messiah’s coming; nature and excellence of the gospel. <http://founders.org/library/covenants/ch8/>

This covenant framework acts as a pair of glasses that forces us to look at the gospel through a glass darkly for it separates the law and the gospel which were designed to work together to give us super abundant grace.

No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears. The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. COL 128

When we take off these Augustinian glasses of dispensations and let the First Angel have in his hand the everlasting gospel, then the law and the gospel work together to give us super abounding grace in our personal experience. The texts we noted above are the experience of every believer throughout human history.

Verse	Personal Experience – Law and Gospel working together
Rom 5:20	Both testaments: Moreover the law entered [our personal experience], that the offence might abound [convicts us of sin]. But where [at the same time and place] sin abounded, grace did much more abound: [in our personal experience]

John 1:17	<p>After the Cross: For the law was given by Moses, [for us personally today] <i>that</i> grace and truth came [comes to us personally today] by Jesus Christ.</p> <p>Before the Cross: For the law was given by Moses, [to each person in Israel] <i>that</i> grace and truth came [came to them personally then] by Jesus Christ.</p>
2 Cor 3:6	Both Testaments: for the letter killeth, but the spirit giveth life.
2 Cor 3:9	Both testaments: For if the ministration of condemnation be [present tense] glory, much more doth [present tense] the ministration of righteousness exceed in glory
Heb 7:19	Both testaments: For the law made nothing perfect, but the bringing in of a better hope <i>did</i> ; by the which we draw nigh unto God.

Can you see how the different frameworks affect how the Scripture is being read? The dispensational view causes us to see men as trees walking. It only presents part of the process of salvation and prevents us from receiving abounding grace, for abounding grace only comes where the law enters.

Paul clearly tells us of the parallel nature of the two covenants as follows:

Gal 4:22-26 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. (23) But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. (24) Which things **are** an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. (25) For this Agar is mount Sinai in Arabia, and answereth to Jerusalem **which now is, and is in bondage with her children.** (26) **But Jerusalem which is above is free,** which is the mother of us all.

Rom 9:3-4 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: (4) Who are Israelites; to whom pertaineth the adoption, and the glory, **and the covenants,** and the giving of the law, and the service of God, and the promises;

Israel was not given one covenant but rather given “the covenants”.

This now brings us back to the controversy in Galatians 3. We will approach this through the vital principle that Paul gives in Romans 5:20 and parallel this to Galatians 3:19-25

Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Gal 3:19-25 Wherefore then [*serveth*] the law? It was added [entered] because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. (21) Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. (22) But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (23) But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. (24) Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. (25) But after that faith is come, we are no longer under a schoolmaster.

If we are wearing dispensational glasses when we read this passage in Galatians we will naturally divide the key passages as follows:

Galatians 3	Old Covenant = Before Cross B.C.	New Covenant = From Christ A.D.
19	Wherefore then serveth the law? It was added because of transgressions,	till the seed should come...
23	But before faith came, we were kept under the law, shut up unto the faith	which should afterwards be revealed.
24	Wherefore the law was our schoolmaster	<i>to bring us</i> unto Christ, that we might be justified by faith.
25		But after that faith is come, we are no longer under a schoolmaster.

James White set the foundations of the Adventist movement upon the same two covenant systems as Augustine and the Protestant Churches. It was a natural thing to do considering the Protestant heritage of Adventism.

The hand-writing of ordinances that was nailed to the cross at the crucifixion of the Messiah, was the typical, ceremonial law of Moses, which was written by the hand of Moses in a book. The crucifixion was the dividing line between the two dispensations. "In the midst of the week he shall cause the sacrifice and the oblation to cease." Dan.ix:27. The first covenant which had "ordinances of divine service, and a worldly sanctuary," was a shadow of the second, and better covenant. **The law was the shadow, and the Gospel is the body, that cast the shadow; and as all shadows reach to their body, and no farther,** it is very clear that the sacrifices and oblations, new-moons, feast days, and Sabbaths of the Jewish law ceased, when the precious body and blood of the Lamb of God was sacrificed on the cross. This is what Paul calls "nailing it to his cross." "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath-days: Which are a shadow of things to come; but the body is of Christ." James White, Present Truth, August 1849.

Adventism began with the 10 Commandments as the moral law; and therefore, they were eternal, and everything else was regarded as ceremonial. This framework caused the Old Testament to be seen as a shadow and the New Testament as the body or reality. Even if it seems strange that a shadow could exist without the body for 4000 years, this is the covenant foundational system of Adventism.

Men like Uriah Smith and G.I Butler built on this foundation. It may have been a mercy that James White passed before the 1888 conference, lest the strong association of men like Butler and Smith and others would have swayed him against Waggoner and Jones.

When the strongly Adventist position concerning the eternal nature of the Ten Commandments was combined with the dispensational covenant system the law in Galatians 3:19-24 had to be ceremonial. For if the law mentioned in Galatians included the moral law, then Galatians 3:19 would have to be interpreted that the Ten Commandments ceased when Christ came the first time to this earth as a man.

When E.J. Waggoner began to teach that the law in Galatians was the moral law, the only logical conclusion the church leaders could conclude was that Waggoner was advocating the end of the moral law when Christ came 2000 years ago. Their covenant system forced them to view it this way. They seemed completely unable to break free of this Augustinian dispensational scheme. Their whole theology was built around this framework and they had successfully debated all their opponents on that framework, so why

change? Ellen White told them that their view of the law in Galatians – a view underpinned by the dispensational covenant system – was idolatry.

"Why," I asked, "is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? **You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians.** Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, **the precious ideas you had idolized on the law of Galatians.**

"These testimonies of the Spirit of God, the fruits of the Spirit of God, have no weight unless they are stamped with your ideas of the law in Galatians. I am afraid of you and I am afraid of your interpretation of any Scripture which has revealed itself in such an unChristlike spirit as you have manifested and has cost me so much unnecessary labor. If you are such very cautious men and so very critical lest you shall receive something not in accordance with the Scriptures, I want your minds to look on these things in the true light. **Let your caution be exercised in the line of fear lest you are committing the sin against the Holy Ghost.** {9MR 225.1}

Waggoner's view of the covenants allowed him to see Galatians 3:19-25 differently. We remember that Augustine had taught that the promises in the Old Testament only applied to this earth. The promise of the land was fulfilled in the conquest of Canaan. These promises were symbols of the heavenly Canaan promised to those in the New Testament. With clearer covenant glasses, Waggoner penetrated the darkness of Augustine and centuries of falsehood concerning the law and the gospel.

At 9 a.m. Elder Waggoner continues his lessons on the law and the gospel. The Scriptures considered were the fifteenth chapter of Acts and the second and third of Galatians, compared with Romans 4 and other passages in Romans. His purpose was to show that the point of the 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.** "Third Days' proceedings," General Conference Daily Bulletin (Oct 21, 1888)

This means the promise of inheriting the land is the same promise to us that the meek shall inherit the earth. (Matt 5:5). Galatians 3:19-25 is preceded and given context by Galatians 3:16

Gal 3:16 **Now to Abraham and his seed were the promises made.** He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

What were the promises given to Abraham?

Gen 12:2-3 **And I will make of thee a great nation, and I will bless thee, and make thy name great;** and thou shalt be a blessing: (3) And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.**

Gen 12:7 And the LORD appeared unto Abram, and said, **Unto thy seed will I give this land:** and there builded he an altar unto the LORD, who appeared unto him.

Gen 13:15 **For all the land which thou seest, to thee will I give it, and to thy seed for ever.**

Gen 15:4-5 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; **but he that shall come forth out of thine own bowels shall be thine heir.** (5) And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, **So shall thy seed be.**

Abraham was promised that he would be blessed with a great nation; his name would be great; he would have an heir and finally, and he and his seed would receive the land forever. Note that Abraham himself, along with his seed, was to inherit that land forever. How much land was Abraham promised?

Rom 4:13 For the promise, **that he should be the heir of the world**, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

How much of this inheritance did Abraham receive?

Acts 7:4-5 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. (5) **And he gave him none inheritance in it, no, not so much as to set his foot on:** yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

So Abraham has yet to inherit the land; therefore this promise was not fulfilled by the conquest of Canaan. The promise concerning the land made to Abraham and his Seed plays a critical role in understanding Galatians 3:19

Gal 3:19 Wherefore then serveth the law? It was added because of transgressions, **till the seed should come to whom the promise was made;** and it was ordained by angels in the hand of a mediator.

The inclusion of the promise to the seed changes the length of time in the word *till*. When we read this passage as dispensations the part of the text that has relevance is as follows:

Gal 3:19 Wherefore then serveth the law? It was added because of transgressions, **till the seed should come.**

The word *till* means until Christ appeared on the earth 2000 years ago. But this is only part of the verse and is not in context of Galatians 3:16 concerning the promises to Abraham and His Seed.

When the promises to Abraham are seen through the lens of the everlasting covenant to us (and they are the same promises to us as those repeated and reiterated by all the prophets in Old and New Testament), then these promises become a vital part of the verse and the word *till* extends until Abraham and his Seed receive all the promises.

Gal 3:19 Wherefore then serveth the law? It was added because of transgressions, **till the seed should come to whom the promise was made;**

When are the promises fulfilled?

2 Pet 3:12-13 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (13) Nevertheless we, **according to his promise, look for new heavens and a new earth**, wherein dwelleth righteousness.

Heb 11:9-10 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: (10) **For he looked for a city which hath foundations, whose builder and maker is God.**

Heb 11:16 **But now they desire a better country, that is, an heavenly:** wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

Rev 21:1-2 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. (2) And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

These promises will be fulfilled at the end of the Millennium when the redeemed return to this earth. This indicates that *till* of Galatians 3:19 means that the Law that entered and was repeated at Sinai would continue beyond the end of this present world when the Seed will come and receive the promises with Abraham. We note that Galatians 3:19 says "till the seed should come *to whom* the promise was made." It

does not say "till the seed should come *of whom* the promise was made." The coming of the seed is combined with the receiving of the promise which is the entire world.

Ellen White picked up Waggoner's theme on the inheritance in Galatians 3:16 and 19 and added it to the 1890 edition of Patriarchs and Prophets.

The heritage that God has promised to His people is not in this world. Abraham had no possession in the earth, "no, not so much as to set his foot on." Acts 7:5. He possessed great substance, and he used it to the glory of God and the good of his fellow men; but he did not look upon this world as his home....

But the word of God had not failed; neither did it meet its final accomplishment in the occupation of Canaan by the Jewish people. "To Abraham and his seed were the promises made." [170] Galatians 3:16. Abraham himself was to share the inheritance. The fulfillment of God's promise may seem to be long delayed--for "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8); it may appear to tarry; but at the appointed time "it will surely come, it will not tarry." Habakkuk 2:3. The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth. So says the apostle, "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13. And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are "Abraham's seed, and heirs according to the promise"--heirs to "an inheritance incorruptible, and undefiled, and that fadeth not away"--the earth freed from the curse of sin. Galatians 3:29; 1 Peter 1:4. For "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" and "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Daniel 7:27; Psalm 37:11. {PP 169.4}

In bringing the covenant promises into Galatians 3, it allows for the moral law to operate with full force until after the Second Coming. The effect of this change is made very clear by Waggoner in 1888.

It is evident that [Galatians 3] verses 19 and 24 are closely related, that is, when the law entered, or was added, it was in the capacity of a pedagogue, to bring men to Christ. **Now to abolish the law before it has brought to Christ all who can be induce to come to Him, would certainly be an act of injustice. The law must retain its office of pedagogue or task-master, until all have come to Christ who will, and this will not be until probation closes and the Lord comes. In its office as pedagogue, it is not against the promise, but works in harmony with it.** Thus: God made the promise to Abraham that he and his seed should inherit the earth. This promise was made to Abraham, not because of his inherent righteousness, but because of his faith, which was accounted to him for righteousness. The promise was confirmed in Christ, that is, **none but those who exercised faith in Christ for the forgiveness of their sins could be heirs of the promise. But forgiveness of sins depends upon repentance of sin, and repentance of sin presupposes a knowledge of sin, and a knowledge of sin can be obtained only by the law.** Therefore the law acts as a pedagogue, overseer, or task-master, to overwhelm men with a sense of their sin, that they may flee to Christ to be justified by faith. **And this office it must perform until all those who can be influenced to come to Christ have come, and the promise is fulfilled.** Then the law will no longer have the capacity of a task-master. God's people will all be righteous, walking in the law, and the law will be in their hearts. They will not then need the law written in books or on tables of stone—that is, the added law—because they will have [35] direct access to the throne of God, and will all be taught of God. E.J. Waggoner, Gospel in Galatians, 1888, p 34,35.

I hope you will read the above paragraph carefully. It is the secret of the straight testimony to Laodicea and the Loud Cry. Here is the key point again:

...none but those who exercised faith in Christ for the forgiveness of their sins could be heirs of the promise. But forgiveness of sins depends upon repentance of sin, and repentance of sin presupposes a knowledge of sin, and a knowledge of sin can be obtained only by the law. E.J. Waggoner, Gospel in Galatians, 1888, p 34.

To read correctly and give the law back its power to bring us to Christ we must read the Bible through the lens of the covenants in our personal experience. It must be like this:

Rom 5:20	Both Testaments: Moreover the law entered [our personal experience], that the offence might abound [convicts us of sin]. But where [at the same time and place] sin abounded, grace did much more abound: [in our personal experience]
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Not like this:

Verse	Old Covenant = Before Cross B.C.	New Covenant = From Christ A.D.
Rom 5:20	Moreover the law entered, that the offence might abound	But where sin abounded, grace did much more abound:

With the correct reading of Rom 5:20 A.T. Jones was moved by the Spirit to utter these precious words. The sequence is important.

Let us begin with the fifth chapter of Romans, twentieth verse. The real point, or we might say, one of the main points of the study tonight is to see what place the law of God occupies in the subject of righteousness by faith; what place the law of God occupies in our obtaining righteousness alone by Jesus Christ, and this is simply another phase of the same thought we had last night, as to what proof the Lord has given us to give us confidence that we can claim by faith the promise of the Holy Spirit.

"Moreover the law entered, that the offense might abound." In other words, Rom. 3:20, the last words--words with which you are all familiar---"by the law is the knowledge of sin." What was the law given for on tables of stone--the first purpose of its given? [Congregation: "To show us what sin is."] To make sin abound; to give the knowledge of sin. So, "the law entered that the offense might abound"; that sin might appear; that it might appear as it is. Paul, speaking in the 7th chapter of Romans, says how it appeared to him, 12th and 13th verses:

"Wherefore the law is holy and the commandment holy and just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Then to make sin abound and make it appear as it is, exceeding sinful--that is the first object of the giving of the law, isn't it?

Now let us read right on in Rom. 5: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." Then did the law come alone, making sin to appear alone, and that alone? [Congregation: "No."] It is simply the means to another end--the means to an end by which to attain another object beyond the knowledge of sin. Is that so? [Congregation: "Yes."] So then, where sin abounds--where is it that grace abounds? [Congregation: "In the same place."] Right there? [Congregation: "Yes."] But does it read that way, "Where sin abounded grace abounded"? [Congregation: "No. 'Much more.'"] That would be pretty good wouldn't it, if it was only where sin abounds there grace abounds? That would be pretty good, but that is not the way the Lord does things, you know. He does things absolutely well--entirely good, just as good as God could do.

Well then, "where sin abounded, grace did much more abound." [Congregation: "Amen."] Then, brethren, when the Lord, by His law, has given us the knowledge of sin, just at that very moment, at that very point, grace is much more abundant than the knowledge of sin. Is that so? [Congregation: "Yes."]

Now another word: "By the law is the knowledge of sin"; and we have found this much: that when the law gives the knowledge of sin, at that particular moment, in that very place and at that very point, in that very thing, the grace of God is much more abundant than the knowledge of sin. But when the law gives the knowledge of sin, what puts the conviction there? [Congregation: "The Spirit of God."] Before we

read the passage which says so, however, let us see what we are to get so far, from what we have read-- what are you and I henceforth to get from the knowledge of sin? [Congregation: "Abundance of grace."]

Then there is no possible place for discouragement at the sight of sins any more, is there? [Congregation: "No."] No possibility of that. It is impossible, you see, for you or me to get discouraged or under a cloud any more at the knowledge of sin. [411]

Because, no difference how great the knowledge is, no difference how many sins are revealed to us and brought to our knowledge, why, right there, at that very moment, in those very things, and at that very time in our experience, the grace of God much more abounds than all the knowledge of sins. Well then, I say again, how is it possible for us ever to be discouraged? Brethren, isn't it so, that the Lord wants us to be of good cheer? [Congregation: "Amen!"] Be of good cheer. A.T. Jones, GCB, Sermon 20, 1893

This is why it is so critical to understand the covenants. We can only become deeply convicted of sin when the Law enters. If we read Rom 5:20 in dispensations then we won't apply it to ourselves because we are simply under grace, but true grace only comes when the law enters our hearts and convicts us of our sin that we might come to Christ for pardon. There is the thought of some that while Christ did not come to abolish the law, His coming does make it irrelevant. Ellen White speaks directly to this falsehood.

Erroneous theories of sanctification, also, **springing from neglect or rejection of the divine law**, have a prominent place in the religious movements of the day. These theories are both false in doctrine and dangerous in practical results; and the fact that they are so generally finding favor, renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point. GC 469.1

We are clearly told the work of the Spirit by Christ Himself.

John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Only the Spirit working through the law can bring conviction of sin. And in that very place we can receive abundance of Grace. So Galatians 3:19-25 should read like this

Galatians 3	Personal Experience – Law and Gospel working together
19	Wherefore then [serveth] the law? It was added [repeated/spoken] because of [our] transgressions, [speaks to us now] till the seed should come [at the second coming] to whom the promise was made;[with Abraham]
21	Is the law then against the promises of God? God forbid: [Never was or will ever be] for if there had been a law given which could have given life, verily righteousness should have been by the law.
22	But the scripture hath concluded all [before and after the cross] under sin, [through the law] that the promise by faith of Jesus Christ might be given to them that believe.
23	But before [personal] faith came, we [individually] were kept under the [condemnation of the] law, shut up unto the faith which should afterwards be revealed.[When we personally accept Christ as our Saviour]
24	Wherefore the law was our [personal] schoolmaster [across both Testaments] to bring us unto Christ, that we might be justified by faith.

Through the false teachings of Augustine and others the truth of the gospel has been made to serve the cause of error and block the power of the latter rain. This has happened before.

The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's word came from Him. **But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their [288] settings of error and replaced in the framework of truth.** This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity. DA 287.4

The Lord sent a most precious message through Elders Waggoner and Jones. The priceless gems of truth had been placed in false covenant settings. The precious light of Adventism had been made to minister to error. Now after 120 years, or three or four biblical generations, the Lord is calling His people again to place truth in the right framework. Let the covenants as Waggoner taught them place the law and the gospel in their right settings that we might receive the straight testimony and the super abounding grace that we so desperately need.

One of the places where these dark dispensational glasses have blocked the seasons of refreshing of the Lord is in Colossians 2:16-18. When you wear the wrong glasses you see the wrong thing, and you separate the law and the gospel.

Col 2:16-17 Let no man therefore judge you in meat, or in drink, or in **respect** of an holyday, or of the new moon, or of the **sabbath** [G4521] *days*: (17) Which are a shadow of things to come; but the body *is* of Christ.

I want to briefly note two words in this text highlighted above, the word *respect* and the word *Sabbath*.

The word *Sabbaton* [G4521] occurs 68 times in the New Testament. In 59 places, it means Seventh-day Sabbath. In eight places it relates to the week connected to a Seventh-day Sabbath. So 67 of the 68 verses have a direct connection to the Seventh-day Sabbath.

To increase our curiosity on Paul's list we note the following regarding feasts, new moons and Sabbaths in the Old Testament:

1 Chron 23:31 And to offer all burnt sacrifices unto the LORD in the Sabbaths[H7676], in the new moons[H2320], and on the set feasts,[H4150] by number, according to the order commanded unto them, continually before the LORD:

This sequence also occurs in 2 Chron 2:4; 2 Chron 8:13; 31:3; Neh 10:33; Ezek 45:17; Hosea 2:11. In each of these cases the Sabbath means the Seventh-day Sabbath. Ezekiel 45:17 has the exact same sequence and could even have allusions to the meat and drink.

Eze 45:17 And it shall be the prince's part to give burnt offerings, and (1) **meat offerings**, and (2) **drink offerings**, in (3) **the feasts**, and in (4) **the new moons**, and in the (5) **sabbaths**, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

In the LXX, the word for feasts [G1859], new moons [G3561] and Sabbaths {G4521} is exactly the same as what Paul quotes in Col 2:16. If all these passages in the Old Testament use this sequence to refer to the Seventh-day Sabbath, then why would Paul be using this list in a completely different way than the Scriptures he was reading? Why would he be using the word *Sabbaton* to mean something never used in

the Bible elsewhere, unless he is only referring to the day of Atonement which uses the word also in Lev 23:32?

If Paul is actually meaning the Seventh-day Sabbath in Col 2:16, then the Sabbath in this text as translated would be listed as a shadow of things to come. However, Inspiration is clear about the Sabbath:

The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. **There was nothing in it shadowy or of restricted application to any people.** PP 48.

Paul is referring directly to the Sabbath in Colossians 2:16. As the verse reads this would make it a shadow in verse 17. This is where we need to understand the word *respect* in relation to Sabbath.

This word is translated part (24x), portion (3x), Coast(3x), behalf(2x) respect(2x) misc(9x). Here are some examples in the New Testament:

Matt 2:22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into **the parts** [G3313] of Galilee:

Luke 15:12 And the younger of them said to his father, Father, give me **the portion** [G3313] of goods that falleth to me. And he divided unto them his living.

Luke 24:42 And they gave him **a piece** [G3313] of a broiled fish, and of an honeycomb.

In Matt 2:22 and Luke 15:12 the word is translated with the definite article *the*, but Luke 24:42 does not use it. The use of the word part or portion requires in English that we identify the part with either a definite or indefinite article. The context of Paul's usage would favour a definite article, but either way is fine. With this knowledge let us apply this to the text.

Let no man judge you in meat or drink or in [**the parts/the portion/ a piece**] of a feast, new moon or Sabbath

The use of the words meat and drink gives the context for the next word *respect*, which means he is speaking to a certain part of the feasts, new moons and Sabbaths.

Please read the booklet *Showing Respect for Colossians 2:16-17* on maranathamedia.com for a careful study on this passage without Augustinian glasses on. When read in context the passage should read:

Col 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect [the portion of] of an holyday, or of the new moon, or of the sabbath which are a shadow of things to come; moreover the body of Christ.

The proto Gnostics were condemning Christians for using material food and drink in their special seasons of worship to God. This was the portion or part of their gatherings that was being judged. The Sabbath is never a shadow, but the text refers to the portions of these gatherings that were a shadow of the body of Christ – meaning partly the bread and wine used in their services and also the food eaten during their feasts. The Augustinian trained translators of the English Bible read this passage darkly and inserted supplied words to twist the meaning completely. This is because Satan knows that there are special seasons of the Spirit for God's people during the Sabbaths, new moons and feasts, and Satan would not have us enter the rest given to us at these times. When we use the everlasting covenant glasses then the blessings

poured out at these times in the Old Testament are still available in the New Testament. This is why we are told:

Isa 66:23 And it shall come to pass, that **from one new moon to another, and from one sabbath to another**, shall all flesh come to worship before me, saith the LORD.

This is why Satan determined to change the sacred festivals and the law in order that God's people would not gather at those times. And so we come to the heart of the matter.

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Repentance comes through the Law entering our conscience and convicting us of sin. In coming to Christ we are converted by His righteousness freely given, and our sins are blotted out, and we are sealed in the appointed times of refreshing that come from the presence of the Lord. The word *times* is the same word used in the Old Testament for season or feast. Satan knows if he can prevent people from calling the Sabbath in all its fullness a delight, then he can prevent the seasons of refreshing.

In splitting the law and the gospel into dispensations every day is a Sabbath in the Spirit after the cross, and every day is legalism before it. It makes the seventh *day* of the week irrelevant as a special season of refreshing. This is because grace is completely divorced from the law rather than being the counterpart of it. When the law and the gospel are joined together in the true picture of the covenants, then the Sabbath starts to indeed become a delight. When we believe that the promises of God to Abraham are the promises of God to us also, we can begin to see that the law of the Lord is perfect converting the soul, and the statutes of the Lord are right rejoicing the heart. Truly when Augustine's covenant glasses are discarded and we walk in the righteousness of Christ, then the law of the Lord becomes our mediation day and night and we become trees beside living water. Come into the light friends, drink of the waters of life, and be free of the false covenant framework of Babylon. Since the 1888 message was given, the covenants hold the key for setting in motion the power of grace through the fourth angel. We are well able to go up and possess this land.

In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then "the righteousness of the law" will "be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. And the language of the soul will be: "O how love I Thy law! it is my meditation all the day." Psalm 119:97. GC 468.1