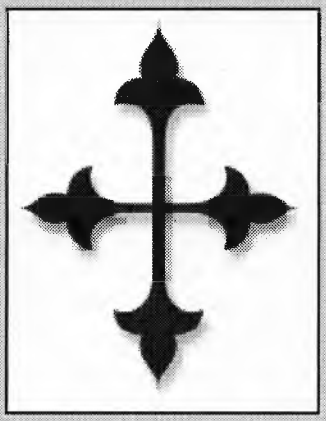
WHAT IS
THE 1888 MESSAGE?



Is It Biblical?
An Answer to Inquiries

November 1998 & May 1999

Ten Bible Studies Presented by Members of the 1888 Message Study Committee to the Primacy of the Gospel Committee

These Bible Study "outlines" are some of the material which the six appointed members of the 1888 Message Study Committee have presented to the Primacy of the Gospel Committee.*

The General Conference reaction to these Bible studies will eventually be published when the Committee meetings come to an end (probably in early 2000). Meanwhile, we solicit criticism and input from interested readers (please mail, fax, or e-mail; information given below). The issues are very serious. The world needs to hear the truth of the "third angel's message in verity" which Ellen White characterized as the 1888 view of righteousness by faith.

And time is short!

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KEY TO ABBREVIATIONS

AA ..... *Acts of the Apostles, The*

5BC, 7BC .. Ellen G. White Comments in *SDA Bible Commentary, The,* vols. 5 and 7

COL ..... *Christ's Object Lessons*

DA ..... *Desire of Ages, The*

EW ..... *Early Writings*

GC ..... *Great Controversy, The*

GCB ..... *General Conference Bulletin*

GW ..... *Gospel Workers*

MS ..... Ellen G. White Manuscript

PP ..... *Patriarchs and Prophets*

RH ..... *Review and Herald*

SC ..... *Steps to Christ*

1SM, 3SM .. *Selected Messages,* books 1 and 3

SR ..... *Story of Redemption, The*

4T, 5T, 6T .. *Testimonies for the Church,* vols. 4, 5, and 6

TM ..... *Testimonies to Ministers and Gospel Workers*

Bible texts are from the King James Version
unless cited otherwise.

BIBLE STUDY ONE

In Order to Save Us, Christ Had to Take Our Fallen, Sinful Nature

A. INTRODUCTION

Jones and Waggoner consistently taught that in order to save us, Christ had to take upon His sinless nature our sinful, fallen nature, including the necessity to deny self. They saw this truth as essential to understand if a people can be "prepared for the day of God," to borrow Ellen White's oft-repeated phrase. We are all born in a state of natural selfishness; Christ chose to be totally unselfish. As we are, He was born self-centered BUT unlike us He perfectly denied self all His life up to His cross. Thus He was "in all points tempted like as we are, yet without sin," facing temptation both from without and from within. This is an essential element of the 1888 message, the Laodicean message for people to understand and believe if they "are to overcome even as [Christ] overcame."

B. THE BIBLE EVIDENCE

Gen. 3:15. The Saviour must be the "seed" of the fallen, sinful "woman," not of a newly created, unfallen Eve.[1]

Gen. 12:3. "In" Abraham, in an unbroken line through his genes and DNA, the Saviour is to come and be a blessing to "all families of the earth."

Gen. 15:8-18; Heb. 2:14. God entered into a solemn oath of covenant blood-relationship with Abraham and with us, his "children" by "flesh and blood."[2]

Lev. 25:47-49; Ruth 2:20; 3:9, 12. The Saviour cannot redeem the human race unless He is "near of kin," even the nearest of "kin" to us.[3]

Ex. 25:8. The establishment of the sanctuary "among them" teaches the nearness of Christ to us, the opposite of the Roman Catholic view of farness from us.

Deut. 21:22, 23. The complete nearness of the Saviour to us, His total identity with the fallen human race, is seen in that He became "cursed of God" for our sake, executed on a tree.[4] It would be impossible for a person with a sinless, unfallen nature to be so executed.

Psalm 22:1. No person with an unfallen, sinless nature could utter such a cry.

Isa. 9:6. "Unto us," the fallen, sinful human race, "a child is born."

Isa. 53:3, 11. To be "despised and rejected of men, a man of sorrows and acquainted with grief" could not be "travail of ... soul" for Him unless He fully identified with our fallenness.

Dan. 7:13. The union of God with *fallen* man is expressed in the title, "Son of man."

Zech. 5:1-4. "The curse that goeth forth unto the face of the whole earth" that "remains" with us and shall be "consumed" with us, is the curse that Jesus was "made" to be for us. This "curse" is what killed ("consumed") Christ.

Matt. 1:21-23. His name is "God with us," not merely "God with Him."

Matt. 26:39. In His incarnation, Christ took upon Himself a human will of His own just as we each have a will of our own; He could not follow His Father's will unless He denied His own will. Thus He had an internal struggle, as have we. And a terrible one![5]

Luke 1:35. "That holy thing" was born of a fallen, sinful woman, "holy" at His birth because even from the womb He never yielded to "self" as have we. His holiness was a sinless character in sinful flesh, not a sinless nature.[6]

Luke 9:23. If we "follow" Him in self-denial, then He also had to practice self-denial.[7]

John 1:14. When "the Word was made flesh," there was only one kind He could have been "made," the same fallen, sinful flesh we have.

John 5:30. Christ had a "self," but a "self" which He says, "I seek

not." This "self" is equivalent (in His words) to "Mine own will" which He had to deny in order to follow "the will of the Father which hath sent Me." Thus He bore a constant cross and demonstrated His perfect sinlessness.

John 6:38. The express purpose of His life-mission was to live a life of totally denying "Mine own will" in order to do "the will of Him that sent Me" up to the cross.[8]

Rom. 1:3. Christ was "made" of the "seed [DNA] of David according to the flesh."

Rom. 5:18. When He died upon the cross, Christ's "holiness" had become "righteousness," the result of "condemning sin in the flesh."[9]

Rom. 8:3. God sent Him "in the likeness [*homoioma*, reality, not mere resemblance] of sinful flesh."

Rom. 8:3. He "condemned sin in the flesh [*sarx*, fallen, sinful]." This He accomplished by the total, painful denial of self, "even [to] the death of the cross."[10]

Rom. 8:4. This total victory over sin in fallen, sinful flesh is to be "fulfilled in us" (*dikaiomata*) who also deny "the flesh" and "walk ... after the Spirit."[11]

Eph. 2:15, 16. Christ felt "in His flesh the enmity" we feel, but by faith He "abolished" it, "having slain the enmity" by the cross (that struggle with inward alienation is delineated in Psalm 22).

Col. 1:21, 22. "In the body of His flesh" He "reconciled" our "alienation" and "enmity."[12]

C. SUMMARY

The consistent Bible teaching seems to be that in His incarnation the Saviour had to take upon Himself the fallen nature of sinful mankind, yet therein totally condemned and defeated sin and guaranteed such deliverance for all who choose not to resist His grace. Jones and Waggoner believed that receiving the truth would prepare a people for the second coming of Christ.[13]

Sinful man is flesh (John 3:6); Christ "was made flesh" (John 1:14).

We are under the law (Rom. 3:19); Christ "was made under the law" (Gal. 4:4).

We are under the curse (Gal. 3:10); Christ was "made a curse" (Gal. 3:10).

We are "laden with iniquity" (Isa. 1:14); He bore "the iniquity of us all" (Isa. 53:6).

We are "a body of sin" (Rom. 6:6); God "hath made Him to be sin for us" (2 Cor. 5:21).

Christ, who was of the divine nature, was made partaker of our human nature, that we who are altogether human might become "partakers of the divine nature" (2 Peter 1:4).

Christ, who knew no sin, suffered the full extent of the horror and despair of our second death, that we might know the full extent of His endless life.

D. CONCLUSION

Fallen man cannot know how to deny self unless he looks at the antitypical "serpent" lifted up on a pole. This unique aspect of 1888 truth is a sharp demarcation between Babylon and the remnant church. In order for a church, a corporate "body" of God's people, to "overcome even as [Christ] overcame," this truth is essential. It must not be dismissed as mere semantics. Our youth in this age of alluring temptation desperately need to know of a Christ who is "nigh at hand, and not afar off," to borrow Ellen White's appraisal of this message of the nature of Christ as Jones and Waggoner presented it.

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[1] Romanism immediately denies this earliest Bible salvation-truth, insisting that Christ must be born of an unfallen, sinless woman so that He can come with an unfallen, sinless nature as was that of Adam in Eden (the "Immaculate Conception" dogma). 1 John 4:1-3 identifies this as "antichrist" (Jones and Waggoner both agreed on this). To the extent that we insist on a genetic "exemption" for Jesus so He cannot be tempted from within "like as we are," we are introducing into Adventism the Roman Catholic idea (cf. *Questions on Doctrine*, pp. 383, 650). The terrible worldwide breakdown of morality

because of fornication and adultery is in particular due to the influence of the Roman Catholic doctrine of the nature of Christ. It is the "wine of Babylon" that has made the nations "drunk." This false Catholic doctrine, that distorts the truth of Christ as a Saviour able *now* to save us from transgressing the holy law of God, has no rightful place in the Seventh-day Adventist Church.

[2] Note that Jeremiah recognizes the corporate nature of God's oath with Abraham: it was not only *Abraham* who "passed between the parts of the calf," but also "the men, ... the princes of Judah, and ... of Jerusalem, the eunuchs, and the priests, and all the people of the land" (Jer. 34:18, 19). In a corporate sense, *we* also "passed between the parts."

[3] This is evidence that the Roman Catholic "christ" cannot be the Christ of the Bible. And to the extent that Protestantism comes ever closer to Rome, it must also be true of their "christ."

[4] Compare Gal. 3:10.

[5] "The warfare against self is the greatest battle ever fought" (SC 43).

[6] Although Christ was "holy" at His birth, Romans 5:18 says He was "righteous" at His death, having "condemned sin" in fallen, sinful flesh or nature (Rom. 8:3).

[7] This explains how God "sent His Son in the likeness of sinful flesh," and "condemned sin in [our] flesh."

[8] If someone says this was "easy" for Him since He was divine as well as human, check what happened in Gethsemane (Matt. 26:39). This again indicates the severity of His internal struggle with temptation "like as" we struggle, except that He, unlike us, totally denied self.

[9] "Righteousness" is "holiness" that has met and conquered the problem of sin in fallen, sinful flesh or nature.

[10] See Phil. 2:5.

[11] Cf. Titus 2:11, NIV. Emphatically we declare that this is neither perfectionism nor pantheism.

[12] As Psalm 22 makes clear, on the cross Christ suffered the agony of separation, or alienation, from His Father. This was a frightful inner temptation, involving total identity with us, even to the point of bearing our guilt as He "was made to be sin for us, who knew no sin." "In the body of His flesh" includes in His nervous system, in His deepest soul. Psalm 22 demonstrates how the alienation was "reconciled" by His faith "through death," and becomes effectively ours through identifying with Him through faith.

[13] It is futile to try to force Ellen White to contradict Bible evidence. But detractors of the 1888 message cite several of her statements in an effort to prove that she specifically did not endorse it in this respect. The most common are:

MS 94, 1893. "Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering." *The context indicates she is speaking of His character of perfect loyalty.*

Letter 8, 1895. "Do not set Him before the people as a man with the propensities of sin. ... Not for one moment was there in Him an evil propensity." *If He had ever yielded to self rather than to deny self, then He would have had "an evil propensity." But He perfectly denied self; hence there was in Him no "evil propensity."*

Letter 8, 1895. "Never ... leave the slightest impression upon human minds that a taint of or inclination to corruption rested upon Christ, or that He in any way yielded to corruption." *Underline the two verbs of volition ("rested" and "yielded") that refer to Christ's character, and the meaning is crystal clear.*

MS 143, 1897. "There should not be the faintest misgivings in regard to the perfect freedom from sinfulness in the human nature of Christ." *The context indicates that Ellen White is referring to His perfect character.*

An excellent collection of Ellen White statements on the nature of Christ is Appendix B of Woodrow Whidden II's book entitled, *Ellen White on the Humanity of Christ* (RH, 1997, pp. 105-149). The collection itself contradicts the author's thesis that in her later life Ellen White changed from a post-fall position to supporting a pre-fall position.

BIBLE STUDY TWO

In Order to Be Our High Priest, Christ Must Take Our Fallen, Sinful Nature

A. INTRODUCTION

Both Jones and Waggoner related righteousness by faith to the unique Seventh-day Adventist view of Christ's Most Holy Apartment ministry as High Priest in this cosmic Day of Atonement. Their "discovery" of this relationship constituted the genius of their 1888-era message. Thus they established that God has entrusted to Seventh-day Adventists a special understanding of "the everlasting gospel" of Revelation 14 which Roman Catholics and Sunday-keeping Protestants (including the seventh-day keeping churches which reject the 1844 cleansing of the sanctuary) cannot understand.

B. THE BIBLE EVIDENCE

Heb. 1. Details and confirms His uniqueness, the full eternal, sinless deity of Christ.

Heb. 2. Details and confirms His full humanity, "made like unto" ours.

Heb. 2:9. What do we "see"? One who "tasted death" for us would be an alien if He were not intimately involved, "lower than the angels," in our sinful, mortal humanity. One with a sinless nature could not be subject to death.[1]

Heb. 2:10, 11. Merely enduring our physical experiences and pain (hunger, thirst, weariness) could not "make" any one's character "perfect;" otherwise vast billions of suffering people would be automatically "sanctified" thereby.[2]

Heb. 2:11-13. Again, the "oneness" with His blood "brethren" is emphasized.

Heb. 2:14, 15. (1) The "careful, exceedingly careful" verb to use is "take," or "partake of." (2) Whatever "flesh and blood" Adam's *children* "partake of," Christ Himself likewise must "partake of." (3) The Romans 8:3 *homoioma* concept is paralleled in the Greek in "likewise." (4) "The same" further rivets the idea of identity. (5) Christ's "death" is intimately related to the death we "fear" from the cradle to the grave, again demonstrating total identity. None of these truths denies uniqueness.

Heb. 2:16. A repetition of Romans 1:3, except that now it's Abraham's, not David's DNA that Christ "took" (verb used twice, not "had").

Heb. 2:17. Perfect identity *required* for saving us from sin; He cannot function as effective High Priest if He takes the sinless nature of Adam before the fall.

Heb. 2:18. Only "wherein" Christ has suffered our identical temptations can His High Priestly ministry function to "succor" (help, relieve) us in our temptations. If we are assailed by any temptation Christ did not have to meet, in that respect we have no Saviour from *that* sin. He cannot wink at continued transgression. Our *dikaiomata* in the flesh is essential.[3]

Heb. 4:9, 14-16. What do we "see"? A High Priest who (1) has taken our fallen, sinful nature and condemned sin therein; (2) One "touched" again means identity with us in every temptation; (3) "like as we are" again links *homoioma* to our identity; (4) in this light ("therefore") we can effectively "obtain" from Him grace to "succor" us in time of need. This is practical godliness or *dikaomata;* mere profession or baptism is not the issue.

Heb. 5:7, 8. Christ's prayers were a necessity for Him; He felt the terror of eternal death and damnation. Having taken our fallen nature, His relationship to His Father had to be totally by faith. Like us, He was tempted to despair.

1 John 4:1-3. (1) Obvious meaning of "flesh" is fallen, sinful nature. (2) The teaching that Christ took this "flesh" is a litmus test for divine credentials. (3) Denial that He came with such a fallen nature equals "antichrist," says John.[4]

Rev. 5:6, etc. Twenty-five times the Son of God is pictured as "the Lamb," showing His close relationship with "every kindred, tongue, people, and nation" of fallen humanity. "The tabernacle of God is with men" (21:3).

Rev. 19:7-9. How could "the Lamb" "marry" a "Bride" of a different humanity than Himself? How otherwise could they have the intimacy that marriage implies? Both Bridegroom and Bride must share a common experience of "overcoming" self and bearing a cross together.

C. SUMMARY

The whole of Scripture is "written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). Hebrews has therefore been preserved for us as we "follow the Lamb whithersoever He goeth," including following Him into the Most Holy Apartment. There He completes His ministry of justification by faith for His people in the setting of preparation for His second coming.

D. CONCLUSION

The more closely Scripture is examined, the more it is seen to confirm the message that Ellen White endorsed as "most precious, ... the gospel of His grace ... in clear and distinct lines, ... the efficacy of the blood of Christ ... presented ... with freshness and power, ... just what the people needed." And just what we need! This issue is not an exercise in semantic theology. It is concerned with recovering the message that Ellen White said must "lighten the earth with glory." The presentation of Christ as "nigh at hand and not afar off" is a part of that message.

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[1] The reason: He would be like the resurrected Christ, who can never die.

[2] The common General Conference-sponsored view is that Christ took our fallen sinful flesh or nature only in that He endured weariness, hunger, thirst, physical weakness, as we do.

[3] The expressed written position of a former editor of *Ministry Magazine* was that Christ could not have been tempted to break the seventh commandment due to His taking our sinless nature. This was the underlying view that the editors of *Ministry* have promoted during all the years since 1956. This false view is at the root of the serious plague of immorality that to too great an extent afflicts ministers, members, and youth. Such sin in the ministry creates serious loss of laity and youth confidence. The awful worldwide plague of AIDS (often in supposedly Christian cultures) is generally recognized as a consequence of sexual immorality; this in turn is related to the widespread influence of the Roman Catholic doctrine of the nature of Christ.

[4] Jones and Waggoner both agreed that the teaching that Christ took the sinless, unfallen nature of Adam is the essence of John's warning against the teaching of Antichrist (Waggoner, GCB, 1901, pp. 403-408; Jones, *The Immaculate Conception of the Virgin Blessed Mary*, 1894, pp. 12, 13).

BIBLE STUDY THREE

Character Perfection vis-a-vis the Second Coming of Christ

A. INTRODUCTION

Jones and Waggoner consistently taught (during the years of Ellen White's support) that Christian character perfection is possible and will be certain for all who believe "the everlasting gospel" of Revelation 14. This is the opposite of the idea of "perfectionism." The motivation is not egocentric, but concern for Christ's honor.

B. THE BIBLE EVIDENCE

Gen. 26:5. Abraham's perfect obedience as "father" (progenitor) of all "the faithful."

Gen. 13:16. An unnumbered multitude will at last by faith exemplify his character.

Matt. 5:48. Spiritual maturity is character perfection, the exemplification of *agape.*

Rom. 1:16, 17. Experienced only through the true gospel; not a program of works.

Heb. 3:1. Considering Christ as High Priest, as He truly is, leads to that perfection.[1]

Heb. 4:15, 16. The key truth involved is understanding the nature of Christ.

Heb. 6:1. "Let us go on to perfection," the theme of Christ's High Priestly ministry.

Heb. 7:11, 19, 25. Perfection of character assured "in Christ" for all who "come."

Heb. 9:11-14. The deepest heart-level (the conscience) will be "purged."[2]
Heb. 9:26. Before He returns, sin will be "put away," not merely legally pardoned.
Heb. 13:21. A prayer for character perfection that must be answered before His return.
Eph. 4:8-15. What God longs to see is a growing up unto the measure of the stature of the fulness of Christ. The idea is, a people must be *prepared* for His return.
1 Thess. 4:3; 5:23. "Thy will [to] be done in earth ... " is the perfection of His people.
Heb. 8:10, 11. The Good News of the 1888 view of the new covenant fulfilled at last.[3]

C. SUMMARY

"The everlasting gospel" *believed* produces true obedience. But it must also be understood. The 1888 message was "the beginning" of its final understanding and proclamation. The 1888 call to overcome was not bad news but Good News.

D. CONCLUSION

This topic of sinless living in sinful flesh has been ridiculed by some Adventists for decades. When it is properly presented, fanaticism disappears before it. The issue is simply motivation—transcending egocentric concern by a truly Christ-centered one.

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1 See the first paragraph of Waggoner's first book published after the Minneapolis Conference, *Christ and His Righteousness.*

2 Jones and Waggoner did not intimate that anyone would be conscious of character perfection, or in any way claim it. The closer one comes to Christ, the more unworthy he feels himself to be. Character perfection is judged only by God. The 1888 message insists only that it is possible, and will be accomplished "by grace through faith." It's not a works trip but a faith trip. Faith can "grow up."

[3] For a detailed presentation, see Waggoner, *The Glad Tidings*, chapters 3, 4; and Ellen White's endorsements of his view (Letters 30, 59, 1890).

BIBLE STUDY FOUR

Preparation for Christ's Coming: A Day of Atonement Ministry

A. INTRODUCTION

Jones and Waggoner saw that genuine righteousness by faith since 1844 is an experience ministered from the Most Holy Apartment. It is not concerned primarily with preparing people to die, but preparing a corporate body of God's people for translation at the coming of Christ. The great controversy between Christ and Satan cannot be concluded until such a demonstration develops. Thus it is evident that views of popular churches that do not follow Christ by faith in His Most Holy Apartment ministry cannot be "present truth" righteousness by faith. The Seventh-day Adventist Church has a special, unique message of the everlasting gospel entrusted to us. The world must know about the cleansing of the sanctuary and how it relates to practical godliness. Here is a fundamental point of concern within the church.

B. THE BIBLE EVIDENCE

Heb. 9:1-10. Confirms that Paul anticipated an antitypical Day of Atonement ministry at a later "time of *di-orthosis*" (setting right) "imposed" by the prophetic word.[1]

Heb. 10:19, 20. The cleansing of the heavenly sanctuary guarantees this "consecrated way to Christian perfection" for all who do not resist the work of Christ.[2]

Heb. 12:29. Without it, no one can endure seeing the second coming of Christ.

Rev. 14:1-15. Perfection of Christian character through faith in Christ's ministry in the Most Holy Apartment is a fundamental motif of the third angel's message. "The hour of God's judgment" includes cleansing of the sanctuary.

Lev. 16:29-31. On the typical day of atonement the high priest accomplished his typical work to "cleanse" the people "from all your sins before the Lord." On this antitypical Day of Atonement the High Priest will antitypically cleanse His people from all sin, which is transgressing of God's holy law (cf. Rev. 22:10-12).[3]

Lev. 4:5-7. Transference of the guilt of sin to the sanctuary typified how God must assume the responsibility for our sins; the great controversy between Christ and Satan involves the honor of God's throne through the success of the plan of salvation. If it doesn't save people *from* sin, it doesn't work, and God is embarrassed if it appears to be a failure.[4]

Ezek. 36:21, 22. The sins of God's professed people profane His name.

Rom. 3:3, 4. The real issue in the judgment is the honor of His name and the success of His plan of salvation made evident to the universe.

Dan. 8:11-14. Since 1844 a work has been in progress to honor His name.[5]

Eph. 4:11-16; 5:25-27. A parallel metaphor is that of the Bride growing up, prepared for the wedding.

Rev. 19:6-8. The 1888 message was Christ's appeal to the church as His Bride-to-be. For an inordinate period of time she "has [not] made herself ready."[6]

C. SUMMARY

Scripture affirms an eschatological fulfillment of God's call to character perfection through the unprecedented high priestly ministry of Christ in the Most Holy Apartment. This special Day of Atonement ministry is a unique understanding cherished (in part) by Seventh-day Adventists since the 1844 era. It prepares a people for translation, and guards them against the error of perfectionism.

D. CONCLUSION

This message linking the cleansing of the sanctuary to the perfection of Christian character is not based on egocentric fear or on a desire for reward, but on a concern for the divine Bridegroom's reward for ***His*** sacrifice.[7] This is a vitally essential truth, all but unknown in the Seventh-day Adventist Church today. It is commonly thought impossible for our people to grasp. Without this motivation clearly perceived, lukewarmness in spirituality becomes unavoidable and soon replaces the "first love" that new converts experience. Fear and hope of reward become ineffective motivations, which in these last days assume ever more sophisticated forms that deceive people into a false sense of security. Thus in the loud cry message the focus of the church's attention will be shifted to Christ, and away from self and self-concern. Such a focus will startle many sincere Christians of other denominations who have been searching in vain for a practical understanding of the "constraint" that *agape* imposes. Many do sincerely love the Lord Jesus; but the thought of His vindication as the conclusion of a great controversy between Christ and Satan has eluded them. They will welcome this revelation!

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[1] The Greek *di-orthosis* is an equivalent to one of the meanings of the Hebrew *sadaq* in Daniel 8:14 (Pastor John Peters, Pennsylvania Conference). How else can this passage make sense?

[2] See Jones' *The Consecrated Way to Christian Perfection,* chapter 12 (an effective refutation of perfectionism).

[3] Convoluted definitions of "sin" or "transgressing" are not necessary. The simple idea is that the High Priest will prepare a people to stand in the day of God, in other words, for translation. But first they must meet the test of the mark of the beast, which no previous generation of God's people have ever been called upon to meet. Grace must be seen to abound "much more" than abounding sin in these last days.

[4] Revelation 3:14-21 is closely intertwined with Revelation 14:1-15.

[5] Ellen White discerned in the message of Jones and Waggoner Heaven's effort to conclude the investigative judgment with victory for God's honor.

See her articles week by week in the *Review and Herald,* January-March, 1890.

6 The appeal was "in a great degree" rejected in the 1888 era. "The disappointment of Christ is beyond description" (RH, Dec. 15, 1904).

7 Isaiah 53:10-12.

BIBLE STUDY FIVE

The 1888 Message Sees the Cross From Another Perspective Part I: The Old Testament Evidence

A. INTRODUCTION

Jones and Waggoner saw the sacrifice of Christ as far more glorified and effective than our current presentations of righteousness by faith make possible. They saw how as our second Adam, Christ literally "saved the world" which Adam had ruined by his sin—reversing the "condemnation" in Adam by "justification" "in Christ." By His great sacrifice He has accomplished this salvation for "all men." Thus He has actually given the gift of salvation to every man inasmuch as He has died the second death of every man. Jones and Waggoner saw this truth as the refutation of Universalism, for they saw unbelief as a far more deadly sin than is usually understood; the lost by their unbelief thrust from them the gift which Christ has already placed in their hands.[1] *Bound up with this truth is a far more effective motivation in soul-winning.*

B. THE BIBLE EVIDENCE

Gen. 3:15. For every person, as "the seed of the woman" Christ conquered Satan, not merely wounded him. He did more than merely *offer* us a *provisional* deliverance.

Gen. 12:3. In Abraham's "seed" (Christ), "all families of the earth" are *in fact* "blessed," not merely provisionally, or possibly, or perhaps.[2]

Gen. 28:12-14. The vision of Jacob's ladder during his time of despair

teaches that the "blessing" of the gift of salvation is again assured to unworthy sinners—"all."[3]

Ex. 29:38-42. Christ's universal sacrifice for sin was typified by the daily burnt offering for "all men," including the unbelieving stranger and the foreigner within the land.[4]

Num. 21:5-9. Healing was not "offered" on condition of anything the wounded soul could do first. Rather, it was freely *given,* but was *received* by his "looking." Repentance and obedience were not required *before* "every man" could look and be healed. They *followed* the thankful realization that he *was* healed by looking to the serpent.

Psalm 23:1. The Lord invites anyone to pray this prayer. He is already every person's Shepherd who will acknowledge that He has made Himself such by virtue of His sacrifice. We don't work to earn His care as our Shepherd.[5]

Psalm 107. Illustrates the effects of Christ's universal justification for "the children of men," whether Israelites or Gentiles, worthy or otherwise. If this were not true, all would perish in these various disasters.

Isa. 9:6. The "us" to whom "a child is born" is the entire human race. All these blessings are theirs "in Him."

Isa. 53:2-6. Sixteen first personal plural pronouns—all refer to the entire human race.

Isa. 53:4. The human race do not bear their rightful griefs or sorrows; Christ bore them.

Isa. 53:5. A cosmic, divine justice demands that "our peace" ("all men's") be balanced by a corresponding and equitable "chastisement"—which Christ suffered as our second Adam, corporately one with us. "All men" are infinitely in debt to Him already.

Isa. 53:6. As surely as "all sinned" so surely has the Lord *already* laid that iniquity upon Christ.[6]

Jer. 23:5, 6. In context, the phrase THE LORD OUR RIGHTEOUSNESS is seen to apply to "the earth," that is "all men." But He is *received* thus only by believers.

Zech. 5:1-4. "Over the face of the whole earth" the Holy Spirit brings conviction of sin because the sacrifice of the Lamb of God has been applied to atone for every "curse." Conviction of sin is possible only if Christ has *already* paid the penalty for that sin.

[To be continued in Bible Study Six, Part II, The New Testament Evidence.]

C. SUMMARY OF PART I

From the beginning, Israel's mission was to tell the world of a universal sacrifice for sin, not try to hoard the blessings to themselves alone. The purpose of their presence in the world was to win souls from everywhere. If they had understood their own message, they would have enlightened the world effectively, and the four cruel world empires would never have arisen as they did.

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[1] Some clear expressions of this idea are found in *The Glad Tidings* (Waggoner), pp. 11, 13, 14, 61, 66, 107; *Waggoner on Romans*, pp. 69, 71, 81, 89, 101; *General Conference Bulletin* (Jones), 1895, pp. 268, 269; *The Consecrated Way to Christian Perfection* (Jones), pp. 82, 83.

[2] In Net 98 (which was excellent in many ways) the thought was continually urged that Christ offers "a forever friendship." Seldom if ever was the thought expressed that this "forever friendship" has been *given* us in Christ so that only by unbelief and rejection can the sinner fail to realize the friendship that Christ has already given him. Motivation is intrinsically involved in this issue.

[3] The "if" in Jacob's response (vss. 20-22) suggests an old covenant mind-set on his part, reminiscent of his grandfather's old covenant affair with Hagar—a failure to believe God's promise totally. The difference between Jacob-lost and Jacob-saved was the difference between unbelief and faith.

[4] This "continual" offering did not make unnecessary the regular sin-offerings which required faith and repentance, but its universal nature underlaid all the sacrificial offerings as their common denominator. Repentance, confession of sin, obedience, did not precede the offering of the daily burnt offering, but resulted from appreciation for it. "The continual burnt offering" was the basis for Paul's doctrine in Romans 3 and 5 of a universal legal justification for "all men," or "judicial verdict of acquittal for all men" (NEB).

[5] Obviously, "with the heart man believeth unto righteousness" (Rom. 10:10).

[6] In other words, Christ has already paid the full debt of "every man's" sin. But the sinner carries that burden on his sinful heart and conscience until someone tells him the gospel and he believes the Good News.

BIBLE STUDY SIX

What Did Christ Accomplish by His Sacrifice? Part II: The New Testament Evidence

A. THE BIBLE EVIDENCE

Matthew, Mark, Luke, John. Christ's messages and miracles demonstrate a universal application of grace to "all men." He never asked for a prerequisite condition for His work of healing, raising the dead, or for any gift of His ministry.

Matt. 3:17. The Voice that embraced "My beloved Son" embraced the human race.[1]

Matt. 14:19-21. No tickets or prepayment were required for the "5000" to have a meal.

Matt. 25:14, 15. The "talents" are given to "every man," by virtue of Christ's sacrifice.

Matt. 26:28. Christ's blood was shed for "*many* for the remission of sins," that is, for "all."[2]

Mark 4:3-18. The Lord's seed is sown everywhere, much of it apparently "wasted."

Mark 8:2-9. "Four" thousand had a free meal, no repentance, worthiness, or work required.

Mark 14:3-9. Mary's prodigality with her "very precious" ointment illustrates the prodigal, universal justification Christ *gives* to the world—most of which *appears* to be "wasted" as was her perfume.

Mark 16:15, 16. The Good News of what Christ has already accomplished for "all the world" is to be preached to every one first; then "he that believeth and is baptized shall be saved" unto *eternal* life, this present life being the intended prelude to that eternal life.

Luke 2:9, 10. The "you" to whom comes "good tidings of great joy" is "all people," for unto *them* "is born ... a Saviour, ... Christ the Lord."

Luke 3:3-6. "All flesh shall see the salvation of God" accomplished for them in Christ.[3]

Luke 23:34. All who crucified Christ are forgiven *before* they ask for forgiveness.[4]

John 1:4. Every person has "life" only because he is already redeemed "in Christ."

John 1:5, 9. By His grace, Christ freely "lighteth every man that cometh into the world."

John 1:29. As "Lamb of God" Christ takes away the sin of *the world,* not only of those who repent. His work accomplished applies to all people in the world.

John 3:14-19. Christ being "made sin for us who knew no sin" (as the "serpent"), and being "given" for "the world," implies a two-fold redemption: (a) this present life for all, and (b) for those who believe, this present life becomes eternal life.

John 4:42. Christ is already "the Saviour of the world."

John 10:10. As the purchase of His sacrifice, this present life is far more than the physical existence the animals enjoy; it includes all the blessings of "the more abundant life" that modern Baby Boomers or Gen-Xers enjoy in such generosity from His hand. (Do they realize it? Someone must tell them!)[5]

John 16:8. The Holy Spirit cannot "convict the world of sin" unless first of all "the world" has been given an atonement "in Christ."[6]

Rom. 3:12, 14. The same "all" who "have sinned" are "being justified freely by His grace," present tense.[7]

Rom. 4:25. The same group "on account of" whose "offenses" Christ died are given "justification" "on account of" His resurrection." That group is "all men."

Rom. 5:8. The sacrifice was made long before "we" believed. Thus "all" are included.

Rom. 5:15. The same group ("*the* many," that is, all men) who are mortal receive two blessings: (a) "the grace of God," and (b) a "*gift* by grace" which abounds to the same *the* many" (all).

Rom. 5:16. That "gift" is justification—which reverses the "condemnation" they received "in Adam."[8]

Rom. 5:17. *Receiving* this "abundance of grace" *given* leads to eternal life.

Rom. 5:18. But this present "justification of life" is given to "all men" "even" as Adam gave them "condemnation."[9]

Rom 6:13, 14. "All men" are even now "alive from the dead." Many don't know it.

2 Cor. 5:14. Thus, when Christ died, in a certain real sense "all" of us "died."[10]

2 Cor. 5:18, 19. In an objective sense, "the world" was "reconciled" to God in Christ.

2 Cor. 5:19. God could not "impute" the world's trespasses unto themselves, else they would have died the second death immediately—before they could repent.[11]

Eph 1:5, 6. The "us" "accepted in the Beloved" is the human race.[12]

1 Tim. 4:10. Our Saviour is also "the Saviour of all men," referring to the objective atonement. "Especially of those that believe" refers to the subjective atonement, that is, the atonement received by faith.[13]

2 Tim. 1:10. Christ "abolished" the second death for mankind by redeeming and saving the world. But those who rebel against His grace choose to share the second death with Satan and his angels, a totally unnecessary fate save for their persistent unbelief. The "condemnation" that Christ took from them they voluntarily take back upon themselves.[14]

2 Tim. 1:10. For "all men" Christ has brought life; for those who believe, He has also brought "immortality."

Titus 2:11. "The grace of God brings salvation to all men," not merely offers it.

Heb. 2:9. The "death for every man" which Christ "tasted" has to be the second death. Thus for "all men" He has exhausted the penalty of sin.

Heb. 2:14, 15. Those for whom He objectively "destroyed [paralyzed, Greek] the devil" are subjectively, experientially "delivered" from "the fear of death." All have been "all their lifetime subject to bondage"—the human race.

Heb. 3:18, 19; John 3:17-19. The only reason anyone will be lost is his unbelief.

1 John 2:1, 2. The "propitiation" is not for "us" only, but also for the sins of the world. Thus any sinner can claim Christ as his "Advocate" if he will.[15]

Rev. 18:1-4. The "voice" that effectively delivers God's "people" from Babylon is the revelation of Christ as the "Lamb of God" and tells of His glorious sacrifice.[16]

B. SUMMARY OF PART II

The Bible supports the exaltation of the cross of Christ as "the sacrifice for the sins of the whole world," not merely for those of the "saints." It supports the 1888 concepts.

C. CONCLUSION

Jones' and Waggoner's idea of Christ having legally, objectively, saved the world, dying every man's second death, bearing the iniquity of all sinners, legally justifying "all men," is the evangelistic message in Revelation 14. It is "the everlasting gospel" because it alone can truly reconcile the alienated heart of sinful man to God and to His holy law. This message was in fact "the beginning" of the light that is to lighten the earth with glory, and it was "in a great degree kept away from our people" and "from the world" by its rejection by the General Conference leadership of that day. We cannot expect the Sunday-keeping Evangelicals to tell it to the world for us for they can't understand it clearly; we must do so ourselves. Has not the time come that the General Conference of today must recover the message in its fullness and restore it to our people and to the world?[17]

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[1] See DA 113; AA 209.

[2] Roman Catholicism rejects a universal redemption and justification for "all men," insisting instead on a continual repetition of the sacrifice. If we

reject a universal legal justification for all men accomplished at one point of time, we come perilously close to implying a similar idea. Romanism counterfeits the 1888 idea of justification.

3 There would be no point in "all flesh" seeing it if it were not *accomplished for them.*

4 But they do not *receive experiential* forgiveness until they receive from Him the gift of repentance.

5 Those who in unbelief enjoy this present life and its pleasures do so only by virtue of Christ's sacrifice. He says, "Verily I say unto you, they *have* their reward." He lets them have and enjoy what they want—all because of His cross. Faith in a sacrifice of justification already accomplished is an appreciative response for this grace of life, and transforms selfish people into converted ones.

6 Otherwise "the world" would perish before conviction could come to them. Sinners *receive* the atonement *experientially* when they repent (Rom. 5:11). The Holy Spirit convicts of the sin of unbelief (John 16:9). But unless something has been accomplished for "the world" for them to see, there is nothing for them to dis-believe. Thus, no conviction of sin would be possible.

7 There is no mention of faith in this statement. The justification is (a) "free," (b) given, (c) "by His grace" (which never requires merit), (d) through "redemption" (of the world), (e) "in Christ."

8 All major responsible translations recognize that this justification is a gift to all men. Only our own "Adventist Bible," *The Clear Word,* denies this and renders Paul as saying Christ only offers it.

9 The word "offer" does not appear in this or any other passage; a gift is given. When Ellen White uses the word "offer" she does not mean to limit God's grace thus; the 1888 message emphasized the "much more" dimension.

10 In no way does this imply that we have been our own co-saviours. We cannot atone for our own sin in any degree. We only identify with Him in His death, by faith, by heart-appreciation for His *agape.*

11 Imputing them unto Christ instead, the "reconciliation" already is an accomplished fact. The gospel is therefore the News of "the word of reconciliation" "committed unto us" so that the atonement can be received.

12 See DA 113; AA 209. This does not mean that God is reconciled to sin. But He loves and accepts the sinner in Christ, for whom He has already paid the supreme price.

13 The preponderance of evidence in the New Testament indicates that the Greek *malista* means "especially" and not "that is" (cf. for example, Acts 20:38; Phil. 16; 1 Tim. 5:8; Phil. 4:22; Gal. 6:10).

[14] See *Waggoner on Romans*, pp. 69, 71, 89, 101.

[15] It can be argued that John's statement encourages antinomianism. But his context forbids this conclusion. He who in truth claims the Advocate also "confesses" his sins (1:8, 9), and immediately is motivated to "keep His commandments" (2:3).

[16] Abundant testimony from Ellen White tells us that Christ and Him crucified is to be the light that finally lightens the earth with glory. "The Lamb" is the Hero of the Book of Revelation, mentioned some 25 times.

[17] Some encouragement to remind us that the phenomenal soul-winning effectiveness of the "loud cry" message (GC 612) will include the revelation of what Christ accomplished on His cross:

"If those who today are teaching the word of God, would uplift the cross of Christ higher and still higher, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, if they can obtain a *full view* of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin" (AA 209, emphasis added).

"Paul ... appealed to the heathen to behold the infinite sacrifice made in man's behalf. ... If those who had long been groping in the darkness of heathenism could but see the light streaming from Calvary's cross, they would be drawn to the Redeemer" (AA 248, 249).

BIBLE STUDY SEVEN

The Powerful Message of the Two Covenants

A. INTRODUCTION

One of the most important of the 1888 message essentials was Jones' and Waggoner's view of the two covenants. It has within it an effective evangelism appeal that God intended should characterize the Revelation 18 loud cry of "the everlasting gospel." Unfortunately, within 20 years of the Minneapolis Conference, the opposers' view prevailed in the denomination, with the result that to this day confusion and spiritual apathy continue. Children and youth in Sabbath School and the Pathfinders Club are especially affected by a "gospel" that embodies old covenant motifs. In 1890 Ellen White was shown in vision that Waggoner's view was correct and that the brethren were wasting their time trying to oppose it.[1] *A world church cannot understand the truth of the new covenant and also remain lukewarm.*

B. THE BIBLE EVIDENCE

Ex. 19:4-8. The old covenant was initiated by the people at Mt. Sinai, established on their promise to obey God's commandments.[2]

Heb. 8:6, 7. The new covenant is established on "better promises," that is, God's.

Ex. 32:7, 8. The people could not keep their promise to obey. Even today, they cannot.

Gal. 4:24. The old covenant is not merely a minor mistake; it produces slavery to spiritual discouragement, and thus to failures.[3]

Ex. 19:5. The Hebrew word translated "obey My voice" means "listen to My voice" (*shamea*), and the Hebrew word translated "keep My

covenant" means "cherish My covenant" (*shamar*).[4] While human covenants are indeed "mutual agreements" or contracts, God's covenant is always a one-sided promise on His part, for He knows we cannot keep our promises. "Cherish My covenant" therefore meant "cherish My promise to Abraham."[5]

Gal. 3:17; Rom. 4:13. God's "covenant" is His unilateral "promise."[6]

2 Chron. 36:14-17. The tragic failures of old covenant theology led to the destruction of the temple and Jerusalem, and the captivity of Judah.[7]

Gen. 12:1-3. Heb. 13:20, 21. The new covenant was God's seven-fold promise to Abraham and to his descendants "in Isaac."

Gen. 13:14-17; 15:4, 5. The promises were repeated and amplified. Never did God ask Abraham to promise anything in return.

Gen. 15:8-18. With a solemn bloody oath God pledged His existence and His throne on His fulfillment of those promises.[8]

Heb. 9:1. The Levitical sanctuary services were old covenant in nature.

Jer. 7:22; Amos 5:21-26. God "hated" the sacrifices offered in an old covenant spirit.

Ex. 25:8. As a consequence of the people's old covenant promise at Sinai, the Lord had to "dwell *among* them," rather than where He wanted to "dwell," that is, *in* their hearts, as with their "father" Abraham.

2 Kings 18:4. Due to old covenant encouragement to idolatry, Hezekiah had to destroy Moses' bronze serpent.[9]

Rev. 3:16, 17. A basic problem in the remnant church is old covenant spiritual pride and idolatry, and arrogance.[10]

Isa. 50:4, 5; Luke 19:10. The old covenant idea of "righteousness by faith" majors in our initiating and maintaining a "relationship" with Jesus; the new covenant demonstrates that He is initiating and maintaining a relationship with us, which will succeed if we do not resist Him by hard-hearted unbelief.[11]

2 Cor. 5:14, 15. The faith that "justified" Abraham was his believing God's new covenant promises. Thus the faith that works in "righteousness by faith" is a heart appreciation of God's new covenant promise to the individual believer today: the promise of the new earth as an "everlasting possession" requires Him to *make the believer righteous,* for in "the new heavens and new earth dwelleth [only] righteousness" (2 Peter 3:13).

Isa. 41:10, 13. Salvation does not depend on us holding on to God's hand; but upon our believing that He is holding on to our hand. The former is old covenant in nature; the latter is new.

Heb. 8:6-8. The cleansing of the sanctuary, the latter rain, the loud cry, the finishing of the gospel commission, embody the ultimate fulfillment of God's new covenant promises.

Heb. 8:10. When "the house of David [and] the inhabitants of Jerusalem" in Laodicea understand their corporate involvement in the crucifixion of Christ, God's law will be written in their hearts and minds (see Zech. 12:10; 13:1).

C. SUMMARY

Old covenant "righteousness by faith" has us taking the initiative to promise God to be faithful and keep our promises. It is essentially the "faith-plus-works" brand of the gospel. The new covenant has God more actively involved in our salvation, initiating the entire process ("from first to last this has been the work of God," 2 Cor. 5:18, NEB), so that the only reason one can be lost is his own personal unbelief and resistance and rejection. Old covenant Adventists fear the new covenant message lest it lower standards of law-obedience, unmindful that only "*agape* is the fulfilling of the law," and that all egocentric motivation produces either lukewarmness or eventual falling-away (Rom. 13:10; only "*agape* never faileth," 1 Cor. 13:8).

D. CONCLUSION

The truth of the two covenants is part of the "latter rain" message that would have prepared the church to proclaim the loud cry message to lighten the earth with glory. It is impossible for the "grain" in the "harvest" to "ripen" if this greater Good News concept is absent. The Seventh-day Adventist Church desperately needs a clear revival and proclamation of this truth as the Lord in His great mercy sent it through Jones and Waggoner. Do not fear that the "most precious" Good News will weaken the devotion of our youth; nothing else will produce a lasting commitment on their part. Only then can they sense

the motivation to take up the cross to follow Christ "whithersoever He goeth"—which means more than a brief missionary trip to Mexico or Honduras, etc.

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1 "Clear and convincing," "plain light," "the truth," "brought great relief" (Letters 59, 82, 30, 1890).

2 A mistaken view of Deut. 5:2, 3, 28 gives rise to the view that God Himself initiated the old covenant, which would mean logically that He led Israel into spiritual "bondage." The account in Exodus 19:4-8 shows God as seeking to restore the *new* covenant with Israel. The only sense in which Moses said that "the Lord our God made ... this covenant ... with us" is that He was forced to ratify the covenant that the Israelites had mistakenly initiated. If they would not keep step with Him, He must humble Himself to keep step with them. Paul was probably the first to clearly understand what happened; "the law" had to become "our schoolmaster [pedagogue] bringing us" on a long detour of centuries until finally we should see the outworking of the old covenant "that we might be justified by faith" (Gal. 3:22-24). God's statement that Israel "have well spoken all that they have spoken" can only be understood in the context of the next verse: their "heart" was not in their words and could not be, so long as they did not believe God's new covenant promise. "That was a great speech! I just wish they had a heart ..." (Deut. 5:28, 29).

3 *Steps to Christ*, p. 47, says that "the knowledge of our broken promises and forfeited pledges weakens our confidence in our own sincerity and causes us to feel that God cannot accept us." This sense of spiritual failure "genders to bondage," and is as poison to children and youth. The argument that we must lead children through the old covenant first is fallacious, because many never get out of it. They must be taught the new covenant from the first.

4 The Hebrew verb *shamar* is used in Genesis 2:15 to indicate Adam's care or cherishing of the Garden of Eden. Thus what the Lord said to Israel was: "If you will listen to My voice, and cherish My promise [made to your father Abraham], you will be a special treasure, etc."

5 See Waggoner, *The Glad Tidings*, chapters 3, 4. Jones was in full agreement throughout (see his *The Everlasting Gospel of God's Everlasting Covenant*, July 20, 1907).

6 God's requirement of obedience must not be construed as a contract with Israel, else we have God again leading Israel into bondage. In the new covenant that God made with Abraham, the only response He wanted was for Abraham

to "believe in the Lord" (Gen. 15:6). The essence of "the everlasting gospel" of the plan of salvation is God's "faith" or confidence: when we learn to believe, such "faith works by love" and *produces total obedience.* The old and new covenants are not dispensational, that is, matters of time. They are present realities. Many today live under the old covenant; some anciently lived under the new (as Abraham).

7 The revivals and reformations led by kings of Judah such as Hezekiah and Josiah were short-lived because they were old covenant in nature.

8 There is no Bible record that God *asked* Abraham to "pass between" the divided "pieces" of the animals, and thus bind himself to this terribly awesome oath that he (Abraham) would be torn to pieces if he should fail to obey perfectly. In fact, he did fail; but God did not cut him in pieces!

9 See Exodus 32:1-7. The old covenant promise to obey the ten commandments functioned as "working wrath" (Rom. 4:15) that led the people to make the golden calf. They were angry with God and with Moses. Due to the pervasive teaching of the old covenant in the Seventh-day Adventist Church, we now see that same "wrath" operating in rebellions of youth and even of Adventist ministers such as Dale Ratzlaff and Richard Fredericks.

10 Our denominational spiritual pride ("rich and increased with goods") is old covenant in nature. Dale Ratzlaff's and Richard Frederick's core idea is based on a false view of the two covenants. It is sobering to realize that Ratzlaff claims to have gone through the entire Seventh-day Adventist educational system from elementary school to Theological Seminary at Andrews University, yet the evidence indicates that he was never exposed to the 1888 view of the covenants and of its history.

11 Again, the 1888 concepts emphasize the much more abounding nature of grace.

BIBLE STUDY EIGHT

A Gospel That Transcends Both Calvinism and Arminianism

A. INTRODUCTION

The Jones and Waggoner message of the atonement captures what is true in Calvinism and what is true in Arminianism, but rejects what is error in both. They broke through the spiritual fog of centuries to recapture the bright sunlit truth of justification by faith as taught in the New Testament. The "fog" was caused by the great falling away—the teachings of "the little horn" of Daniel 7, 8 which obscured the gospel for many centuries. The 16th Century Protestant Reformers carried with them from Romanism less than adequate, or immature, views of justification by faith along with Sunday-sacredness and natural immortality. The latter makes it virtually impossible for them to appreciate the nature of Christ's sacrifice. In Ellen White's view, the 1888 message focuses the message of justification by faith for these last days.

B. THE BIBLE EVIDENCE

John 3:16. God took, has taken, and still continues to take, the initiative in man's salvation. In this respect Calvinism is true.

John 3:18, 19. Those who are lost at last have taken, and continued to take, the initiative in their own damnation. In this respect, Calvinism is wrong.

John 4:42. Christ is actually the Saviour of the world, not just of those who believe.

Luke 19:14. Although Christ *is* their Saviour and King, unbelievers choose to refuse to let Him be what He is.

Luke 20:17. They actually, willfully, determinedly, "reject" Him.

Lev. 25:10. The sacrifice of Christ has given "liberty" of choice to "all the inhabitants of the land." In this respect Arminianism is right.

John 6:32, 33, 53. Jesus says that His sacrifice has been effective in that it does for all men, believers or unbelievers, all the good they have ever enjoyed, that every blessing that believers or unbelievers enjoy is already the purchase of His sacrifice.[1] Arminianism supporters understand that the sacrifice of Christ does no one any good unless he first believes, accepts, and obeys.

1 Tim. 4:10. Thus Arminianism adherents deny that Christ is actually the Saviour of all men, saying that He is the Saviour only of those who believe.[2]

Rom. 3:23, 24. The "all [who] have sinned" are "justified freely by His grace through the redemption that is in Christ Jesus." Arminianism supporters say that the "all" are in no sense justified "freely" until they first take an initiative to accept and obey.

Rom. 5:15-18. The same "all men" upon whom has come "condemnation" in Adam have been given the "gift" that "grace" *gives*—justification in the One who is now the second Adam of the human race.[3] Our common version of Arminianism has difficulty with this, denying that "all men" is all men.

Deut. 25:1. The Bible definition of "justification" is neither a mere legal declaration nor a "making" righteous. The Hebrew judge on his own could do neither. He had to examine the evidence and then "pronounce" the accused accordingly.

Gal. 2:16-21; 1 Cor. 15:3. The "evidence" for justification in our case is not our own obedience, but Christ's total identity with us as our second Adam and our sacrifice. He died for all men, accepts all men, and treats them generously as though they were forgiven. God is already reconciled to us.[4]

2 Cor. 5:14-21. Therefore God "imputed" the sins of the whole world to Christ, and instead imputed to the world (in a legal sense) justification in Christ.[5]

Luke 15:1, 2. Christ "receives" or treats every person as though he had

never sinned. This is grace; it is "much more abounding" than we have understood and proclaimed it. But such grace does not give license to sin; it is the only bulwark against sin.

2 Cor. 5:20. Justification by faith is the experiential reconciliation of the sinner's believing heart to God. The result: the life is changed.

Gal. 5:6; 6:15; 1 Cor. 7:19. As soon as the believing sinner is reconciled to God, he is at the same time reconciled to God's holy law. Thus he is made obedient to all the commandments of God.[6]

Gal. 5:6; 1 Peter 2:22. This faith of the believing sinner "works by love" and purifies his soul.[7] The purification is accomplished *in* the experience of justification by faith.

Rev. 7:1-4; 14:1-15. The result will be a people who follow the Lamb whithersoever He goeth, that is, "they are without fault."[8]

Lev. 16:30, 31; Dan. 8:14; 12:10. This ministry of justification by faith is accomplished through Christ's work in the cleansing of the heavenly sanctuary. Neither Calvinism nor Arminianism understands the full implications of that truth.

C. SUMMARY

The teachings of the Bible support the view of justification by faith as understood by Jones and Waggoner.[9]

D. CONCLUSION

The Bible presents a message that must lighten the earth with glory and which completes the work of the Protestant Reformation. It meets and complements the heart-longings of all who "hunger and thirst after righteousness" who are now scattered throughout "Babylon" awaiting the final call, "Come out of her, My people." Righteousness by faith in this time of the cleansing of the sanctuary does more than prepare people to die "in the Lord." It makes possible a ripening of "the harvest" that prepares them for "the sickle" when the divine Farmer is told to "thrust in Thy sickle, and reap" (Rev. 14:13-16).

[1] Cf. DA 660.

[2] The idea is that the word *malista* does not mean "especially," but "that is." The Saviour's sacrifice has not only purchased physical life for humans as for animals, but has also bought and has given all the joy and "abundant life" that those who reject Him have always enjoyed. They should say "Thank You" to the Giver. If uttered by the heart, that is the beginning of faith.

[3] The NEB correctly renders it "a judicial ... verdict of acquittal."

[4] God being already reconciled to the sinner does not mean that He is reconciled to the sinner's sin.

[5] No one has as yet (except Christ) died the second death. By virtue of His sacrifice, God treats every person with grace.

[6] Because of the false accusation of "perfectionism" leveled against the 1888 message, some ridicule the possibility of anyone being truly "obedient to all the commandments of God." But it was this that rejoiced Ellen White's heart when she first heard the message (TM 91, 92).

[7] Waggoner taught that true justification by faith prepares one for translation. But if we deny that a legal justification took place at the cross for all men, we are then forced to regard justification by faith as faulty and incomplete, requiring a second work of grace which we commonly speak of as sanctification. Jones and Waggoner saw more light than Wesley could see in his day.

[8] They become prepared for translation at the second coming of Christ. Those who oppose the 1888 message see these 144,000 as described *after* the second coming (cf. Uriah Smith, *Daniel and the Revelation,* p. 627).

[9] When Waggoner declared that all that a person needs to be ready for heaven is justification, he did not derogate what we understand as sanctification; his view of the effectiveness of the sacrifice of Christ lifted his vision of what justification by faith accomplishes. Sanctification is therefore a settling into the truth so that believers cannot be moved.

BIBLE STUDY NINE

The Dynamics of the Constraining Power of *Agape*

A. INTRODUCTION

Both Jones and Waggoner sensed in a unique way that since all of God's biddings are enablings, it is easy to be saved and hard to be lost if one understands and believes the full truth of the gospel. Righteousness is by faith, totally so, and not by works. If one has the genuine faith, the righteousness is sure to be seen in the life, because the faith is itself dynamic.[1] *Nothing else produces righteousness. They saw righteousness by faith as dynamic in that it is (a) the truth that completes the great gospel commission, (b) is the latter rain, (c) was "the beginning" of the loud cry, and (d) prepares a people for translation. The only difficult aspect of salvation is learning to believe how good the Good News is, because unbelief is ingrained in our carnal human heart. But they understood that "God has dealt to every person a measure of faith" which needs only a personal choice in order to exercise it.*

B. THE BIBLE EVIDENCE

Matt. 14:30. Peter could not save himself; he had to *let* Jesus save him. As drowning victims fight lifeguards, Peter *could* have resisted Jesus' saving him.

Matt. 11:28-30. An often-misunderstood text in Adventism: Jesus says that for those who come to Him, His "yoke is easy" and His "burden is light."

Acts 26:14. In contrast, He assures Saul of Tarsus that resisting His grace is "hard." Conventional wisdom in Adventism usually says the opposite.

Matt. 6:8, 36, etc. Jesus represents God as a loving heavenly Father. The real isue at stake: what kind of character is He? Is He trying to keep struggling people out of heaven, or is He trying to prepare them to get them in?

Isa. 63:9. God is represented as "bearing" and "carrying" His people "all the days of old."[2] His constant saving activity is given to them, not merely offered.

2 Cor. 5:19. He stops at nothing in order to save them, short of forcing the will.

Psalm 23:1-3. A primer lesson in being a Christian is to believe that you are His sheep, and He is your Shepherd. Your duty is to follow, to *let* Him lead you.

Rom. 1:16. The true, pure gospel in this Day of Atonement has dynamite "power."

Rom. 5:19, 20. While it is true that "sin abounds" in these last days, appealing to children and youth especially, it is also true that "the Lord in His great mercy sent a most precious message to His people" which reveals how a true understanding of His gospel reveals grace that "much more abounds."

Eph. 2:8, 9. Rightly understood, this text does not support the "do-nothing" slander. Scripture teaches that man's part in the salvation process indeed is faith.[3]

Gal. 3:1-6. "The hearing of faith" is man's part, contrasted with "works of the law." Note that the hearing of faith is prompted by seeing Christ "evidently set forth crucified among you." No egocentric motivation was involved.

Isa. 50:4, 5. As practical godliness, how does this concept encourage us?

(a) The Lord God takes the initiative in creating a "relationship" with us.

(b) He awakens us "morning by morning."

(c) He takes the lead to teach us, as in a school. Thus He also seeks to maintain the "relationship" He has already established with us.

(d) If we do not resist or "turn away," His purpose will be fulfilled in us.[4]

(e) Your "phone" is ringing every morning; God is on the line.

(f) Our part therefore is to respond positively, by genuine faith, to His initiative.

2 Cor. 5:13-15. The reason why it's easy to be saved and hard to be lost if one understands and believes the *agape* of Christ:

(a) The heart-response is so intense that some think believers are insane.

(b) *Agape* constrains, motivates.

(c) Not emotionalism, but calm sanctified reason "judges" the issue.

(d) The believer realizes that since One died for him, otherwise he would be in his eternal grave.

(e) The idea of being "alive from the dead" explains his exuberance (Rom. 6:13).

(f) Living for self becomes impossible for an honest heart if the cross is seen and appreciated. Paul is a demonstration of that "constraint" of *agape*.

(g) The ongoing daily motivation is supplied by "a fresh look at the cross."[5]

John 12:31, 32. If youth and church members believe it is "hard" to follow Christ, it is because Christ has not been "lifted up" before them as He truly is, on His cross.

Gal. 3:1. Paul presented Him thus to the Galatians, and they received "the Spirit."

C. SUMMARY

"The everlasting gospel" of the third angel's message of Revelation 14 and the loud cry of Revelation 18 is the message of the "much more abounding grace" of the Lord Jesus that is greater than the power of abounding sin. This is what makes the third angel's message to be powerful Good News. A fear motivation is not the correct understanding of it.

D. CONCLUSION

The Seventh-day Adventist Church desperately needs to understand more clearly the power that is built-in to the gospel in this cosmic,

antitypical Day of Atonement. People need a better understanding of the character of God.

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1 "With the heart man believeth unto righteousness" (Rom. 10:10).

2 The text does not say that no effort is required of us, but establishes the oft-repeated premise of Scripture that "salvation is of the Lord" (Jonah 2:9). Whatever we do in cooperation with Him is done by His grace and His enabling.

3 It is imperative that "faith" be correctly defined and that its definition not be distorted by attempts to make faith become a work so that "salvation by faith" becomes salvation by works. Faith is a human heart response to the revelation of God's *agape* in the gift of Christ. Such a definition of faith reveals its dynamic quality, for the truth is always a "faith *which* works," not "faith *and* works."

4 Compare *Steps to Christ*, p. 27, "If [the sinner] does not resist, he will be drawn to Jesus."

5 There are no Bible texts that contradict what Jesus says in Matthew 11:28-30. But some read contradiction into the following: "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Matt. 7:14). "Strait" or "narrow" does not mean "difficult" (the NKJV mistranslated the Greek *thlibo*). A narrow path is not difficult; all you have to do is drop your "baggage" of self. "Strive to enter in at the strait gate," says Jesus (Luke 13:24). A healthy person enjoys striving more than being a couch potato; he enjoys breathing, eating, and activity. The *agape* of Christ supplies the healthy love of striving, and His yoke is "easy" because He bears it with us.

BIBLE STUDY TEN

The Soul-winning Effectiveness of the 1888 Concepts

A. INTRODUCTION

If clearly understood and presented to the world, the accomplishments of Christ's sacrifice will move human hearts as no other truth can. Such truth, presented together with the fulfillments of prophecy and our major doctrines, will bring the phenomenal soul-winning power that prophecy indicates will be in the "latter rain" and in the "loud cry" of Revelation 18.[1] *This evangelistic "efficiency," says Ellen White, "might have been [ours] in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost," but it has been "in a great degree" lost to our work in consequence of the rejection "in a great measure" of the 1888 message.*[2] *Is not the recovery of that "most precious message" therefore priority for the world church?*[3]

B. THE BIBLE EVIDENCE

Rom. 1:16, 17. The gospel in its full truth has a built-in phenomenal power that drives it forward, impelling even lukewarm (but honest-hearted) church members to awaken and proclaim it. The motivation will not be fear or "conference" pressure or promotion. The gospel truth itself will function like "dynamite" (the Greek word, *dunamis*).

Acts 2:4-8. As the "former rain," Pentecost is the model for the measure of success God has always intended for ultimate Seventh-day Adventist evangelism.

Zech. 10:1. The latter rain is to be even "more abundant" than was the former rain.

Joel 2:23-32. The grand success of the final evangelism thrust.

Rev. 14:6-15. Three angels fly "in the *midst* of heaven," indicating a limited world-wide work.

Rev. 18:1-4. In contrast, a world-wide work of unlimited appeal is the "great power" of this "mighty angel." It is "light," not noise, indicating that the angel proclaims a clearer view of the gospel of righteousness by faith.[4]

Zech. 8:20-23. With every one who then goes to Sabbath School, "ten" will press in to go along.

1 Thess. 1:5-8. When a church understands the pure gospel, its message becomes self-propagating. This is an example of how the message itself has the power within it to motivate to successful witnessing and soul-winning.

John 16:13-17. The motivation is not superficially charged with effervescent emotion, but the solid biblical truth of righteousness by faith together with doctrines gives "unwonted" efficiency to its proclamation by leaders and people alike.[5]

Zech 4:6. The "efficiency" will be in the content of the message, not the personality or abilities of the speaker, or his "equipment."

John 8:32. The full truth of righteousness by faith is self-liberating.

Zech. 12:8; Isa. 32:4. Honest conviction of the truth of the "loud cry" concepts gives believers no rest until they proclaim it. Uneducated laymembers will do more than show videos; they will themselves personally proclaim the message once they understand how good is the Good News. Legalistic, egocentric motivations will be overcome.

Isa. 60. Almost unbelievable prophecies of last-days conversions—that are solid and lasting.

Matt. 10:18-20. Obviously, even some government leaders will respond.

Rev. 15:2, 3. Some highly placed Roman Catholic officials, perhaps in the Curia, will step out fearlessly. What will motivate them to sacrifice all for the third angel's message? The truth of the efficacy of the atonement, which has long been counterfeited by Rome.

2 Cor. 5:13-21. An understanding of what happened on the cross, what Christ as "the Lamb" of Revelation accomplished, the extent of the atonement—this will "constrain" or "compel" the honest in

heart to break the bands that have held them back all these long decades.[6]

C. SUMMARY

The honor of God, the vindication of Christ and His sacrifice, require that the great controversy between Christ and Satan conclude in a blaze of glory that humbles the pride of man in the dust. The Holy Spirit will manifest Himself in His capacity as "the Spirit of truth" (John 16:13). That "truth" will be more than mere doctrinal facts; He who says He "is the truth" will be revealed as "the Lamb" of the Book of Revelation, "the sacrifice for the sins of the whole world" (TM 82). The lips of the stammerer will proclaim the message, the halt will carry it.[7] The essential, unique elements that made the 1888 message "most precious" will accomplish these results.

D. GENERAL CONCLUSION

These prophecies of the glorious conclusion of the gospel commission have been cherished by the Seventh-day Adventist Church as God's promises to the patriarchs of a Messiah to come and were cherished by the ancient Jews. When He came, they rejected Him. Likewise when the message that was "the beginning" of the fulfillment of these grand prophecies came to "us" a century ago, "we" again ("just like the Jews") rejected it "in a great degree." If in a journey we lose something "most precious," would not prudence dictate that we recover it? To this day (1999), the General Conference have never comprehended it, and thus permitted the world church to know what are the essential elements that made that message unique, assuming that our possession of the Ellen White writings is sufficient. They have maintained consistently that the church does not need to recover it. Some even insist that recovering it would be dangerous. As a church we have long told the world that "time is short." Now we see the very fabric of society becoming so rotten with the corruption that Revelation 18:2, 3 describes that we face the prospect that humanity will soon pass a line beyond which they will be incapable of understanding the message. Should we not

learn from the Jews, allow the 1888 "messengers" (Jones and Waggoner) to speak, and recover the message that Ellen White said is "most precious"? When will we have a better opportunity?

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1 The loud cry cannot be presented unless the latter rain is first received, which fits God's people to proclaim it (EW 271, 277). The best place to test evangelistic "efficiency" would seem to be Europe and North America where the third angel's message began.

2 TM 91-93; 1SM 234, 235; Letter B2A, 1892.

3 *The Great Controversy* chapter "The Final Warning" implies that it will appeal most phenomenally to those whose culture saw the rise of the Advent Movement, where cynicism and apostasy have been the worst.

4 Cf. *Review and Herald Extra,* Dec. 23, 1890.

5 "Many a star that we have admired for its brilliance will then go out in darkness" (RH, Nov. 20, 1913). "Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. ... In the last solemn work few great men will be engaged" (5T 80).

6 Cf. *The Great Controversy,* pp. 390, 612; 3SM 386, 387.

7 Zech. 12:8; Isa. 32:4.

APPENDIX A

✣

The 1888 View of the Two Covenants

I. INTRODUCTION

We wish to examine the principal elements of Jones' and Waggoner's view:

1. Why did it elicit from Ellen White her enthusiastic endorsement?

2. Why did it elicit from the Battle Creek brethren the opposite—determined opposition?

3. Does Scripture uphold the Jones/Waggoner view?

4. Does their view contribute to happy, victorious Christian experience, especially for children and youth?

5. Does the view the opposing brethren held "gender to bondage" in practical Christian experience? Is the same view popular today?

We do not seek to discuss stratospheric "ivory tower" theology, but practical teaching that makes a positive difference in daily life among all cultures.

II. ELLEN WHITE'S ENDORSEMENTS OF THE 1888 VIEW

The Primacy of the Gospel Committee is initially concerned whether or not Scripture supports the 1888 views. However, since the Spirit of Prophecy is "the lesser light" that directs us to "the greater light," to see what Ellen White said about Waggoner's view may encourage us to view Bible teaching from a fresh perspective.

When Jones and Waggoner as editors of the *Signs* began in the 1880s to publish a view of Galatians different from that of the Battle Creek brethren, the latter were alarmed. Ellen White rebuked the two young men for not conferring first with church leadership (but when she later heard them in person she thanked Heaven for what they were

saying!). As the controversy escalated, in 1886 the General Conference president published a book that castigated Waggoner for over-emphasizing "the much vaunted doctrine of justification by faith." Ellen White defended the latter's right to reply as publicly, and conceded that open discussion at the forthcoming Session was inevitable (ironically, we have Butler to thank for the "Minneapolis message"!). It was when she heard Waggoner there that she responded with enthusiasm: "Every fiber of my heart said amen," "precious truths ... that I could respond to with all my heart."

The covenants problem was closely related to "the law in Galatians" because the function of the law "spoken" at Sinai was involved. Finally, in 1896 she spoke in favor of the Waggoner/Jones view (still later she said "both" laws were meant). However, she never endorsed the opposition view of the covenants (unless two 1904 statements do); rather, she said the opposing brethren were wasting their time. Her position in *Patriarchs and Prophets* was so much in harmony with the Jones/Waggoner view that one E. P. Dexter writing from the Kansas Tract Society in 1891 politely questioned her if she really meant what she wrote there as it "is substantially the position taken by Bro. A. T. Jones at the ministers' institute, Battle Creek, 1888-89 ... [A] want of harmony was exposed in the [1890] lessons ..."[1] In *Patriarchs and Prophets* she had labeled as the "terms of the *old* covenant" the "obey and live" philosophy so popular among Adventists then and now (p. 372).

The wording of Ellen White's 1890 endorsements is as follows:

> 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. ... I thought it time to take my position, and I am glad that the Lord urged me to give the testimony that I did (Letter 30, March 10, 1890; *The Ellen G. White 1888 Materials*, p. 623).

> Now I tell you here before God, that the covenant question, as it has been presented, is the truth. It is the light. In clear lines it has been laid before me. And those that have been resisting the light, I ask you whether they have been working

for God, or for the devil. It is the clear light of heaven, and it means much to us (MS 4, 1890; ibid., pp. 596, 597).

Night before last, the Lord opened many things to my mind. It was plainly revealed what your influence [Uriah Smith] has been, what it was in Minneapolis. ... ever since that meeting I have known that you were deceived and deceiving others ... as did Korah, Dathan, and Abiram. ... You have strengthened the hands and minds of such men as Larson, Porter, Dan Jones, Eldridge, and Morrison and Nicola and a vast number through them. All quote you, and the enemy of righteousness looks on pleased. ... Consider how many joined Korah, Dathan, and Abiram, ... men of renown in the tribes of Israel. ... 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. ... 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 (Letter 59, March 8, 1890; ibid., pp. 599-604).

I told them yesterday that the position of the covenants I believed as presented in my Volume 1 [*Patriarchs and Prophets*], if that was Dr. Waggoner's position then he had the truth (Letter 82, 1890; ibid., p. 617).

III. WHAT WAS THE JONES/WAGGONER VIEW OF THE COVENANTS?

Sources for the following are articles and editorials published before 1888, *The Gospel in Galatians* (1887) distributed to the delegates at

the 1888 Session, articles after 1888, the Sabbath School lessons of 1890 (in clear harmony with the later books), Waggoner's *The Glad Tidings* and *The Everlasting Covenant* (1900). There was no significant change throughout in their basic position on the covenants. *The Everlasting Covenant* was written largely in 1896, and published serially in the British *Present Truth.* [2] Briefly stated, this was Waggoner's and Jones' idea:

1. The "everlasting" or "new covenant" was never a "contract" in the sense of covenants of the ancient Near Eastern lords and vassals. It was always initiated as a one-sided promise on the part of God. With this in mind, when referring to the new covenant, Paul's definition of "covenant" is "promise," not "contract" (Rom. 4:13; Gal. 3:17, 18).[3] It is His covenant totally, not ours; He gives, and all we can do is receive.

2. Since His covenant is not a "contract," when God made His promises to Abram, He did not ask him to make any promise in return. Abram's sole response was to "believe"—faith, which God endorsed (Gen. 12:1-3; 13:14-17; 15:4-6). When one believes and appreciates God's promise, he cherishes, treasures it in his heart. This is the sense in which we "keep His covenant."

3. Because of this faith exercised by Abraham, he became "the father of all them that believe" (Rom. 4:11, 16, etc.). Under the terms of the new covenant, God has never asked us to make promises to Him. All He wants from us is the response of Abraham—to believe.[4]

4. When, 430 years later, Israel came out of Egypt, God proposed to renew *to* them His new covenant promises made to Abraham (His original plan, Ex. 19:4-6). His intention was not to institute another "old" covenant to replace permanently or temporarily, or add to, the one He had made with Abraham for his descendants. God wanted them to focus on His mighty deliverance for them "that they might realize their utter helplessness, their need of divine aid" (PP 371).

5. Fresh out of slavery, the Israelites did not have the faith of Abraham. Their minds were darkened by legalism (self-centeredness, self-righteousness, fear). Misunderstanding God's *new* covenant, they took the initiative to institute the *old* covenant by assuming that the "new" was a "contract" (the view embraced today by many). Hence their promise, "All that the Lord hath spoken we will do" (vs. 8), a

promise that Abraham had never made. They repeated the promise twice more (Ex. 24:3, 7). They felt "able to establish their own righteousness" (PP 372).

6. Not only is making promises to God not required, it is actually detrimental because it is the essence of self-righteousness. *Whoever makes the promise is automatically the source of the righteousness.* Hence the fundamental principle of the old covenant is making promises to God, and to add the proviso "with God's help" is little better for it is then the faith-plus-works idea which is still mired in legalism. Properly understood, man's part in the new covenant is solely Abraham's response of faith—which is always "faith *which* works."[5]

7. Israel's unbelief required the Lord to follow an alternate plan, that is, to come down on Mt. Sinai with fire, lightnings, and earthquake to cause the people to "tremble" as He spoke the words of the ten commandments with the voice of thunder and wrote them in stone. God had done none of this for Abraham—He wrote those same ten precepts in the patriarch's heart—the same plan He has for every one who is a child of Abraham "by faith." God did not want Israel to make their promise, else He would be seen as a party to their continued spiritual bondage. "The word which they heard did not profit them, not being mixed with faith in those who heard it" (Heb. 4:2).

8. Thus was instituted a long detour of many centuries for God's people, made necessary solely by their unbelief. The ten commandment law became our "schoolmaster" or pedagogue (jailer, disciplinarian "with a stick"), the function of which was to lead us eventually back to where Abraham was "that we might be justified by faith" (Gal. 3:24). It is possible that Paul was the first in history (aside from Jesus) to understand clearly this function of the law, or at least to articulate it so clearly. But when Waggoner also correctly articulated it, the opposing brethren were alarmed.[6]

9. The old covenant never brings salvation or deliverance to "Israel." Rather, it "gendereth to bondage" (Gal. 4:24). The sad story of old covenant resolutions and promises stretches from Sinai all the way through Malachi, and on into the history of the Jews' crucifixion of Christ. Adventism's detour down the old covenant road is painfully evident in our own history. To teach the commandments of God without

understanding "the faith of Jesus" (not merely mouthing the words) is the essence of old covenant experience.

10. The old and new covenants are not dispensational, or matters of time, as is commonly understood. It is not correct to teach that children and youth should go through the old covenant experience before graduating into the new (many who do so never find their way back to the new covenant!). The covenants are conditions of the heart. One could, in Old Testament time, live under the new covenant (as did Abraham when he believed), and we today can live under the old covenant, if our understanding is legalist.

11. It is impossible for a church to be new covenant oriented and at the same time be lukewarm.

12. Understood in this light, "the third angel's message in verity" is the gospel in the light of the new covenant.

IV. IS THERE BIBLE SUPPORT FOR THE 1888 VIEW?

1. Paul's discussions of righteousness by faith are centered in the "promises" God made to Abraham. Rom. 4:3-25; Gal. 3, 4. In that context of practical day-by-day Christian living, Paul's attention is largely focused on Abraham's faith-experience.

2. Initially, God made a seven-fold promise to Abram (Gen. 12:1-3). No conditions were mentioned other than the command to leave his "country" and "kindred."

3. The promise was repeated and detailed further in Genesis 13:14-17.

4. God spoke further emphasis in Genesis 15:4, 5. Then Abram responded.

5. His response was a heart-felt, fervent "amen" (the Hebrew for the word "believe"), an appreciation for the grace of Christ (vs. 6; John 8:56). Paul's argument in Romans 4 and Galatians 3, 4 is that such a response of faith is all that God wants from us today. Lest legalist-minded Adventists fear lowered standards, it must be remembered that Paul's definition of faith is a *heart*-response occasioned by the revelation of God's *agape* (Rom. 10:10; Gal. 5:6). Thus Paul's idea of faith is a "faith *which* works" and produces the obedience that we try so hard to emphasize. The "works" is a verb and not a noun. In this

light, Paul's doctrine of salvation "by grace through faith ... not of works" is not antinomian fanaticism. Included in Abram's response of "believing" was the humble, contrite reconciliation of an alienated heart to God, which includes His holy law of righteousness. The obedience is built-in! This could have been Abram's hymn:

> When I survey the wondrous cross
> On which the Prince of glory died,
> My richest gain I count but loss
> And pour contempt on all my pride.

This is the only appropriate response of any human heart to God's new covenant.

6. After his confession of faith, Abram and Sarai stumbled into old covenant unbelief in the Hagar-Ishmael incident (Gen. 16). Paul uses Hagar as a symbol of the old covenant—the ever popular faith-plus-works principle (Gal. 4:24).

7. Sarah (and Abraham) repented of their old covenant unbelief. Thus by faith she became pregnant in very old age (Heb. 11:11). Paul cites the triumphant Sarah as a symbol of the new covenant (Gal. 4:23, 24). Again, at no time in these episodes did God ask for any promise from either of them. It was a basic assumption: genuine faith *would of itself* produce or motivate obedience. *This was the idea that fueled the Jones/Waggoner idea of the covenants.*

8. Not cold, blind legalistic obedience motivated by fear, this kind of faith eventually enabled Abraham to offer his son Isaac (Gen. 24).

9. When Israel came out of Egypt 430 years after his justification by faith experience, God proposed to renew to them His new covenant promises to Abraham (Ex. 19:4-6):

> a. It is not correct to assume that God made these promises to Israel on condition of their obedience (cf. *SDA Bible Dictionary*, p. 229). Paul says that 430 years later God could not have abrogated or "disannulled" the terms of His promise to Abraham by requiring anything more than his faith, because He had confirmed it to Abraham by a solemn oath pledging His throne and existence (Gal. 3:17,18;

Rom. 4:13-16; Heb. 6:13-18). Our *Bible Dictionary* misses the point, and so do many Adventists today.[7]

b. The Hebrew word in Exodus 19:5 usually understood as "obey" is rendered "hear" some 760 times, and "hearken" 196 times, and only a relatively few times as "obey." The context of the sentence itself requires the meaning of "listen." (God simply wanted their attention and that is the idea in the Hebrew meaning of *shamea*).[8]

c. The Hebrew for the verb translated "*keep* My covenant" is used in Genesis 2:15 where God told Adam to "dress and *keep*" the Garden of Eden. To "obey" the garden is meaningless! The word *shamar* means primarily to "guard," "give heed" (*shimmur*, "night watch," root of "Samaria," meaning "guard"). Adam was to "cherish" or "treasure" the Garden of Eden, "prize" it highly. There seems a play on ideas here in Exodus 19:5, as if God said to them, If you will "treasure" My promise to Abraham, I will "treasure" you above all people as "special."[9]

d. Thus the Lord said to Israel, If you will (1) listen, hearken, to My voice, and (2) if you will cherish, prize, appreciate, treasure the covenant I made to Abraham (promise, Rom. 4:13), then you will be a special treasure of Mine above all people. *This was to be righteousness by faith, not righteousness by works or even partly by works.*

e. God even prefaced His renewal of the new covenant with gospel Good News: "You have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself ..." (Ex. 19:4). The Lord did not propose making a "contract" or "compact" with Israel based on their promises to obey. Their job was to *believe*, to appreciate with heart-felt thanks, the glorious salvation He had *already* accomplished.

f. Unless we involve God in self-contradiction, His statement apparently approving the Israelites' vain promise, "They have well spoken all that they have spoken" (Deut. 5:28) must be understood as irony. The context would seem to require it: "That was a great speech! I just wish they had a heart ...!" Biblical irony is common (see Section VI).

10. Instead of appreciating how the Lord "bore them on eagles' wings," they had already begun before reaching Sinai to murmur and complain (Ex. 15:24; 16:2; 17:3). Thus their hearts were "hardened" (Heb. 3:8). In this state of unbelief they responded to God's new covenant promise with a "contract" mentality which was works-oriented, self-righteous "obedience": "All that the Lord has spoken we will do" (Ex. 19:8). This promise of the people was the inception of the old covenant.

11. God could not brush this aside. Although *they* had made this contract, He had to live with it and ratify it with animal blood. If they would not keep step with Him, He must humble Himself and keep step with them. Now must begin a long detour of many centuries during which the "old testament" up-and-down history of God's people must be tragically written.[10] It is only in this sense that Moses later could say that "*the Lord made* this covenant ... with us." He specifically said "the Lord made *not*" such a covenant "with our fathers" (Deut. 5:3). Thus Moses recognized in principle what Paul was later to say, "The covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect" (Gal. 3:17). Moses made clear that it was not God's original intention to "make" the old covenant of works with Israel. He was only forced to recognize it and to lead them on their detour.

12. The terrifying events of Exodus 19:10-25, the death threat, the trumpet sounding "long ... louder and louder," the thunders, lightnings, thick cloud, the smoke, the earthquake—none of these had been necessary for "our father" Abraham. God did not need to write the law in stone for him, for He wrote it in his heart. All of this became necessary because of the old covenant *the people* had instituted. "What purpose then does the law serve?" asks Paul. "It was added because of transgressions" (Gal. 3:19, *prostithemi*, "place beside," "increase," "increase our faith," Luke 20:11, 12). It could be rendered "underlined, "emphasized," "set in bold type." "The law came in beside" not as an addition to the new covenant, but "that the offence might abound," that the people might see their sin more clearly pinpointed (Rom. 5:20; *Patriarchs and Prophets*, pp. 371, 372). "The scripture has confined [concluded, KJV] all under sin, that the promise by faith in Jesus Christ might be given to those who believe" (Gal. 3:22).

13. From then on, the law was to function as "our tutor [schoolmaster, KJV] to bring us to Christ, that we might be justified by faith," back where "our father Abraham" was when he "believed" the new covenant (vs. 24).

14. Because of this understanding of the new covenant in Galatians 3, Jones and Waggoner saw the law in Galatians as the ten commandments rather than the ceremonial law. Their opposing brethren could not grasp the new covenant idea of salvation by simply believing God's promise; they were mired in the mentality of Israel at Exodus 19. They saw the old covenant as instituted by God as a dispensational structure, part of His plan of salvation with a divinely appointed "dispensation" ending at the cross (see illustration at end of this appendix) whereas Jones and Waggoner saw the two covenants as matters of heart, not of dispensations. God's original intention was that the old covenant "dispensation" end before it began![11]

15. Correctly understood, the new covenant is the message of righteousness by faith, the "everlasting gospel" of Revelation 14:6-12. In this time of the cleansing of the sanctuary, it is "the third angel's message in verity." God's promises to Abraham are promises to "all families of the earth," the loud cry message of Revelation 18. This is why Ellen White recognized in the 1888 message of the covenants its "beginning" (RH, Nov. 22, 1892). Everyone is invited to receive His promises on exactly the same terms that Abraham received them, by saying "amen"—faith (Matt. 29:19, 20; Matt. 24:14; Acts 13:32; John 3:16; Eph. 2:8-10, etc.).[12]

V. THE TWO COVENANTS IN ADVENTISM SINCE 1888

1. Opposition from Minneapolis continued for decades. As late as 1902 Uriah Smith published anti-Waggoner articles on the covenants that occasioned a rebuke from Daniells. In 1907 the controversy was still alive, with the Sabbath School lessons for the third quarter on the covenants repeatedly stating that the *new* covenant was a "compact" of "obey and live," directly contrary to what Ellen White had endorsed in 1890. This was doubtless due to a backlash against Jones and Waggoner inasmuch as both had lost favor by this time. Daniells

characterized Brickey's articles in the 1902 *Review* (supported by Uriah Smith) as "openly and squarely against the message that came to this people at Minneapolis" (letter to G. I. Butler, April 11, 1902). Three days later in a letter to W. C. White he said they were an "open and vicious attack on the message of righteousness by faith presented at Minneapolis," "crooked and unsound," "directly opposed to the truth of the gospel," "in direct conflict with [*Patriarchs and Prophets*]." The failures of Jones and Waggoner were used by Satan to create antipathy for their message (which influenced many despite Ellen White's warning that to disparage their message because of their personal failures would be "a fatal delusion"). In 1907 a firm decision was made to abandon their view of the two covenants and to support the view of those who had opposed them.[13]

2. In the late teens and 1920s (and into the 1930s) the evangelical philosophy of the *Sunday School Times* (Robert C. McQuilken) invaded the Adventist church. It was widely claimed that the popular Evangelical movement known as "the Victorious Life" was a re-statement of the 1888 message, whereas the actual 1888 message was largely unknown, probably due to that prejudice.

3. By 1938-39 the 1888 view of the two covenants was virtually unknown in the church, at least in publications.

4. The *SDA Bible Commentary* and *Bible Dictionary* are very theological, but often fail to recover the sunlit clarity of the Waggoner presentations. The idea generally is built on the "contract" or "compact" understanding of the *new* covenant, attributing the "condition" of obedience which was not mentioned (for example, "on their part, the people were to yield implicit obedience," *Bible Dictionary*, p. 229). The impression generally prevails that the old covenant was *God's* initiative rather than the people's. Again, this is not criticism; the writers had very likely never had occasion even to see the 1888 view, or Ellen White's support of it.[14]

5. In the accompanying illustration (which shows the "dispensational" view) Edwin Reiner sums up his concept: "Let no one say that the old covenant was a covenant of works, while the new covenant is by faith" (p. 74). It is likely that neither the author nor the writer of the "Foreword" had ever been exposed to the 1888 view. Their

lack of understanding was not their fault. The same can almost certainly be said for the author of the next exhibit.

6. The impact of popular Adventist thinking that the old covenant is good for children is illustrated in the following verses from *Psalms for Tiny Tots,* a widely published book among us for decades. The underlying philosophy is merit by self-righteousness (attractive four-color pictures accompany each verse; emphasis is supplied):

> There is a place where we are sure
> That we can always be secure.
> In Jesus' hands, so kind and strong,
> Where all *good* boys and girls belong.

If the child is biblically informed and has good sense, he knows that he is not "good." The implication: he/she does not belong in those "hands." If otherwise, this is only an appeal to fear.

> It must have been a thrilling thing
> To see the tiny newborn King.
> I know you wish you'd had a peek
> At Baby Jesus mild and meek.
> Well, we can all see Him someday
> If all His words we will obey.

The rhyme required the word "obey" instead of "believe," so it is thoroughly old covenant. Now the author puts words in Jesus' lips that He has never uttered, in villation of His warning in Revelation 22:18:

> "I will whisper in your ears [Jesus is pictured]
> How I love you, children dear.
> Promise Me you will be true
> In every little thing you do."

The next page shows the child standing before the ten commandment law:

I promise that I will obey
His Ten Commandments every day.
I promise that I'll never go
Where His commandments tell me no.
I promise that I'll always take
The path that His commandments make.

It takes no imagination to know what will inevitably happen later. The child forgets, goes where he shouldn't, does or says something wrong; then the feeling of self-reproach and spiritual discouragement ("I'm a failure!"), precisely what Roger Dudley found in his survey of Adventist academy youth (*Why Teenagers Reject Religion,* pp. 9-17). The "fault" of the old covenant is set forth in *Steps to Christ*: "Your promises and resolutions are like ropes of sand. ... The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you. ... What you need to understand is the true force of the will. ... The power of choice God has given to men; it is theirs to exercise" (p. 47).

Note how the old covenant mind-set renders acceptable the Hindu idea of *karma*:

Helping Mother is lots of fun [little girl pictured
doing the ironing]
In getting all her housework done.
I know that it makes Jesus glad,
It helps make up for when I'm bad.

VI. ANSWERS TO OBJECTIONS

A. "Jones' and Waggoner's later history invalidates their view of the two covenants."

Ellen White said that their possible downfall would not be the result of error in their God-given message, but would largely be due to "unchristlike persecution" inflicted on them by their unbelieving brethren. They might not be able to endure it (see Letter 019, 1892; S24, 1892; GCB, 1893, p. 184).

Neither ever gave up his faith in Christ or his belief in the Bible; neither stopped keeping the Sabbath; the night of his death Waggoner wrote a letter breathing faith in Christ and love for his brethren, and shortly before his death Jones wrote a letter expressing firm faith in "the third angel's message," including the gift of prophecy in Ellen White (Letters, May 16, 1916; May 12, 1921). In today's climate of church fellowship, both would remain church members.

The ultimate truth of the two covenants does not depend on them or even Ellen White, but on Scripture evidence.

B. "Leading children to make promises to God may help anchor them from backsliding."

As with adults, children do not realize the sinfulness of their human hearts. When they inevitably break their promises to God, the resultant discouragement becomes a powerful incentive to apostasy (see SC 47).

In the light of Revelation 3:14-21, Christ is calling the Seventh-day Adventist Church to reformation in the principles of child evangelism. Much more abounding grace must be ministered to them, which alone can hold them.

C. "God expressed Himself as pleased with the people's promises at Sinai. 'The Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee ["we will hear it and do it"]: they have well said all that they have spoken.'" [Deut. 5:28].

It is unthinkable that God would approve of a program that would "gender to bondage" for His people (Gal. 4:24). He disapproved of Abram's plan to adopt Eliezer as his heir and thus "do works" for the fulfillment of God's promises (Gen. 15:2, 3). Why would He now approve of a works program for Abraham's descendants?

In the next verse God expressed His real *dissatisfaction* with the people's response: "Oh that there were an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" (vs. 29). The people had made their promises without the involvement of their heart. If their heart had been deeply moved as was Abraham's, they would have responded as he did with a fervent, humble "amen" of appreciation for their deliverance from Egyptian slavery.

God's supposed approval can be understood as divine irony: That was a great speech the people made. I just wish they had a heart that would make it possible for Me to bless them now and always as the nation of Israel! If they had the heart-faith of Abraham their father, there would be no need for the backsliding history that must come in future centuries. They would always be the head and not the tail.

Divine irony has often been expressed in Scripture. When the unbelieving king Ahab asked the prophet Micaiah, "Shall we go to Ramoth-gilead to battle, or shall I forbear?" the inspired prophet answered with biting sarcasm and irony: "Go ye up, and prosper, and they shall be delivered into your hand" (2 Chron. 18:8-14). The king's response indicates how well he understood the humor: "How many times shall I abjure thee that thou say nothing but the truth to me in the name of the Lord?" (vs. 15). Then the prophet delivered a devastating prediction of disaster couched in irony: "I did see all Israel scattered upon the mountains, as sheep that have no shepherd." The story goes on with more biting irony (vss. 18-21). Speaking through Amos, the Lord asks Israel, "Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O house of Israel?" knowing full well that the answer had to be negative (Amos 5:25). Another example of irony or even of sanctified sarcasm is the Lord speaking to Israel: "'Go to Bethel and sin; go to Gilgal and sin yet more. Bring your sacrifices every morning, your tithes every three years. ... Brag about your freewill offerings — boast about them, you Israelites, for this is what you love to do,' declares the sovereign Lord" (4:4, 5, NIV).

Jesus often used irony. One example is His remarks on the eve of His crucifixion as He speaks to His disciples. The NEB captures it: "He said to them, 'When I sent you out barefoot without purse or pack, were you ever short of anything?' 'No', they answered. 'It is different now,' He said; 'whoever has a purse had better take it with him, and his pack too; and if he has no sword, let him sell his cloak to buy one. ...' 'Look, Lord,' they said, 'we have two swords here.' 'Enough, enough!' He replied" (Luke 22:35-38). It's unthinkable that our Lord was being serious. (In a few minutes He rebuked Peter for using a sword.) For God to commend the Israelites' unbelief at Sinai is equally unthinkable. The alternative is to view Him through the eyes of the

Dispensationalists as experimenting with different methods of saving His people.

D. "Ellen White urges us to make old covenant promises to God as the basis of denominational revival and reformation."

In *Patriarchs and Prophets* (1890) she had upheld the Waggoner view (pp. 370-373), as well as writing enthusiastic endorsements of it in her letters to Uriah Smith the same year (Letters 30, 59, 1890). When we find 14 years later what appears on the surface to be an about-face on her part, we need to examine the contextual evidence closely.

Her 1904 statements are as follows:

(1) "The covenant that God made with His people at Sinai is to be our refuge and defense ... 'And all the people answered together and said, All that the Lord hath spoken we will do.' This covenant is of just as much force today as it was when the Lord made it with ancient Israel" (*Southern Watchman,* March 1, 1904).

This seems indeed to indicate that the Lord wants us to join ancient Israel at Sinai in renewing the old covenant! But let us consider her context. She is quoting Exodus 19:4-6 which indicates God's purpose to renew with Israel the same *new* covenant which He made with Abraham—His promises. If Israel will respond as he did, then all these blessings will be theirs to enjoy as a people. Our "refuge and defense" in these last days must be His promises to us, says Ellen White, not our promises to Him.

(2) In another statement quoting verses 7, 8 which contain the people's promise, Ellen White said: "This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfillment of the terms of their agreement with Him. God includes in his covenant all who will obey Him" (RH, June 23, 1904).

A careful reading of the entire article reveals that Ellen White was by no means pleading for a return to an old covenant relationship with God, even though it may superficially appear as though she is. The over-all thrust of the article is an appeal to dedicate ourselves to "our work" of proclaiming the gospel in all the world. "Christ calls upon the members of His church to cherish the true, genuine hope of the gospel," she adds; nothing in the article suggests she wants to

disparage righteousness by faith or to retract what she endorsed 14 years earlier, or what she said in *Steps to Christ* regarding our "promises" to God (p. 47). All perplexity is removed if one will understand her use of the word "pledge" to mean commitment, dedication, choice. "What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You can not change your heart, you can not of yourself give to God its affections; but you can choose to serve Him. You can give Him your will." This is what Ellen White in 1904 is urging the church to do.

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[1] Handwritten letter, March 11, 1891.

[2] Daniells said of this book: "It leads us to the very heart of the great gospel of Christ;" "shows the weakness and folly of the covenant of works;" "deals with the great question that so agitated our people at Minneapolis, and so far as I know is the only masterpiece that has been written on this subject since the Minneapolis meeting;" "something ought to be done to place a flood of light in the homes of our people. I know of no better book to do this, outside of the Bible" (letter to W. C. White, May 12, 1902).

[3] Waggoner cites the "covenant the Lord made" after the Flood of Noah with "every living creature, ... the fowl, cattle, and every beast of the earth" with the wry remark that they made no promises in return. (Gen. 9:9, 10; *The Glad Tidings*, p. 71).

[4] To avoid misunderstanding, we must note that Jones' and Waggoner's understanding of faith was not the egocentric "insurance policy" idea of "accept Christ." "With *the heart* man believeth unto righteousness" (Rom. 10:10)—a heart-melting, ego-subduing appreciation for what God has promised by His much more abounding grace.

[5] According to the view of the opponents, "on God's part He promised to give to them life *provided* that they would obey; and on their part they promised to obey so that they could have that life. ... Then when they *did* do it and so got the life, how was it ... that they got the life? ... They got life by their own works. ... Their hope of life rested only on their obedience. ... It follows that their hope of obedience rested only on the virtue of their own promise to obey. ... God's everlasting covenant is made to rest on the promise of His creatures.

... They agreed to keep the law in order to have righteousness and life. Their righteousness, therefore, could be nothing else than righteousness by the works of the law. ... Their own promise was entirely their own righteousness and not the righteousness *of God* at all" (A. T. Jones, *The Everlasting Covenant of God's Everlasting Righteousness,* pp. 4, 5, 6, emphasis original).

[6] In a graduate thesis on the two covenants (Loma Linda University, 1985) Robert Van Ornam suggests that Jones' and Waggoner's view of the covenants developed in their minds as a result of the cleansing of the sanctuary doctrine (*The Doctrine of the Everlasting Covenant in the Writings of Ellet J. Waggoner,* pp. 12, 38).

[7] This is not to criticize the beloved author of the *Bible Dictionary* passage who tried valiantly to emphasize the orthodox doctrine of obedience. He is not to be blamed for what he could not know inasmuch as the 1888 message had been "in a great degree kept away from the world" and "from our people, in a great measure" (1SM 234, 235; 1896). Very likely he had never had the opportunity to read the Jones/Waggoner material on the covenants. Due apparently to prejudice against them, their view was publicly rejected in 1907 and "kept away" from publication thereafter.

[8] In Hebrew: "The basic idea is that of perceiving a message or merely a sound ... 'to hear,' ... 'listen to,' 'pay attention'" (*Theological Wordbook of the Old Testament,* Vol. II, p. 2411). Likewise the root meaning of the Greek word often translated "obey" (*hupakouoo*) is bend the ear down and *listen.*

[9] This meaning of the verb is evident in many Old Testament passages.

[10] As the *SDA Bible Commentary* makes clear, the reformation under Ezra and Nehemiah was old covenant (3:78, 433-437). The same could be said for the reformations under kings such as Hezekiah and Josiah (2:921; 3:248-249, 273, 309). Almost the entire history of Israel was old covenant, leading to the destruction of Jerusalem and the temple, the captivity, a works-oriented restoration, and eventually the murder of their Messiah. It all began in Exodus 19 with the faith-plus-works idea of the people.

[11] A few sample statements by Waggoner which he wrote for the Sabbath School lessons for 1889-1890. It will be seen how his ideas are virtually identical to what he wrote later in *The Glad Tidings*:

Let the student note that the promises in the old covenant were really on the part of the people. ... The first covenant was a promise on the part of the people that they would *make themselves* holy. But this they could not do (January 18, 1890).

Hebrews 9:1 is a text that hinders many from seeing that all of God's blessings to man are gained by virtue of the second [new] covenant, and not

by the first [the old] ... The fact that when men complied with these ordinances of divine service, they were forgiven (Leviticus 4) seems to some conclusive evidence that the old covenant contained the gospel and its blessings. But forgiveness of sins was not secured by virtue of those offerings; "for it is not possible that the blood of bulls and goats should take away sins." Heb. 10:4. Forgiveness was obtained only by virtue of the promised sacrifice of Christ (Heb. 9:15), the mediator of the new covenant, their faith in whom was shown by their offerings. So it was by virtue of the second or new covenant that pardon was secured to those who offered the sacrifices provided for in the ordinances of divine service connected with the old or first covenant.

Moreover, these "ordinances of divine service" formed no part of the first [new] covenant. If they had, they must have been mentioned in the making of that covenant; but they were not. ... They were simply the means by which the people acknowledged the justice of their condemnation to death for the violation of the law which they had covenanted to keep, and their faith in the Mediator of the new covenant (February 8, 1890).

A few sample statements from the Third Quarter Sabbath School Lessons, 1907, re the new covenant:

The angels must have lived under the same covenant as man, namely, "Obey and Live" (Lesson 1). Since harmony can exist only when all wills, all choices are in accord with one supreme will, it is apparent that death must be the result to the one who persists in wrong choosing. Hence, the covenant is "Obey and Live" (Lesson 2).

We have found the condition of the covenant between God and His creatures to be "Obey and Live" (Lesson 3). The compact, or covenant, under which Adam began his existence was that God promised life only on condition of Adam's obedience (Lesson 1).

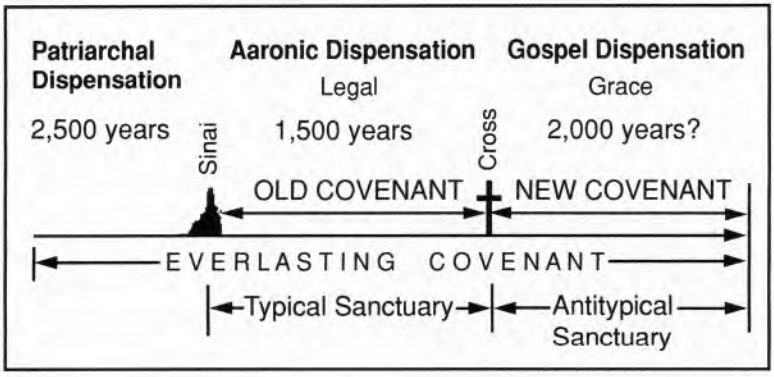
[12] Ellen White did not intend in 1904 to contradict what she had published in *Patriarchs and Prophets* in 1890 when she said that the old covenant is based on the principle of "obey and live." See Section VI.

[13] See the 1907 Third Quarter Sabbath School Lessons on the covenants where the "obey and live" principle occurs repeatedly.

[14] The general absence of the 1888 concepts is sad. Failing to grasp that the new covenant has always been made with believers (promised *to* them), the new covenant is said to have been made dispensationally with "the Christian church." The old covenant is represented as initiated by God, rather than prompted by the initiative of unbelieving Israel. "The chief difference is that the 'old' covenant was made with Israel as a nation, whereas the 'new' is

made with individual believers in Christ." In truth, "the chief difference" is between righteousness by faith and righteousness by works. "The old covenant was in fact, a temporary arrangement *designed* to enable those bound by its provisions to enter into the privileges and responsibilities of the 'new' or 'everlasting' covenant." No recognition is given to the fact that from the beginning the new covenant was God's unilateral promise "designed" to be received by faith by "all families of the earth." Rather, says the article, God "designed" the old covenant as "a temporary arrangement." The timeless application of the two covenants is not recognized, rather the "dispensational" view (now capitalized by Dale Ratzlaff and the current Pope) is left on the horizon as logical and reasonable. In numerous references to the covenants in the seven-volume *Commentary,* the essential 1888 idea seldom gets through. It's as if the authors had not read the Jones/Waggoner view which Ellen White had been shown in vision is the true one. The author of the Genesis comments rightly says, "A correct understanding of the terms of this covenant [with Abram] will go far toward maintaining a right relationship between God and the believer today," but then proceeds to represent it as a covenant based legalistically on the "contract" model (1:322). Thus the impact is Galatian faith-plus-work. The comments on Exodus 19:4-8 assume that *God imposed* on Israel a covenant of works (1:594). These authors valiantly try to avoid legalism and are genuinely Christian, sincere to the utmost; but lacking the sunlit 1888 insights they inevitably leave a murky impression. The comments on Jeremiah 7:22 again leave confusion (4:389), as the author is sincerely unable to grasp what Jeremiah meant by the Lord's original intentions at Sinai. The eloquent comments on Ezekiel 16:59, 60 (4:632, 633) treat Israel's sad history of failure as virtually inexplicable, not seeing the true cause in the salvation-by-works principle embedded in the promise of the people in Exodus 19:8. This failure to recognize the significance of the old covenant leaves Old Testament history implying ineptness in God's leading of Israel, whereas the Old Testament history is entirely the result of old covenant "hardness of heart," unbelief—a profound lesson to modern Laodicea in the light of our 1888 history. Ratzlaff claims that he went all the way through the Adventist system of education from kindergarten to seminary; yet it seems certain he was never exposed to the 1888 message of the covenants. However, the comments on the covenants in Galatians are a refreshing change. This author saw in Paul some of the truths that Jones and Waggoner saw. But a tinge of the 1888 confusion lingers about "the law in Galatians" in the comments on chapter 4:4, 5 where Christ is represented as redeeming only Jews who were born "under" the ceremonial law.

Chart in *The Covenants,* by Edwin Reiner (Southern Publishing Association, 1967, p. 19. Foreword by H. W. Lowe.)



APPENDIX B

✣

The Bible Basis for Corporate Repentance (With Ellen White Insights)

I. INTRODUCTION: A PROVEN PATH TO SOUL-WINNING?

A five-times divorcee with a heart like stone comes casually, flippantly, to Jacob's ancient well. Casting only a side glance at the Jewish Stranger, she makes sure she won't notice Him.

But He notices her. Tired, hot, and thirsty as He is from His journey, He does not sit in silence; He wants to win a soul. He knows precisely the right way (often to us unknown) to arouse this worldly person whose prejudice has already closed all doors—so she thinks.

And look what happens: in the space of a few minutes her cold heart is melted, she is in tears of repentance, ready to receive joyous Good News and start a genuine new life as a missionary.

How can Jesus have such phenomenal, insightful power to win a sin-alienated heart? We can carelessly answer, "He was divine, and had something we don't have!" But He tells us, "Greater works than these shall [ye] do, because I go unto My Father." Now we have come to the time when those "greater works" must be done; the loud cry of Revelation 18 is long overdue.

Jesus wants a soul-winning evangelism explosion that will outdo anything our denominational committees have dreamed of: a world-wide network of humble church members who will learn from Jesus how to win souls as He did at Sychar. His secret? We suggest: *He had experienced corporate repentance.*

See Him there. Without approving of the lady's sins, He understands the inner pain of her beaten-down heart and thus has found an avenue

of entrance, touching a chord of music that has been silent even through four or five marriages.

But was it really mysterious, what Jesus knew? Or can we learn the secret from Him?

Shortly before, John had baptized Him. But that meant a prerequisite of repentance on Jesus' part, for the only people that John could baptize were those who had repented. But Jesus never had sinned. Then how could He let Himself be baptized? To be baptized without repenting would be hypocrisy, for John's divinely appointed mission was only "the baptism of repentance" (Acts 19:4).

John knew this, which was why he refused Him the rite.

But here's the wonder: the sinless Son of God lets Himself be lowered into the water the same as any common sinner, making a public confession of repentance. (It's puerile to think the reason was He merely wanted to show us the physical *method*—John could easily do that; or was Jesus to make a "bank deposit" of "merit" to be transferred to some disadvantaged people like the thief on the cross?)

Jesus actually did *experience* repentance. He *had* to, or John could not have baptized Him; but His repentance was not for His own sins, but for ours. Therefore it had to be corporate. Totally sinless, He was "made to be sin for us who knew no sin" (2 Cor. 5:21). He identified with the human race so closely that He felt that our sins were His own. How do you feel about your sins? Don't you want understanding and compassion? Sure. So Jesus learned how to feel that burden in behalf of others, including this five-time loser at the well.

Our problem is to understand *why* He was baptized, because that experience prepared Him for the greatest three and a half years of soul-winning ministry Heaven has ever seen. Now the earth must someday soon be lightened with the glory of "the third angel's message in verity," when a multitude of all nations and tongues will join Him in winning every "loser" in the world who will leave the door open just a crack.

Rather than a few celebrities doing it on screen or through electronics, that fourth angel's ministry must be performed largely by humble people communicating on a personal heart-to-heart level. Their "training"? Seldom that of "literary institutions," but a clear knowledge of Good News better than for a century and a half we have thought it is:

> "The message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. ... The people will be stirred. Thousands upon thousands will listen who have never heard words like these. ...
>
> "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. ... A large number take their stand upon the Lord's side" (GC 606-612).

Ellen White wrote all this before 1888. When at last she heard the "most precious message," she recognized the "beginning" of its fulfillment. Then she added, "One interest will prevail, one subject will swallow up every other,—CHRIST OUR RIGHTEOUSNESS" (*Review and Herald Extra,* Dec. 23, 1890).

The dynamite-like power is in that "precious message" itself (Rom. 1:16), as Jesus told His Twelve, "Don't load yourselves up with equipment. Keep it simple; *you* are the equipment" (Luke 9:3, Peterson). The 1888 Good News is the "beginning" of the most efficient evangelism we have ever heard of; the program is virtually self-propagating. When someone understands and believes it, the message incarnates itself; he doesn't need to be prodded into "witnessing." All the devils in hell can't silence him because he is motivated by *agape* (2 Cor. 5:13-15), and since "God is *agape*," *agape* does the teaching that is necessary.

How can a world-wide lethargic, lukewarm church be transformed into the living fulfillment of those prophecies and prepare to *receive* the multitudinous "woman at the well"? Ellen White has said the Lord will only "work to bring ... in" His "My people" of Revelation 18:4 when the church is beyond infecting them with the popular disease of lukewarmness (cf. 6T 371; 4T 68).

The message to "the angel of the church of the Laodiceans" is dramatically linked in Revelation with the events of chapter 19. The latter can never be fulfilled until the former is experienced. And that takes some melting of hearts.

Our task in this presentation is to try to understand (a) the "repentance" Jesus experienced, and (b) what He means when he commands that "angel" of Laodicea, "Be zealous therefore, and repent."

We suggest the answer may be: something implicit in "the message of Christ's righteousness"—*corporate repentance,* which is: repenting of the sins of others, knowing that they could be your sins, and would be your sins, but for the grace of a Saviour. You have no righteousness of your own, *not even 1%.*

II. AN ESSENTIAL SCRIPTURAL IDEA?

A. There is no Anglo-Saxon adjective to describe the relationship between "members" of the "body."

1. "Corporate" is not to be confused with commercial, business "corporations."
2. Not to be confused as "corporate confession," which is merely a committee vote.
3. The idea is the biblical "corporate body" of the church: not its political policy-book, or hierarchical structure, but its spiritual identity with Christ and all believers.
4. As our second Adam, Christ is new corporate Head of the human race, replacing Adam.

B. The *word* "corporate": is it biblical? Some examples (emphasis supplied):

1. "If we have become *incorporate* with him in a death like his, we shall also be one with him in a resurrection like his" (Rom. 6:5, NEB; in other words, "many" become "one" in a corporate sense).
2. "From Paul, apostle of Christ Jesus, ... to God's people at Ephesus, *incorporate* in Christ Jesus" (Eph. 1:1, NEB).
3. "You too, when you heard the ... good news of your salvation,

and had believed it, became *incorporate* in Christ" (vs. 15, NEB).

4. "From Paul and Timothy ... to all those of God's people, *incorporate* in Christ Jesus" (Phil. 1:1, NEB).
5. "I ... did in fact lose everything. I count it so much garbage, for the sake of ... finding myself *incorporate* in [Christ]" (3:8, 9, NEB).
6. "From Paul, ... to God's people at Colossae, ... *incorporate* in Christ" (Col. 1:1, NEB).
7. "It is in Christ that the complete being of the Godhead dwells embodied [or *corporately,* footnote]" (2:9).

C. The *idea* of "corporate": is it biblical?

1. The oneness of the human race "in Adam" and their oneness "in Christ" = a corporate union: "As in Adam all die, even so in Christ shall all be made alive" [in one or the other of two resurrections, John 5:28, 29] (1 Cor. 15:22, indicating that the "all" = the human race, Acts 17:28).
2. Genesis 2:7: "the breath of life" breathed into Adam = "the breath of lives," that is, of the human race. (Most uses of "Adam" in the Old Testament have a corporate sense. The biblical idea: entire human race is "in Adam.") When God spoke to Adam in the Garden He spoke to us all. In the biblical concept, when Adam fell, we fell.
3. "Levi ... paid tithes in Abraham," that is, in a corporate sense (Heb. 7:9).
4. "One has died = all died," that is, the entire human race (2 Cor. 5:14, 15). Paul's frequent phrase "in Christ" cannot mean a physical union, but as incorporate "in Christ," the second Adam, as we are by fallen nature incorporate "in Adam." When the Father accepted Christ's sacrifice, He accepted the human race (Eph. 1:6; DA 113, 834). Christ lived and died "as us."
5. "I am crucified with Christ" = a corporate identity with Christ effected at the cross but now experienced by faith ("I *have* been crucified with Christ," Gal. 2:20).

D. No better word describes Christ's identity with us, and ours with others.

III. PAUL DEVELOPS THE "CORPORATE" IDEA IN 1 CORINTHIANS 12

A. Christ is "one body," with all members part of the body (vs. 12).

B. All become incorporated into Him by faith through baptism (vss. 13, 14).

C. There is:

1. A corporate unity of the body (vs. 14).
2. A corporate diversity of the body (vss. 15-17).
3. A corporate need in the body (vs. 21).
4. A corporate balance of the body (vss. 22-24).
5. A corporate concern within the body (vs. 25).
6. A corporate suffering felt in the body (vs. 26).
7. A corporate rejoicing experienced in the body (vs. 26).

D. "Many members = one body," "the body of Christ" (vss. 18-20, 27). His goal: become incarnate in the "body" of the church, not theoretically but effectively through the Holy Spirit.

E. The corporate principle is easily seen in our physical bodies: all our organs and limbs sympathize with a wounded member. "Many" = "one."

F. Blood-stream infections (example, malaria) are a "corporate" disease.

G. There is corporate sinful human nature, as all lions share a corporate man-eating nature (cf. 5BC 1085).

IV. CORPORATE IDENTITY IN THE OLD TESTAMENT

A. Abraham is the corporate "father" of all believers, Jews and Gentiles, of all eras of time (Rom. 4:1-13).

B. Hosea sees Israel as one girl betrothed "in the days of her youth, ... when she came up from the land of Egypt," one corporate personality during all the centuries of her existence (11:1; 2:15).

C. Ezekiel sees Israel as a corporate, individual personality growing from an abandoned baby into a prostitute (16:3-13).

D. David's psalms reflect corporate identity with Christ (Psalm 22, 69, etc.).

E. Song of Solomon unintelligible except in light of Israel's corporate identity as Bride-to-be. The Bride of Christ therefore = the

corporate body of His church. (As *individuals,* all are "guests at the wedding," but as a body, *the church* is the Bride, GC 427).

V. IS CORPORATE GUILT RECOGNIZED IN SCRIPTURE?

A. Moses saw "their iniquity and the iniquity of their fathers" as upon them (Lev. 26:40).

1. He saw the younger generation as the "you" who had sinned at Kadesh-Barnea, placing guilt on them when the sin was their parents' (Deut. 1:22, 32, 34, 37).
2. He saw a distant future generation captive in Babylon, as "you" (Lev. 26:3-40).

B. Joshua saw the corporate identity of his generation with those who came out of Egypt (24:5-8).

C. Daniel saw the guilt of his "fathers" as his (9:8-14).

D. Adam's real guilt: crucifying Christ (Rom. 3:19; 8:7; 1 John 3:15).

E. Jews asked for corporate guilt to rest on their innocent children (Matt. 27:25; cf. DA 745; TM 38).

F. Jesus fixed guilt for murder of Zacharias on a generation 800 years later (Matt. 23:34, 35).

G. Last-days "Babylon" finally charged with murder of "all that were slain upon the earth" in 6000 years (Rev. 18:24).

H. The lost arraigned before judgment bar of God charged with corporate guilt for the murder of Christ (DA 58; TM 38; GC 668).

I. Repentance of Nineveh: example of corporate and national repentance (Jonah 3:5-9).

1. Initiated by preaching of Jonah.
2. Accepted, supported, led, by *leadership* of nation; people followed.

J. Guilt for crucifying Christ laid on all generations (Zech. 12:10).

VI. CHRIST'S OWN CORPORATE REPENTANCE

A. Personally "repented" before His baptism (Matt. 3:13-17; 1901 GCB, p. 36; RH Jan. 21, 1873; Letter 96, 1900). Yet was personally sinless (1 Peter 2:24; 2 Cor. 5:21, etc.).

B. Took upon Himself corporate guilt of Jewish nation and of the world (Isa. 53; John 1:29).

C. Demands no more of us than He Himself experienced; but commands what He *did* experience (Rev. 3:19-21; the command to "repent" in verse 19 is linked with the "even as I" of verse 21).

VII. JESUS CALLED JEWISH LEADERSHIP TO NATIONAL REPENTANCE

A. Fresh from His own corporate repentance, demanded it of them (Mark 1:15).

B. Specified repentance of Nineveh as model (Matt. 12:41).

C. Then lamented their refusal to repent (Matt. 23:13-38).

D.Why did they bear contemporary guilt for the murder committed 800 years earlier? (Matt. 23:34, 35). Only answer: corporate guilt.

E. *National* ruin result of *national* sin due to leadership rejection of call to *national* repentance (Acts 2:36; 3:14,15; Isa. 9:16; COL 304, 305, 308; AA 247).

VIII. JESUS CALLS LEADERSHIP OF LAODICEAN CHURCH TO REPENTANCE

A. "Angel" of the church = leadership (Rev. 3:14; 1:20; AA 586; GW 13).

B. Why? Failure to recognize sin of others as our sin, that but for the grace of Christ, our true guilt is that of the world itself. Therefore their sin is our sin corporately (Rom. 3:19, 23, NEB; Rev. 3:16, 17).

1. Parallel failure: to appreciate dimensions of "the righteousness of One" that reverses the corporate "condemnation" which came "upon all men" in Adam.
2. The article *ho* in Greek = "you [of all the seven in history] are *the* one wretched ... "
3. Laodicean pride is failure to appreciate *total* need of Christ's righteousness, the corporate nature of the justification effected by His sacrifice.
4. Therefore, sincerely unable to feel hunger and thirst for clearer understanding of the gospel of righteousness by

faith. Laodicean pride: "We 'have need of nothing;' we have received the message for a hundred years."

C. Because Jesus knew corporate repentance personally, He had key to unlock hearts. John 4:5-42, as one example.

1. Christ's call to Laodicea is for His people to have same experience He had (7BC 960).
2. The "Roundup" for legalism: it kills it at the root.

D. Two outstanding examples of corporate guilt:

1. **Crucifixion of Christ** (Acts 2:23, 36; 3:13-15; 4:10; Zech.12:10; TM 38; DA 745).
2. Realization of corporate guilt made outpouring of Spirit at Pentecost possible.
3. When Gentiles saw their corporate involvement (although not personally present at Calvary), they likewise received same Holy Spirit (Acts 10:39-47; SR 289).
4. **"Our" rejection "in a great degree" of loud cry and initial "showers ... of latter rain,"** though we were not present personally (1SM 234, 235; 1893 GCB p. 184).
5. Sins of "fathers" always repeated by each succeeding generation unless corporate, national repentance welcomed and experienced (Acts 7:51, 52; Lev. 26:40; Dan. 9:8).
6. Adequate understanding of and repentance for Calvary is an experience yet future (Zech. 12:10-13:1; RH Feb. 4, 1902).
7. Over 100 times Ellen White describes "our" 1888 rejection: "just like the Jews."

IX. THE FRUITS OF CORPORATE AND DENOMINATIONAL REPENTANCE

A. Recognizing depth of our corporate guilt brings higher appreciation for dimensions of Christ's redemptive love [*agape*] (Eph. 3:14-21).

B. Our denominational experience as a corporate "body" of soul-winning love for others (or "caring") is proportionate to our comprehending the *extent* of Christ's forgiving us (Luke 7:47; John 13:34).

1. For what has He forgiven us? *Crucifying Him* (Rom. 3:23-26).
2. Sin never truly removed (*aphesis*) unless repented of understandably, intelligently. Involves experience of justification by faith beyond common Evangelicals' concept, but as *the Lord* sent it to us in 1888.
3. "In Christ" idea of justification effected at the cross for "all men" liberates from self-centeredness, to participate in Christ's last ministry for sinners.
4. Possible only in light of Day of Atonement, most holy place, high priestly, ministry.
5. Calvinist and Arminian concepts of the atonement transcended by the 1888 "most precious" light.
6. "What shall we do?" question should be, "What shall we believe?" Then the "doing" will follow.

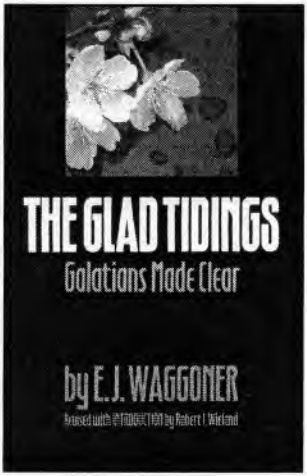
C. Coming: an unprecedented, worldwide, appreciation of Christ's sacrifice for "all men" (Rev. 18:1-4; COL 419).

1. Result: unprecedented drawing of "all men" and soul-winning (Isa. 49:13-26; 60; Zech. 8:20, 21; John 12:32, 33).
2. The church as a body becomes extension of Christ's power to redeem lost people (John 13:35; GC 612). Possessed of such a *message*, each individual can't help but become a *messenger*. Current history gives some evidence.
3. Achieved not by hierarchical pressure but by clearer concepts of the gospel.
4. When such a message reaches people, the honest-hearted will respond.
5. "Few great men" involved. Each one who cherishes message becomes a personal soul-winner like Jesus at Jacob's well. The *message* motivates, not promotional technique nor equipment.

D. Thus corporate repentance prepares church body to receive, nurture, and hold God's "My people" who are now in "Babylon" (Rev. 18:4; cf. 6T 371; 4T 68).

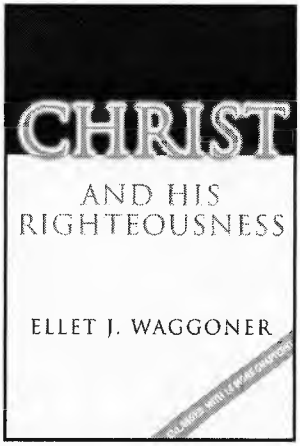
FOR FURTHER STUDY

THE GLAD TIDINGS: GALATIANS MADE CLEAR
by E. J. Waggoner



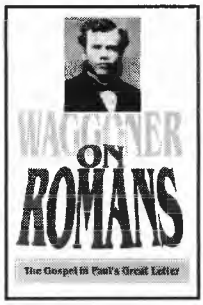
The book that sparked the current revival of interest in the 1888 message. This verse-by-verse study of Paul's epistle to the Galatians was originally published in 1900, but it never loses its impact. Waggoner's stupendous vision of the cross of Christ is relevant present truth. Excellent for personal and group study. Six chapters, 144 pages. [00113]. Also available in Spanish [02101].

CHRIST AND HIS RIGHTEOUSNESS
by E. J. Waggoner



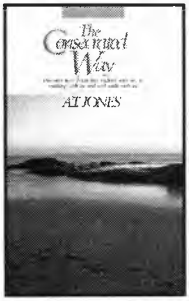
Waggoner penetrates centuries of spiritual fog to rediscover the inherent power of pure New Testament justification by faith. He puts his finger on the true reason for our many spiritual defeats—*unbelief*. But he brings spiritual sunshine to the reader by demonstrating how to overcome that sinful paralysis—by *believing* how good the Good News is. Enhanced with the addition of 14 more chapters, mainly from *Signs of the Times*, 200 plus pages [00150]. Also available in Spanish [02102].

WAGGONER ON ROMANS: THE GOSPEL IN PAUL'S GREAT LETTER *by E. J. Waggoner*



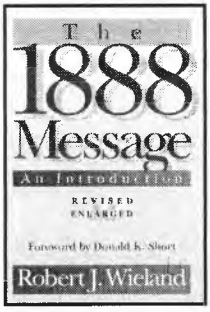
A companion book to *The Glad Tidings,* this verse-by-verse study of Romans was printed in *Signs of the Times* in 1895-96. In 1889-90 Ellen G. White said, "Let us have all of Romans and all of Galatians." Sixteen chapters plus an appendix in question-and-answer format, 226 pages. [00140].

THE CONSECRATED WAY TO CHRISTIAN PERFECTION *by A. T. Jones*



Jones presents Christ our Saviour in the three offices of prophet, priest, and king, and focuses on His high priestly ministry in the heavenly sanctuary. Relates justification by faith to the unique Adventist idea of the cleansing of the sanctuary. Seventeen chapters, 92 pages. [00210].

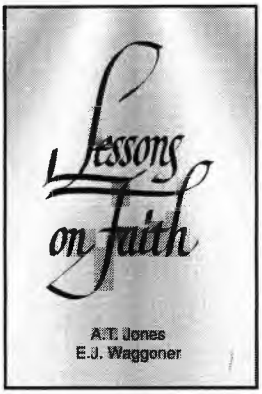
THE 1888 MESSAGE: AN INTRODUCTION *by Robert J. Wieland*



Much has been published by the official Adventist press *about* "1888," but this book has a special purpose. It allows the 1888 messengers, Alonzo T. Jones and Ellet J. Waggoner, to tell the Adventist grand jury in their own words what their message actually was (and is). The author demonstrates that the message of 1888 is not merely a "doctrine," but a living, vital experience based on doctrine, with relevance in today's world. The reader will find hope and encouragement that will enable the final generation to be "saints" who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12). Recommended reading for every member of the Adventist community, from those who have spent a lifetime in the Church to those who have been newly baptized. Sixteen chapters, appendixes, and indexes; 192 pages. [00138]. Also available in Spanish [02105].

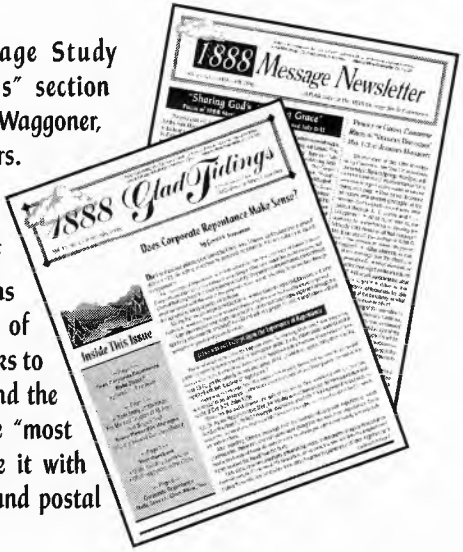
LESSONS ON FAITH

by A. T. Jones & E. J. Waggoner



A selection of articles and sermons gathered from the *Review and Herald* and *Signs of the Times* beginning immediately after 1888. Readers witness to the blessings this book brings. Twenty-six selections, including six on Galatians by Jones, 144 pages. [00214].

1888 MESSAGE NEWSLETTER



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