

# Lessons from the Old Testament

*Lesson 9—Jeremiah 37:11–21*

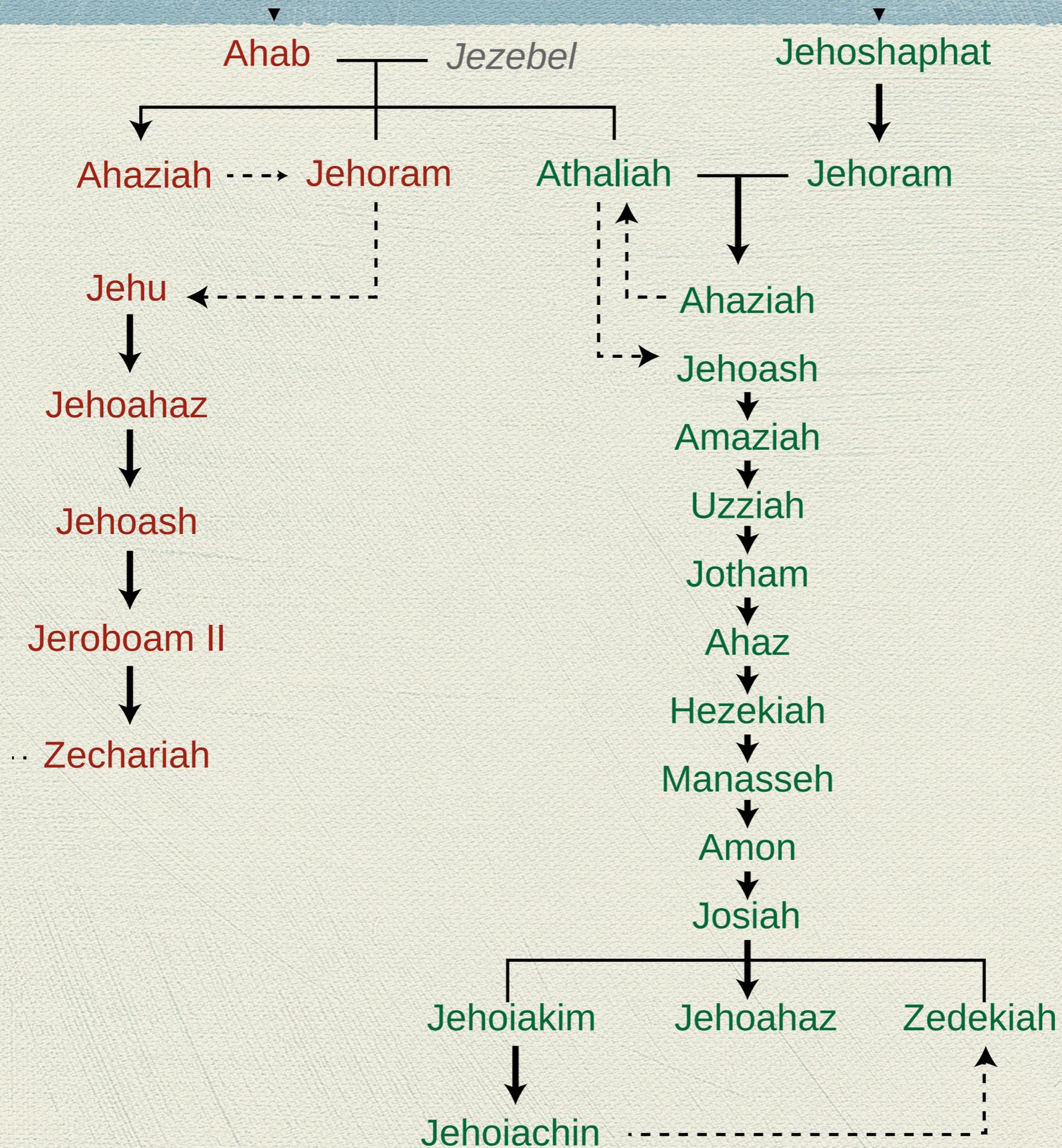
“Jeremiah Persecuted”

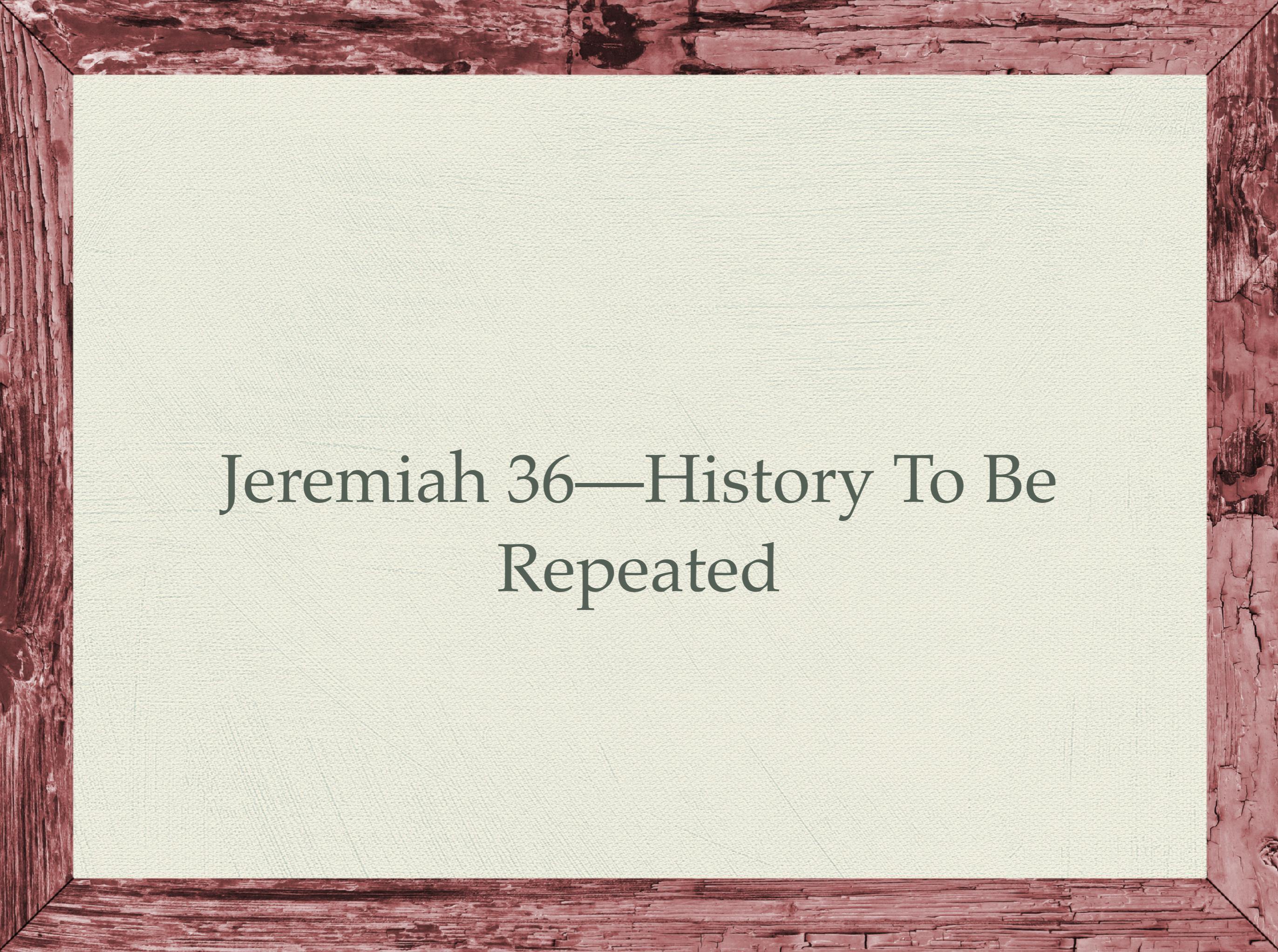
Jeremiah 31:27–37—The New Covenant

Jeremiah 36—History To Be Repeated

Jeremiah 37:11–21—Jeremiah Persecuted

Jeremiah 39:1–10—The Downfall of  
Judah





Jeremiah 36—History To Be  
Repeated

This chapter is a record of historical events that **will be repeated**. Let all who desire to receive warning, **read carefully**. (*MS65* 1912, par. 21; quarterly was written in 1892)

Near the close of this earth's history Satan will work with all his powers in the **same manner and with the same temptations** wherewith he tempted ancient Israel just before their entering the Land of Promise. He will lay **snares** for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their utmost in order to **entrap souls** and to take God's professed people upon their **weakest points**. Those who have not brought the lower passions into subjection to the higher powers of their being . . . (AH 327.1)

(Will, reason, conscience vs. things condemned in the word of God, such as hatred, selfishness, appetite for unhealthy things, etc.)

. . . those who have allowed their minds to flow in a channel of carnal indulgence of the baser passions, Satan is determined to destroy with his temptations—to pollute their souls with **licentiousness**. He is not aiming especially at the lower and less important marks, but he makes use of his snares **through those** whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. (*AH 327.1*)

. . . he sets his hellish powers and his agencies at work and overthrows them upon the **weak points in their character**, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man. Mind, soul, body, and conscience are involved in the ruin. (*AH 327.1*)

The mind . . . should be trained to dwell upon the Scriptures; even whole chapters may be committed to memory, to be repeated when Satan comes in with his temptations. The fifty-eighth of Isaiah is a profitable chapter for this purpose. **Wall the soul in** with the restrictions and instructions given by the inspiration of the Spirit of God. When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with **"It is written."** When he suggests doubts as to whether we are really the people whom God is leading, whom by tests and provings he is preparing to stand in the great day, be ready to meet his insinuations by presenting the **clear evidence** from the word of God that we are keeping the commandments of God and the faith of Jesus.

(GW92 418.2)

- ◆ In same manner and with the same temptations as ancient Israel

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The Word of God teaches that these scenes **are to be repeated** as papists and Protestants shall unite for the exaltation of the Sunday. (GC88 578.2)

Church and state are now making preparations for the future conflict. Protestants are working in disguise to bring Sunday to the front, as did the Romanists. Throughout the land the papacy is piling up her lofty and massive structures, in the secret recesses of which her former persecutions are **to be repeated**. And the way is preparing for the manifestation, on a grand scale, of those lying wonders by which, if it were possible, Satan would deceive even the elect. (5T 449)

The decree which is to go forth against the people of God will be **very similar** to that issued by Ahasuerus against the Jews in the time of Esther. (5T 450.1)

This scripture [Revelation 18:1, 2, 4] points forward to a time when the announcement of the fall of Babylon, as made by the second angel [Revelation 14:8] of Revelation 14, **is to be repeated**, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. (GC88 603.2)

In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the **decatalogue**, until they are led to persecute those who hold it sacred. Christ is set at naught in the contempt placed upon his Word and his people. As the teachings of Spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits, and doctrines of devils, and thus **the influence of evil angels will be felt in the churches.** (GC88 603.2)

- ◆ In same manner and with the same temptations as ancient Israel
- ◆ Enmity of Rome / Protestants

I will not go into all the painful history; it is too much. But I  
The things you have described as taking place in Indiana,  
the Lord has shown me **would take place just before the  
close of probation.** Every uncouth thing will be  
demonstrated. There will be shouting, with drums, music  
and dancing. The senses of rational beings will become so  
confused that they cannot be trusted to make right  
decisions. And this is called the moving of the Holy Spirit.  
(15LtMs, *Lt 132, 1900*, par. 22; letter to S. N. Haskell)

The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me **would be brought into our camp meetings**. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which, if conducted aright, might be a blessing. The powers of satanic agencies blend with the din and noise to have a carnival, and this is termed the Holy Spirit's working. (15LtMs, *Lt 132, 1900*, par. 23)

Men and women, supposed to be guided by the Holy Spirit, held meetings in a state of nudity. They talked about **holy flesh**. They said they were beyond the power of temptation, and they sang and shouted and made all manner of noisy demonstrations. These men and women were not bad, but they were deceived and deluded. In the past they had been blessed with a consciousness that they had a knowledge of the truth, and they had accomplished much good; but Satan was molding the work, and sensuality was the result. The cause of God was dishonored. Truth, sacred truth, was levelled in the dust by human agencies. (15LtMs, *Lt 132*, 1900, par. 26)

I knew those who led the people into these noisy demonstrations, and as I arose to speak, they commenced dancing and jumping up and down, crying and shouting loudly, over and over again, "The dead have been raised and have ascended to heaven." When they became too hoarse and too much exhausted to make so much noise, I bore my testimony, declaring that these fanatical movements, this din and noise, were inspired by the spirit of Satan, who was working miracles to deceive if possible the very elect. I said that it was not God's will that His pure, holy, sacred truth should be thus misinterpreted and brought into disrepute. The truth remained the truth still. These demonstrations did not change the unerring character of truth, but Satan was working to deceive and delude honest souls. Satan's agents were working vigilantly to make use of human minds in mingling the truth with tares and indecent practices, to bring a stigma upon the truth and make it of none effect.

(15LtMs, *Lt 132, 1900*, par. 29)

I will not go into all the painful history; it is too much. But last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that **the history of the past would be repeated**. I felt great distressed. I was instructed to say that at these demonstrations **demons in the form of men are present**, working with all the ingenuity that Satan can work to make the truth disgusting to sensible people; [and] that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should lose their force and influence. (15LtMs, *Lt 132, 1900*, par. 30; also 2SM 37.3)

The third angel's message is to be given in straight lines. It is to be kept free from every thread of the cheap, miserable inventions of men's theories, prepared by the father of lies, and **disguised as was the brilliant serpent** used by Satan as a medium of deceiving our first parents. Thus Satan tries to put his stamp upon the work God would have stand forth in purity. (15LtMs, *Lt 132*, 1900, par. 31)

Those things which have been in the past **will be in the future. Satan will make music a snare** by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed. Clear and definite instruction has been given in order that all may understand. But **the itching desire to originate something new** results in strange doctrines, and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them.

(15LtMs, *Lt 132, 1900*, par. 33)

- ◆ In same manner and with the same temptations as ancient Israel
- ◆ Papal persecution; death decree
- ◆ Music, drums, shouting, dancing, nudity, and false doctrine, such as holy flesh; fanaticism

The experience of the past **will be repeated**. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized. (8T 293.4)

Corruptions of every type, similar to those existing among the **antediluvians**, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly—these Satan uses as agencies to bring about certain ends. He will employ the power of mind over mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness, without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error. (8T 293.5)

The same spirit is seen today that is represented in Revelation 6:6–8. **History is to be repeated.** That which has been will be again. This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue, and people, and those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. Disorder and strife and confusion will be seen in the church. (13LtMs, *Lt 65*, 1898, par. 30)

In the days of Noah, **violence filled the land**; and thus Christ has told us that it will be in the last days. The history of the old world is to be repeated. The perversity and cruelty of men will reach such a height that God will reveal Himself in His majesty. Very soon the wickedness of the world will have reached its limit, and as in the days of Noah, God will pour out His judgments. (18LtMs, *Lt 250, 1903*, par. 11)

I say to all: Be on your guard; for as an angel of light Satan is walking **in every assembly** of Christian workers, and **in every church**, trying to win the members to his side. I am bidden to give to the people of God the warning: "Be not deceived; God is not mocked." Galatians 6:7. (8T 294.3)

- ◆ Same manner and with the same temptations as ancient Israel
- ◆ Papal persecution; death decree
- ◆ Music, drums, shouting, dancing, nudity, and false doctrine, such as holy flesh; fanaticism
- ◆ Revelation 6:6–8, dissension; Antediluvians—violence, perversity, cruelty, wickedness
- ◆ Satan is walking among us as an angel of light

Jeremiah called their attention repeatedly to the counsels given in Deuteronomy. **More** than any other of the prophets, he emphasized the teachings of the Mosaic **law** . . . . “Ask for the old paths, where is the good way, and walk therein,” he pleaded, “and ye shall find rest for your souls.” Jeremiah 6:16. (*PK 411.1*)

On one occasion, by command of the Lord, the prophet took his position at one of the principal entrances to the city and there urged the importance of **keeping holy the Sabbath day**. The inhabitants of Jerusalem were in danger of losing sight of the sanctity of the Sabbath, and they were solemnly warned against following their secular pursuits on that day. (*PK 411.2*; see Jeremiah 17:19–25)

The Lord gave Jeremiah a message of reproof to bear to his people, charging them with the continual rejection of God's counsel: "I have spoken unto you, rising early and speaking; but ye hearkened not unto Me. (*4T* 164.2)

# Jeremiah was determined

- ◆ Jeremiah 20:8–11

The Lord commanded Jeremiah to stand in the court of the Lord's house and speak unto all the people of Judah who came there to worship, those things which He would give him to speak, diminishing not a word, that they might hearken and turn from their evil ways. Then God would repent of the punishment which He had purposed to inflict upon them because of their wickedness. (4T 165.2)

Had the prophet been intimidated by the threats of those in high authority and the clamoring of the rabble, his message would have been without effect, and he would have lost his life. But the courage with which he discharged his painful duty commanded the respect of the people and turned the princes of Israel in his favor. Thus God raised up defenders for His servant. They reasoned with the priests and false prophets, showing them how unwise would be the extreme measures which they advocated. (4T 168.1)

The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.

But such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature—the surrender of self for the service of love to God and man. (*Ed* 57.3–4)

In these days [today] He has instituted no new plan to preserve the purity of His people. As of old, He entreats the erring ones who profess His name to repent and turn from their evil ways. **Now, as then, by the mouth of His chosen servants He predicts the dangers before them.** He

sounds the note of warning and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time **have the same temptations** to scorn reproof and hate counsel as had ancient Israel. They too often turn a deaf ear to the words that God has given His servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, He will not always stay His hand, but will visit iniquity with righteous judgment. (4T 165.1)

**The very last deception** of Satan will be to make of none effect the testimony of the Spirit of God. “Where there is no vision, the people perish.” [Proverbs 29:18.] Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony. He will bring in spurious visions to mislead and mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions, as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them. (6LtMs, *Lt 12*, 1890, par. 45; 1SM 48.3)

That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal ; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 189; 7. (1889, 1913 Yearbooks)

That there is one Lord Jesus Christ, the Son of the  
Eternal Father, the one by whom he created all  
things, and by whom they do consist; that he took  
on him the nature of the seed of Abraham for the  
redemption of our fallen race . . . (Ibid.)

That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19. (1935 Yearbook)

The princes of Judah had heard concerning the words of Jeremiah and came up from the king's house and sat in the entry of the Lord's house. "Then spake the **priests and the prophets** unto the princes and to all the people, saying, **This man is worthy to die**; for he hath prophesied against this city, as ye have heard with your ears." (4T 166.4)

Had the prophet been intimidated by the threats of those in high authority and the clamoring of the rabble, his message would have been without effect, and he would have lost his life. But the courage with which he discharged his painful duty commanded the respect of the people and turned the princes of Israel in his favor. Thus God raised up defenders for His servant. They reasoned with the priests and false prophets, showing them how unwise would be the extreme measures which they advocated. (4T 168.1)

The influence of these powerful persons produced a reaction in the minds of the people. Then the elders united in protesting against the decision of the priests regarding the fate of Jeremiah. **They cited the case of Micah**, who prophesied judgments upon Jerusalem, saying: "Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." They put to them the question: "Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented Him of the evil which He had pronounced against them? Thus might we procure great evil against our souls."

(4T 168.2)

So, through the pleading of Ahikam and others, the prophet Jeremiah's life was spared; although many of the priests and false prophets would have been pleased had he been put to death on the plea of **sedition**, for they could not endure the truths that he uttered exposing their wickedness. (4T 168.3)

There were false prophets, **Hananiah** was one.

Jeremiah 28:15–17

He “strengthened the unbelief of the people in Jeremiah and his message. He had wickedly declared himself to be the Lord’s messenger, and he suffered death in consequence of his fearful crime.” (4T 171.3)

There were two other false prophets, **Ahab and Zedekiah**, who prophesied lies in the name of the Lord.

Jeremiah 29:21–23

**Ahab and Zedekiah** . . . professed to be holy teachers; but their lives were corrupt, and they were slaves to the pleasures of sin. . . . [They] sought to thwart his [Jeremiah's] work by stirring up the people to disbelieve his words and act contrary to the counsel of God in the matter of subjecting themselves to the king of Babylon. (4T 173.2)

Other false prophets arose to **sow confusion** among the people by turning them away from obeying the divine commands given through Jeremiah, but God's judgments were pronounced against them in consequence of their grievous sin of bringing rebellion against Him. (4T 173.3)

**Just such men arise in these days** and breed confusion and rebellion among the people who profess to obey the law of God. . . . Those who prophesy lies encourage men to look upon sin as a small matter. (*4T* 173.4; published 1885 but written around 1881)

Those who pursue a course of rebellion against the Lord can always find false prophets who will justify them in their acts and flatter them to their destruction. Lying words often make many friends, as in the case of Ahab and Zedekiah. These false prophets, in their pretended zeal for God, found many more believers and followers than the true prophet, who delivered the simple message of the Lord. (4T 174.1)

**The Lord is fitting a people for heaven.** The defects of character, the stubborn will, the selfish idolatry, the indulgence of faultfinding, hatred, and contention, provoke the wrath of God and must be put away from His commandment-keeping people. (4T 180.3)

But the weakness of [King] Zedekiah was a **crime** for which he paid a fearful penalty. . . . The nation was conquered. Zedekiah was taken prisoner, and his sons were slain before his eyes. Then he was led away from Jerusalem a captive, hearing the shrieks of his wretched people and the roaring of the flames that were devouring their homes. His eyes were put out, and when he arrived at Babylon he perished miserably. (4T 184.2)

There are many false prophets in these days, to whom sin does not appear specially repulsive. They complain that the peace of the people is unnecessarily disturbed by the reproofs and warnings of God's messengers. . . . [the false prophets] lull the souls of sinners into a fatal ease by their smooth and deceitful teachings. Ancient Israel was thus charmed by the flattering messages of the corrupt priests. Their prediction of prosperity was more pleasing than the message of the true prophet, who counseled repentance and submission. (4T 185.1)

Jeremiah 31:27–37—The New  
Covenant (1892)

# The Two Covenants



*The Old and the New Covenants*  
*The First Covenant and the Second*  
*The Everlasting Covenant*  
*The Old Covenant vs. the Ratified Covenant*  
*The Old Testament and the New Testament*  
*A Better Covenant*  
*The Ark of the Covenant*

... 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)

Genesis 6:8

The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. **Yet it was not actually established until the death of Christ.** (*GC 347.2*)

Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow and have left the guilty race to perish in their iniquity. Had He done this, there could have been no redemption for fallen men. But when the

Saviour yielded up His life, and with His expiring breath cried out, "It is finished," then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was **ratified**.

**The kingdom of grace, which had before existed by the promise of God, was then established. (GC 347.2)**

Thus the death of Christ—the very event which the disciples had looked upon as the final destruction of their hope—was that which made it forever sure. While it had brought them a cruel disappointment, it was the climax of proof that their belief had been correct. The event that had filled them with mourning and despair was that which opened the door of hope to every child of Adam, and in which centered the future life and eternal happiness of all God's faithful ones in all the ages. (*GC* 348.1)

After His resurrection Jesus appeared to His disciples on the way to Emmaus, and, “beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” Luke 24:27. The hearts of the disciples were stirred. Faith was kindled. They were “begotten again into a lively hope” even before Jesus revealed Himself to them. It was His purpose to enlighten their understanding and to fasten their faith upon the “sure word of prophecy.” (*GC* 349.1)

He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but **because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament.** It was needful for the followers of Christ to have an **intelligent faith**, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to “Moses and all the prophets.” Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures (*GC 349.1*)

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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. Abraham  
trusted in Christ for the forgiveness of sins. It was this faith  
that was accounted unto him for righteousness. [Genesis 15:6]  
(*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. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. (*PP* 370.4)

Another compact—called in Scripture the “old” covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the “second,” or “new,” covenant, because the blood by which it was sealed **was shed after the blood of the first covenant.** (*PP* 371.1)

The blood that Jesus shed on Calvary **ratified**, or made valid, the second or new covenant or testament, even as the blood of oxen stood for the ratification of the old covenant (Ex. 24:5–8; Heb. 9:15–23; cf. Gal. 3:15). Except for the death of Christ the plan of salvation would never have become a reality. Even those saved in OT times were saved by the sacrifice to come (Heb. 9:15). They were saved as they **looked forward in faith**, even as men find salvation today by **looking backward in faith** to the death of Christ.

Even when we were dead in sins, [God] hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

For by grace are ye saved through **faith**; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. (Ephesians 2:5–9)

***New testament***—Literally, “new covenant.”

For this is my blood of the new testament, which is shed for many for the remission [cancellation of the penalty of or the forgiveness of] sins.

(Matthew 26:28)

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

(1 Corinthians 1:23)

The covenant God made with Israel at Sinai is often called the “old covenant” (Heb. 8:13). It stood in contrast to the new covenant (because of the failure of the people to enter into the true spirit of the covenant.)

The blessings of the new covenant are grounded purely on mercy in forgiving unrighteousness and sins. The Lord specifies, I will do thus and thus unto all who turn to Me, forsaking the evil and choosing the good. “I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” (Hebrews 8:12). All who humble their hearts, confessing their sins, will find mercy and grace and assurance. (*TMK* 299.2)

❖ Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers In the day *that* I took them by the hand To bring them out of the land of Egypt; Which my covenant they brake, Although I was an husband unto them, saith the Lord: 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 31:31–33)

And I will give them one heart, and I will put a new **spirit** within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. (Ezekiel 11:19–20)

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of **spirit**, and not *in* the oldness of the **letter**. (Romans 7:6)

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 offences 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... 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.... The sinner is helpless to atone for one sin. The power is in Christ's free gift, a promise appreciated by those only who are sensible of their sins and who forsake their sins and cast their helpless souls upon Christ, the sin-pardoning Saviour. He will put into their hearts His perfect law, which is "holy, and just, and good" (Romans 7:12), the law of God's own nature. (*TMK* 299.4)

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, And my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. (Isaiah 59:20–21)

- ❖ . . . there are priests that offer gifts **according to the law**: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the **mediator of a better covenant**, which was established upon better promises. For if that first *covenant* [ i.e. the Mosaic law] had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a **new covenant** with the house of Israel and with the house of Judah: (Hebrews 8:4–8)
- ❖ 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.** (Exodus 19:5–8)
- ❖ And to Jesus the mediator of the **new covenant**, and to the blood of sprinkling, that speaketh better things than *that of* Abel. (Hebrews 12:24)

- ❖ Isaiah 42:6—I the Lord have called thee in righteousness, And will hold thine hand, and will keep thee, And **give thee for a covenant** of the people, for a light of the Gentiles;
- ❖ Christ was to be not only the mediator of the covenant but the covenant itself. He is its center and substance. He was not only to bring peace but to be “our peace,” that we, who were once “strangers from the covenants of promise,” might be “made nigh” to God by His precious blood (Eph. 2:12–14; Micah 5:5).
- ❖ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; (Ephesians 2:20)
- ❖ Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. (1 Peter 2:6)
- ❖ For the mountains shall depart, And the hills be removed; But my kindness shall not depart from thee, Neither shall the **covenant of my peace** be removed, Saith the Lord that hath mercy on thee. (Isaiah 54:10)

- ❖ For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (Hebrews 8:7–10)
  
- ❖ Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the **blood of the everlasting covenant**, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. (Hebrews 13:20–21)

God permitted Israel to attempt to keep the law, so they might become aware of their inability to do what they mistakenly felt able to do. They would thus be led from trust in self to trust in God, from confidence in their own endeavors to faith in divine accomplishment. Thus, the law would become the means of leading them to Christ as their only Saviour from sin (Gal. 3:23–26). Thus, the way was prepared for the new covenant relationship, the gospel of divine grace, the law kept in and through Christ (Jer. 31:31–34; Rom. 3:21–31; 8:1–4; Heb. 8:7–11). As Paul declares, this new covenant relationship does not “make void the law through faith” (Rom. 3:31).

Have you a living connection with Jesus Christ? You see Abraham had, and he talked with angels, and he could ask a favor of them. You see that Moses had a living connection with God, and his earnest petition was that he might see the glory of God. “Show me Thy glory,” was his petition. [Exodus 33:18.] Well now, the Lord did not rebuke him for making that request; he was not presumptuous in trying to know more of God and His glory. But we see that that mighty man of faith was hid in a cleft of the rock, and the hand of God was placed over the rock, and then He revealed to him His glory.

(4LtMs, *Ms 19a*, 1886, par. 11)

*Everlasting Covenant*—This refers to the “new” covenant, under which God promises to write His law within men’s hearts (see on Jeremiah 31:31–34; Hebrews 8:10, 11). This covenant embraces all the promises made to the fathers (Genesis 12:1–3; 17:7, 8; Psalm 89:3, 4, 28, 29, 36, 37; 105:8–12; see also pp. 26, 27).