

MR No. 31—The Covenants

1MR 104

[Release requested for possible service in a study of the covenants.]

“In the third month, when the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel” (Exodus 19:1-6). 1MR 104.1

Here are found the terms of a covenant that God desired to make with the children of Israel. If they would fulfill the pledge He asked of them, He would greatly bless them. He promised to honor them, to manifest His love and power upon them, and constantly to care for them, if they would comply with the conditions He asked of them. They were not merely to profess to worship God, but were to obey His voice indeed. 1MR 104.2

The wonderful love of God for the human race is here revealed. The fulfillment of the promises of this covenant involved the humiliation and death of Christ for a world perishing in sin. But for man to receive these blessings, it is necessary for Him to obey the law of God. Only those who keep His commandments can enter in through the gates into the city of God. 1MR 104.3

This covenant is a revelation of God's goodness. The people had not sought for it. They were not reaching out their hands after God; but He Himself graciously extended His almighty arm, inviting them to link their arm with His, that He might be their defense. He voluntarily chose as His heritage a nation that had just come from Egyptian slavery, a people who must be educated and trained at every step. What an expression of Omnipotent goodness and love! 1MR 105.1

God's people are precious in His sight, and He desires them to be honored among the nations. “For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are

upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He swore unto thy fathers: ... Thou shalt be blessed above all people: ... And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee” (Deuteronomy 7:6-15). 1MR 105.2

The Lord recounts what He has already done for His people. “Ye have seen,” He says, “what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself” (Exodus 19:4). God had delivered His people gloriously. He had given them marked evidences of His power, that their faith in Him might be increased. 1MR 105.3

Over and over again, the Lord permitted His people to be brought into strait places, that in their deliverance, He might reveal His mercy and His goodness. If they now chose to disbelieve Him, they must doubt the evidence of their own eyes. They had had unmistakable proof that He was a living God, “merciful and gracious, longsuffering, and abundant in goodness and truth” (Exodus 34:6). He had honored Israel in the sight of all the heavenly intelligences. He brought them unto Himself,—into covenant relation and communion with Him. 1MR 106.1

The children of Israel had been three months on their journey from Egypt, and were now camped before Mount Sinai, where in awful grandeur, the Lord spoke His law. He did not manifest Himself in grand buildings made with men's hands, the structures of human device. He revealed His glory in a high mountain, a temple of His own creation. The top of Mount Sinai rose above all others, in a range of mountains in the barren desert. This mountain God chose as the place where He would make Himself known to His people. 1MR 106.2

He appeared to them in awful grandeur, and spoke in audible voice. He there revealed Himself to His people, as He never has at any other time, thereby showing the importance of the law for all ages. God is particular today that we keep His commandments. 1MR 106.3

To Moses, as His mouthpiece, God gave His message; and Moses faithfully showed the children of Israel the advantages that they would receive by following the instruction that God had given them. He carefully pointed out to them the difference between right and wrong. Then He left it with them to decide whether they would comply with the conditions of God's promises. They accepted the words of God, and said, "All that the Lord hath spoken we will do" (Exodus 19:8). 1MR 106.4

"Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them, according to all which I command you: so shall ye be My people, and I will be your God: that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day.... I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey My voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart" (Jeremiah 11:3-8). 1MR 107.1

The people did not fulfill their promise, and they therefore did not receive the blessings God wished to bestow on them. By following their own impulses, they pursued a course that disqualified them for being recognized as God's peculiar treasure. 1MR 107.2

"But this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all My servants the prophets, daily rising up early and sending them" (Jeremiah 7:23-25). 1MR 107.3

Why did God send them so many messages and warnings? Because He knew that the enemy was wide awake, and active in his efforts to deceive men, and to lead them away from the law of God into his deceptions. Satan ever seeks to cause men to swerve from their obedience to God. 1MR 108.1

The Covenant with Us 1MR 108

The covenant God made at Sinai is for the Israel of God for all time. Herein is revealed God's purpose for us, if we will only cooperate with Him. The Lord Jesus today will gather His people as a hen gathers her chickens beneath her wings, if they will only come to Him. 1MR 108.2

If we comply with the conditions God laid down for Israel, if we come before God in the beauty of holiness, and worship Him in Spirit and in truth, we shall receive the blessings that God promised to them. God sends His Word to assure us that if we will be obedient to Him, He will acknowledge us as members of His royal family. He will honor His peculiar people above all nations. "This honour have all His saints" (Psalm 149:9). 1MR 108.3

God's Messengers 1MR 108

Moses was chosen by God as the messenger of His covenant. The Lord called him up into the mountain, to receive the words of God to Israel. Today God chooses men as He chose Moses, to be His messengers. They are not to be mediators. They are to point to Christ as the all-sufficient Mediator. They must first receive instruction from the living oracles of God, then they are to impart the knowledge they have received, line upon line, precept upon precept, here a little and there a little. Every word they speak must be spoken in truth. God will require the lives of those who turn the truth of God into a lie, and teach falsehood. Their example will lead others to falsify, but those who thus pervert God's truth will never become members of the royal family. It is dangerous now to be unable to discern the truth. Those who would minister the Word of God must be men who know His will. They must be careful lest they misunderstand the Word of God, and make mistakes which will need to be rectified. 1MR 108.4

They must be men of knowledge, able to instruct others. How can they speak clearly and intelligently if they have no time nor opportunity to commune with God, to seek Him in earnest prayer? They must obtain their wisdom from God. They are to be "instant in season and out of season" always prepared for whatever they may be called to do. 1MR 109.1

"The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Malachi 2:7). The people should counsel with him, as God's appointed messenger. They should not only hear, but they should ask questions, that they may have a clear knowledge of truth.

He is not to withhold his knowledge from the people, but he is to keep it as a sacred trust, to be imparted to others. 1MR 109.2

The priest must keep knowledge, not only in the mind, but the “lips should keep knowledge;” he is to have it at his tongue's end. He must be ready always to speak of the good and beautiful things of God. 1MR 109.3

God's messengers must make their minds a treasure house of good things, from which they may be able to draw a “Thus saith the Lord” whenever occasion demands. They are to present things new and old. They must continually hold up the covenant of peace between God and man, that He made with His people Israel.—Manuscript 64, 1903, 1-7. (“God's Covenant with Israel,” July 2, 1903.) 1MR 109.4

Compact between God and Christ 1MR 109

The ruling principles of God's throne are justice and mercy. It is called the Throne of Grace. Would you have divine enlightenment, go to the Throne of Grace. You will be answered from the Seat of Mercy. A compact entered into by the Father and the Son to save the world through Christ, who would give Himself that whosoever believeth in Him should not perish, but have eternal life. No human power or angelic power could make such a covenant. The rainbow above the Throne is a token that God through Christ binds Himself to save all who believe on Him. The covenant is as sure as the throne. Then why are we so unbelieving, so distrustful?—Manuscript 16, 1890, 25, 26. (“Our Constant Need of Divine Enlightenment,” 1890.) 1MR 109.5

Abrahamic—The Covenant of Grace 1MR 110

Now my sister, if it were not possible for human beings under the Abrahamic covenant to keep the commandments of God, every soul of us is lost. The Abrahamic covenant is the covenant of grace. “By grace ye are saved” (Ephesians 2:5). “He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” (John 1:11, 12). Disobedient children? No, obedient to all His commandments. If it were not possible for us to be commandment keepers,

then why does He make the obedience to His commandments the proof that we love Him? Letter 16, 1892, pp. 2, 3. (To Brother and Sister Holland, November 10, 1892). 1MR 110.1

The Covenant Completed 1MR 110

God's people are justified through the administration of the “better covenant,” through Christ's righteousness. A covenant is an agreement by which parties bind themselves and each other to the fulfillment of certain conditions. Thus the human agent enters into agreement with God to comply with the conditions specified in His Word. His conduct shows whether or not He respects these conditions. 1MR 110.2

Man gains everything by the covenant keeping with God. God's attributes are imparted to man, enabling him to exercise mercy and compassion. God's covenant assures us of His unchangeable character. Why then are those who claim to believe in God changeable, fickle, untrustworthy? Why do they not do service heartily, as under obligation to please and glorify God? 1MR 111.1

It is not enough for us to have a general idea of God's requirements. We must know for ourselves what His requirements and our obligations are. The terms of God's covenant are, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself” (Luke 10:27). These are the conditions of life. “This do,” Christ said, “and thou shalt live” (Luke 10:28). 1MR 111.2

Christ's death and resurrection completed His covenant. Before this time, it was revealed through types and shadows, which pointed to the great offering to be made by the world's Redeemer, offered in promise for the sins of the world. Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God's mercy in figures. The promise given to Adam and Eve in Eden was the gospel to a fallen race. The promise was made that the Seed of the woman should bruise the serpent's head, and it should bruise His heel. Christ's sacrifice is the glorious fulfillment of the whole Jewish economy. The Sun of Righteousness has risen. Christ our Righteousness is shining in brightness upon us. 1MR 111.3

God did not lessen His claim upon men in order to save them. When as a sinless offering Christ bowed His head and died, when by the Almighty's unseen hand the

veil of the temple was rent in twain, a new and living way was opened. All can now approach God through the merits of Christ. It is because the veil has been rent that men can draw nigh to God. They need not depend on priest or ceremonial sacrifice. Liberty is given to all to go directly to God through a personal Saviour.—Manuscript 148, 1897, 7, 8. (“The Christian Life,” December 5, 1897.) 1MR 111.4

For a Thousand Generations 1MR 112

“Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations” (Deuteronomy 7:9). A thousand generations will bring us through all the trials of this life to the victorious end, when the reward will be given to God's commandment-keeping people. “Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers: and He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee.... And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee” (Deuteronomy 7:12-15). 1MR 112.1

Shall we not teach our children that willing obedience to the will of God proves whether those claiming to be Christians are Christian indeed? The Lord means every word He says. Christ died that the transgressor of the law of God might be brought back to his loyalty, that he might keep the commandments of God, and His law as the apple of his eye, and live. God cannot take rebels into His kingdom; therefore He makes obedience to His requirements a special requirement. Parents should diligently teach their children what saith the Lord. Then God will show to angels and to men that He will build a safeguard round about His people. Fathers and mothers should feel that there is most sacred missionary work to be done in their own home, in their own family, that the members of the family may become missionaries in every sense of the word.—Manuscript 64, 1899, 3, 4. (“Words to Parents,” April 25, 1899.) 1MR 112.2

What a Covenant Is This! 1MR 113

On one occasion, turning to His disciples, who were to suffer for His sake, He pledged His word to them, saying, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). He has declared Himself the Helper of all who join His army, to cooperate with Him in fighting His battles against visible and invisible foes. He has promised that they shall be heirs of God and joint heirs with Christ, that they will reign as kings and priests with God. What a covenant is this! Those who accept Christ, those who are willing to share His humiliation before the world shall become members of the royal family, children of the heavenly King. Those who choose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season, shall be partakers with Christ in His glory. He will give them the dignity of His name. Letter 79, 1900, p. 7. (To Mr. William Kerr, May 10, 1900.) 1MR 113.1

Ratification of the Sinaitic Covenant 1MR 113

After God had given Moses various laws and ordinances, He directed him to go down to the people and acquaint them with these laws. Moses was instructed to read them to the people. While in the mount he had written them just as they had been spoken by the Son of God. "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Exodus 24:3). 1MR 113.2

Preparation was now made for the ratification of the covenant, according to God's directions. Moses "buildest an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Exodus 24:4-8). 1MR 114.1

Here the people received the conditions of the covenant. They made a solemn covenant with God, typifying the covenant made between God and every believer in Jesus Christ. The conditions were plainly laid before the people. They were not

left to misunderstand them. When they were requested to decide whether they would agree to all the conditions given, they unanimously consented to obey every obligation. They had already consented to obey God's commandments. The principles of the law were now particularized, that they might know how much was involved in covenanting to obey the law; and they accepted the specifically defined particulars of the law. 1MR 114.2

If the Israelites had obeyed God's requirements, they would have been practical Christians. They would have been happy; for they would have been keeping God's ways, and not following the inclinations of their own natural hearts. Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. In the mount he had written them as Christ Himself dictated them. 1MR 114.3

Bravely did the Israelites speak the words promising obedience to the Lord, after hearing His covenant read in the audience of the people. They said, "All that the Lord hath said will we do, and be obedient" (Exodus 24:7). Then the people were set apart and sealed to God. A sacrifice was offered to the Lord. A portion of the blood of the sacrifice was sprinkled upon the altar. This signified that the people had consecrated themselves—body, mind, and soul—to God. A portion was sprinkled upon the people. This signified that through the sprinkled blood of Christ, God graciously accepted them as His special treasure. Thus the Israelites entered into a solemn covenant with God.—Manuscript 126, 1901, 15-17. ("The Giving of the Law," December 10, 1901.) 1MR 115.1

Our Covenant Broken 1MR 115

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). To place ourselves in close connection with Christ, by fervent, believing prayer,—this is our duty. For our part of the contract we are responsible. For the rest we are to trust the One who knows and understands what will best help us in our endeavors to do His will. 1MR 115.2

Let us place ourselves in the line of cooperation with God, making it possible for Him to answer our prayers. He has issued His promissory notes, declaring, "A new heart also will I give you" (See Ezekiel 36:26). He says that He will be found of those who seek Him with the whole heart. When you lose your hold on Christ, the bank of heaven has not failed, but you have broken your covenant with God. He

cannot cover your sin while you continue in sin, refusing to let Him take away your transgression, because you suppose that in disobeying the commands of God, you have placed yourself beyond help. The Lord says, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me” (Isaiah 27:5).—Manuscript 56, 1903, 1, 2. (“A Present Help,” May 22, 1903.) 1MR 115.3

The Pledge for these Last Days 1MR 116

“And taketh hold of My covenant” (Isaiah 56:6). This is the covenant spoken of in the following Scripture. 1MR 116.1

“Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed,”—in truth, earnestness, and sincerity,—“and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 1MR 116.2

“And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do” (Exodus 19:3-8). 1MR 116.3

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 included in His covenant all who will obey Him. To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, “Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off” (Isaiah 56:5). Letter 263, 1903, pp. 6, 7. (“Be not Deceived,” November 12, 1903.) 1MR 116.4

Conditions of Salvation the Same 1MR 117

Under the new covenant, the conditions by which eternal life may be gained are the same as under the old. The conditions are, and ever have been, based on perfect obedience. Under the old covenant, there were many offenses of a daring, presumptuous character, for which there was no atonement specified by law. In the new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour. "As many as received Him, to them gave He power to become the sons of God" (John 1:12). Mercy and forgiveness are the reward of all who come to Christ trusting in His merits to take away their sins. We are cleansed from sin by the blood of Christ Jesus our Saviour. Letter 216, 1906, p. 2. (To "My Dear Brother in Christ Jesus," July 2, 1906.) 1MR 117.1

The Solemn Oath at Baptism 1MR 117

There must be no withholding on our part, of our service or our means, if we would fulfill our covenant with God. "This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul" (Deuteronomy 26:16). The purpose of all God's commandments is to reveal his duty not only to God, but to his fellow man. In this late age of the world's history, we are not, because of the selfishness of our hearts, to question or dispute the right of God to make these requirements, or we will deceive ourselves, and rob our souls of the richest blessings of the grace of God. Heart and mind and soul are to be merged in the will of God. Then the covenant, framed by the dictates of infinite wisdom, and made binding by the power and authority of the King of kings and Lord of lords, will be our pleasure. God will have no controversy with us in regard to these binding precepts. It is enough that He has said that obedience to His statutes and laws is the life and prosperity of His people. 1MR 117.2

The blessings of God's covenant are mutual. "The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken" (Deuteronomy 26:18, 19). God accepts those who will work for His name's glory, to make His name a praise in a world of apostasy and idolatry. He will be exalted by His commandment-keeping people that He may make them "high above all nations which He hath made, in praise, and in name and in honour." 1MR 118.1

By our baptismal pledge we avouched and solemnly confessed the Lord Jehovah as our Ruler. We virtually took a solemn oath, in the name of the Father, and of the Son, and of the Holy Ghost, that henceforth our lives would be merged into the life of these three great agencies, that the life we should live in the flesh would be lived in faithful obedience to God's sacred law. We declared ourselves dead, and our life hid with Christ in God, that henceforth we should walk with Him in newness of life, as men and women having experienced the new birth. We acknowledged God's covenant with us, and pledged ourselves to seek those things which are above, where Christ sitteth on the right hand of God. By our profession of faith we acknowledged the Lord as our God, and yielded ourselves to obey His commandments. By obedience to God's Word we testify before angels and men that we live by every word that proceedeth out of the mouth of God.—Manuscript 67, 1907, 4, 5. (“God's People to Be Living Epistles,” July 6, 1907.) 1MR 118.2

Words for Us as Truly as for Israel 1MR 119

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself” (Exodus 19:1-4). 1MR 119.1

These words are written for us, as truly as they were for the children of Israel. God must bring each one of us to Himself before He can work through us in the great work of preparing a people to stand in the day of the Lord. It is our individual duty to understand what God means, and to do whatever He bids us. 1MR 119.2

“Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord” (Exodus 19:5-8). 1MR 119.3

The Lord told Moses to sanctify the people, because He was coming near to them. He requires of His people today that they shall stand as a separate and distinct people, free from all worldly influences. They are to be a peculiar people unto the Lord. And then He gave them His commandments, promising them life if they would keep the commandments. And we, if we obey them, shall find entrance into the kingdom of our God, where we shall continue to observe the law of God. Let no one dare to trifle with the commandments of God.—Manuscript 71, 1907, 1, 2. (“Clear the King's Highway,” preached Sabbath, February 16, 1907.) 1MR 119.4

With Upraised Hand 1MR 120

“And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord” (Exodus 19:7, 8). 1MR 120.1

With upraised hand the people here made a solemn covenant with the Lord; and they became His denominated people, pledged to obey all the commandments of the Lord. And the Lord said to Moses, “Lo, I come unto thee in a thick cloud, that the people may hear when I speak with Thee, and believe Thee forever. And Moses told the words of the people unto the Lord” (Exodus 19:9). Letter 198, 1908, p. 3. (To Our Brethren in Oakland, June 16, 1908.) 1MR 120.2

The Everlasting Covenant 1MR 120

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified Thee” (Isaiah 55:1-5). 1MR 120.3

This everlasting covenant the Lord makes with all who seek Him with the whole heart and comply with the conditions of salvation.—Manuscript 93, 1909, 1. (“Address to the Church Members at Salt Lake City,” September 7, 1909.) 1MR 121.1

The Same Gospel for Abraham and Us 1MR 121

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Romans 8:15). The spirit of bondage is engendered by seeking to live in accordance with legal religion, through striving to fulfill the claims of the law in our own strength. There is hope for us only as we come under the Abrahamic covenant, which is the covenant of grace by faith in Christ Jesus. The gospel preached to Abraham, through which he had hope, was the same gospel that is preached to us today, through which we have hope. Abraham looked unto Jesus, who is also the Author and the Finisher of our faith. The Youth's Instructor, September 22, 1892, p. 304. (“Words to the Young”) 1MR 121.2

In Fulfillment of the Covenant between the Father and the Son 1MR 121

Christ was not alone in making His great sacrifice. It was the fulfillment of the covenant made between Him and His Father before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan's sophistry. The Youth's Instructor, June 14, 1900, p. 186. (“The Price of our Redemption”) 1MR 121.3

Our Covenant Relation not Realized by Many 1MR 121

Many of us do not realize the covenant relation in which we stand before God as His people. We are under the most solemn obligations to represent God and Christ. We are to guard against dishonoring God by professing to be His people, and then going directly contrary to His will. We are getting ready to move. Then let

us act as if we were. Let us prepare for the mansions that Christ has gone to prepare for those that love Him. Let us stand where we can take hold of eternal realities, and bring them into the everyday life. We are to sit at the feet of Jesus and learn of Him. The General Conference Bulletin, April 1, 1903, p. 31. (“Lessons from Josiah's Reign”) 1MR 121.4

Covenant at Sinai in Force Today 1MR 122

The covenant that God made with His people at Sinai is to be our refuge and defense. The Lord said to Moses: “Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation.... And Moses came and called for the elders of the people, and laid before their faces all these words.... And all the people answered together, and said, All that the Lord hath spoken we will do” (Exodus 19:3-8). 1MR 122.1

This covenant is of just as much force today as it was when the Lord made it with ancient Israel. The Southern Watchman, March 1, 1904, p. 142. (“Hold Fast the Faith”) 1MR 122.2

MR No. 33—The Covenants

1MR 130

“The law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Galatians 3:24). In this Scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and cause us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. 1MR 130.1

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from **the world.** 1MR 130.2

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. 1MR 130.3

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. 1MR 131.1

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above

temptations that lead to sin. “Great peace have they which love Thy law: and nothing shall offend them” (Psalm 119:165), cause them to stumble. 1MR 131.2

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ, is in harmony with heaven. “Mercy and truth are met together; righteousness and peace have kissed each other” (Psalm 85:10). Letter 96, 1896, pp. 1, 2. (To Elder Uriah Smith, June 6, 1896.)

[Accompanying the above statement is a notation made by Mrs. White's secretary addressed to Elder Uriah Smith: “The enclosed pages present a few points which were opened to Sister White last night, and she wished sent to you.”] 1MR 131.3

I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. 1MR 131.4

Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain refusing to accept God's plan in the school of obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ the Foundation of the whole Jewish economy. 1MR 131.5

All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ—in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us. 1MR 132.1

In the contemplation of this great theme of salvation, we see Christ's work. Not only the promised gift of the Spirit, but also the nature and character of this sacrifice and intervention, is a subject which should create in our hearts elevated, sacred, high ideas of the law of God, which holds its claims upon every human agency. The violation of that law in the small act of eating of the forbidden fruit, brought upon man and upon the earth the consequence of disobedience to the holy law of God. The nature of the intervention should ever make man afraid to do the smallest action in disobedience to God's requirement. 1MR 132.2

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience. 1MR 132.3

God would have every member of His creation understand the great work of the infinite Son of God in giving His life for the salvation of the world. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not” (1 John 3:1). 1MR 132.4

When he sees in Christ the embodiment of infinite and disinterested love and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing.—Manuscript 87, 1900, 1, 2. (“The Law in Galatians,” circa 1900.) 1MR 133.1

Washington, D. C., 1MR 133.2

February 13, 1952. 1MR 133.3