

THE WORD AND THE SPIRIT



REVIEW



All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2 Timothy 3:16)

By the word of the Lord were the heavens made;
And all the host of them by the breath of his
mouth. He gathereth the waters of the sea together
as an heap: He layeth up the depth in storehouses.
Let all the earth fear the Lord: Let all the
inhabitants of the world stand in awe of him. For he
spake, and it was *done*; He commanded, and it stood
fast. (Psalm 33:6–9)

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. (1 Peter 1:23)

Behold, thou desirest truth in the inward parts: And
in the hidden *part* thou shalt make me to know
wisdom. . . . Create in me a clean heart, O God; And
renew a right spirit within me. (Psalm 51:6, 10)

And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

(Matthew 8:13)

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 1:12)

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Corinthians 2:9)

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? (1 Corinthians 6:19)

But he *is* a Jew, which is one inwardly; and
circumcision *is that* of the heart, in the spirit, *and*
not in the letter; whose praise *is* not of men, but of
God. (Romans 2:29)

But the fruit of the Spirit is love, joy, peace,
longsuffering, gentleness, goodness, faith, Meekness,
temperance: against such there is no law. (Galatians
5:22–23)

But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, And write it in their hearts; And will be their God, And they shall be my people. (Jeremiah 31:33)

So shall my word be that goeth forth out of my mouth: It shall not return unto me void, But it shall accomplish that which I please, And it shall prosper *in the thing* whereto I sent it. (Isaiah 55:11)

THE COVENANTS

The Hebrew word translated as covenant refers to a binding contract, agreement, or treaty.

As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The **covenant of grace** was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. (*PP* 370.2)

And I will put enmity between thee and the woman,
and between thy seed and her seed; it shall bruise thy
head, and thou shalt bruise his heel. (Genesis 3:15)

This **same covenant** was renewed to Abraham in the promise, “In thy seed shall all the nations of the earth be blessed.” Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God’s law. The Lord appeared unto Abraham, and said, “I am the Almighty God; walk before Me, and be thou perfect.” Genesis 17:1. The testimony of God concerning His faithful servant was, “Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.” Genesis 26:5. And the Lord declared to him, “I will establish My **covenant** between Me and thee and thy seed after thee in their generations, for an **everlasting covenant**, to be a God unto thee and to thy seed after thee.” Genesis 17:7. (*PP* 370.3)

Though this covenant was **made with Adam and renewed to Abraham**, it could not be ratified until the death of Christ.

It had existed by the promise of God since the first intimation of redemption had been given; **it had been accepted by faith**; yet when ratified by Christ, it is called a *new* covenant. (*PP* 370.4)

- ❖ Covenant of grace
- ❖ Everlasting covenant
- ❖ New covenant

The Abrahamic covenant was ratified by the blood of Christ, and it is called the “second,” or “new,” covenant, because the blood by which it was sealed was shed **after** the blood of the first covenant. (*PP* 371.1)

It is called the new covenant because the ratification came second. The first ratification occurred in the type, in the sacrificial offerings of the tabernacle service, which pointed to the antitype.

That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the **promise** and by the **oath** of God—the “two immutable things, in which it was impossible for God to lie.” Hebrews 6:18. (*PP* 371.1)

Another compact—called in Scripture the “old” covenant—was formed between **God and Israel at Sinai** . . . But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the **principles of the Abrahamic covenant**. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then **He wrought deliverance for them**. (*PP* 371.1,.2)

- ❖ Covenant of grace—Genesis 3:15
- ❖ Everlasting covenant—Genesis 17:7
- ❖ New covenant—Luke 22:20; Jeremiah 31:31
- ❖ Old covenant—Hebrews 8:8-9

In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them **the new covenant**, by which all who receive Him become children of God, and joint heirs with Christ. By this covenant every blessing that Heaven could bestow for this life and the life to come was theirs. This covenant deed was to be ratified with the blood of Christ. (*FLB* 301.2)

Under the new covenant, the conditions by which eternal life may be gained are the same as under the old—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. **In the better covenant we are cleansed** from sin by the blood of Christ. (*19LtMs*, Lt 276, 1904, par. 8)

God's people are **justified** through the administration of the "better covenant," through Christ's righteousness. [Hebrews 8:6.] 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. (*12LtMs*, Ms 148, 1897, par. 17)

Man gains everything by obeying the covenant-keeping 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? 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 neighbor as thyself." These are the conditions of life. "This do," Christ said, "and thou shalt live." [Luke 10:27, 28.] (*12LtMs*, Ms 148, 1897, par. 18)

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.

(12LtMs, Ms 148, 1897, par. 19)

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the **holiness** of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and **their need of a Saviour**. All this they must be taught. (*PP* 371.3)

God brought them to Sinai; He manifested His glory; **He gave them His law**, with the promise of great blessings on condition of obedience: “If ye will obey My voice indeed, and keep My covenant, then ... ye shall be unto Me a kingdom of priests, and an holy nation.” Exodus 19:5, 6.

The people did not realize the sinfulness of their own hearts, and that without **Christ** it was impossible for them to keep **God’s law**; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, “All that the Lord hath said will we do, and be obedient.” Exodus 24:7. (*PP* 371.4)

They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love **they were bound to God as their deliverer from the bondage of sin.** Now they were prepared to appreciate the blessings of the new covenant. (*PP* 371.4)

The terms of the “old covenant” were, Obey and live: “If a man do, he shall even live in them” (Ezekiel 20:11; Leviticus 18:5); but “cursed be he that confirmeth not all the words of this law to do them.” Deuteronomy 27:26. The “**new covenant**” was established upon “**better promises**”—the promise of **forgiveness** of sins and of the grace of God to **renew the heart** and bring it into harmony with the principles of God’s law. “This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, *I will put my law* in their inward parts, *and write it in their hearts....* I will forgive their iniquity, and will remember their sin no more.” Jeremiah 31:33, 34. (*PP* 372.1)

The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth “the fruits of the Spirit.” Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” Psalm 40:8. And when among men He said, “The Father hath not left Me alone; for I do always those things that please Him.” John 8:29. (*PP* 372.2)

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: “*Being justified by faith*, we have peace with God through our Lord Jesus Christ.” “Do we then make void the law through faith? God forbid: yea, we establish the law.” “For what the law could not do, in that it was weak through the flesh”—it could not justify man, because in his sinful nature he could not keep the law—“God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that *the righteousness of the law* might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 5:1; 3:31; 8:3, 4. (PP 373.1)

- ❖ Covenant of grace
- ❖ Everlasting covenant
- ❖ New covenant
- ❖ Old covenant

- ❖ Covenant of grace—made with Adam—promise of Genesis 3:15
- ❖ Everlasting covenant—the covenant made with Adam and renewed with Abraham (Genesis 22:18; “To Abraham was given the promise that the Saviour should come: “In thy seed shall all the nations of the earth be blessed.” “Thy seed, which is Christ.” (*From Trials to Triumph*, p. 118.3), and since Adam the promise was accepted by faith until the cross when the covenant was ratified and became known as the “new” covenant.
- ❖ The new covenant is the ratified everlasting (or old or first) covenant. It is the same covenant that was made with Adam by promise and renewed with Abraham by promise and by oath but became confirmed, validated, or upheld by Christ on the cross, and this ratification is what made it new.
- ❖ In other words, the Abrahamic covenant was ratified by the blood of Christ, and it is called the “second” or “new” covenant, because the blood by which it was sealed was shed after the blood of the first covenant, i.e. after the blood of the animal sacrifices.
- ❖ We are a living sacrifice, and in being so we devote our lives to God in service to him and for others.

- ❖ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, *being* many, are one body in Christ, and every one members one of another. (Romans 12:1-5)

- ❖ The new covenant was really the everlasting covenant and that the new covenant was present during the days of Abraham because God cannot lie (Hebrews 6:18), and he confirmed the covenant both by the promise and by the oath of God (Genesis 3:15, 26:3, 22:16–18).
- ❖ Old covenant—that covenant formed between God and Israel at Mt. Sinai

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, **the same gospel that was declared in Eden** when God said to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15). Here was **the first promise of a Saviour** who would stand on the field of battle to contest the power of Satan and prevail against him. (*2SM* 106.2)

- ❖ Covenant of grace
- ❖ Everlasting covenant
- ❖ New covenant
- ❖ Old covenant
- ❖ Everlasting covenant—Revelation 14:6

THE ALLEGORY OF THE
TWO SONS—GALATIANS 4:24

Paul in his Epistle to Timothy describes the very men who are under **the bondage of the law**. They are the transgressors of the law. He names them lawless, disobedient, sinners, unholy, profane, murderers, adulterers, liars, and all who depart from sound doctrine. 1 Timothy 1:9, 10.

The law of God is the mirror to show man the defects in his character. (6BC 1077.2,.3)

No one who believes in Jesus Christ is under bondage to the law of God; for His law is a law of life, not of death, to those who obey its precepts. All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, **unless they accept the atonement** provided for them in the remedial sacrifice of Jesus Christ, who is our atonement—at-one-ment with God.

Through faith in Christ obedience to every principle of the law is made possible (Manuscript 122, 1901). (*6BC* 1077.5, .6)

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 19:8)

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)

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 24:7-8)

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be **born again**, he cannot see the kingdom of God.
(John 3:3)

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth:
so is every one that is **born of the Spirit**. (John 3:8)

But as then he that was born after the flesh persecuted him *that was*
born after the Spirit, even so *it is* now. (Galatians 4:29)

But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God dwell in you**. Now if any man have not the Spirit of Christ, he is none of his. (Romans 8:9)

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and **renewing of the Holy Ghost**; (Titus 3:5)

A **new heart** also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And **I will put my spirit within you**, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. (Ezekiel 36:26–27)

Which things are an allegory: for these are the **two covenants**; the one from the mount Sinai, which gendereth to bondage, which is Agar.
(Galatians 4:24)