

Two Covenants

Two Laws



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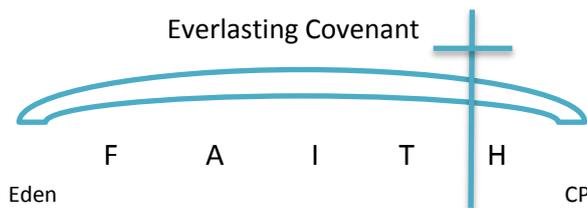
*Here is the patience of the saints: here are they that keep the commandments
of God, and the faith of Jesus.*

Revelation 14:12

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All will be saved through faith in Christ, from Eden to the close of probation.
We can add nothing to salvation, for Jesus fully paid the price of our
redemption.



In eternity, the 6000 years of sin will be as the blink of an eye, yet its effects will
be seen throughout the eternal ages. The marks on the hands and feet of
Christ's covenant-sacrifice are tokens of His love for the human race.

The Everlasting Covenant

Covenant of Redemption

Covenant of Grace

Covenant of Faith

New Covenant

The Gospel

Before the foundations of the earth were laid, “the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They clasped their hands in a solemn pledge that Christ should become the surety for the human race.”¹

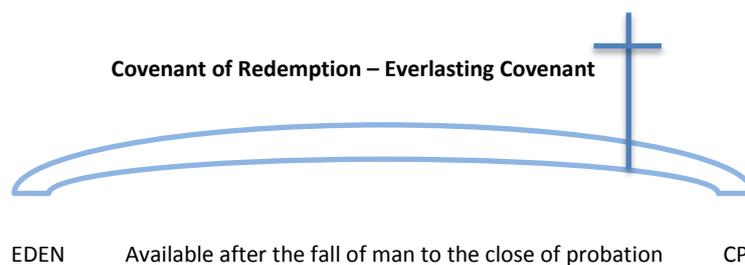
God’s Son had pledged to take the punishment of the transgressor of divine law, and pay the penalty Himself. By dying for the guilt of a sinful world, Christ would reinstate fallen man into the position from which he had fallen, and give him back the right to eat from the tree of life.²

Have you ever imagined the feelings of God the Father in this heavenly council? Was it difficult for Him to allow His beloved Son to become man’s representative, and to die a shameful death on a cross?

Did God struggle with His Son’s decision?

Christ knew He would suffer, but He voluntarily offered to leave His home of glory and come to this earth of sin.³ He would step down from His Father’s throne, lay aside His royal robe and crown, and give the royal sceptre back into His Father’s hands.⁴

His death would seal forever the covenant made between Him and His Father.⁵



Christ would “exalt and honor the law”, making known the exalted character of God's government.⁶

“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.”⁷

When the agreement was made in eternity, God the Father promised His Son rewards for fulfilling the covenant to redeem man -- eternal life, a beautiful earth, an everlasting kingdom, a holy throne, and a people who would love and serve Him.⁸

“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”⁹

Christ offers the sinner who receives Him as his personal Saviour “all the graces His covenant embraces as the reward of His sacrifice.”¹⁰

Man is “granted the privilege of becoming an heir of God and a joint heir with Christ.”¹¹

What a blessing to be sons and daughters of God.

The Saviour says to us, “To him that overcometh will I grant to sit with me on my throne.”¹²

“Nothing but the righteousness of Christ can entitle us to one of the blessings of the covenant of grace...”¹³

The blessings are not only for the heavenly life, but even now the covenant offers “pardon and the assistance of grace for future obedience through faith in Christ...”¹⁴

“Mercy and forgiveness are the reward of all who come to Christ trusting in His merits to take away their sins.”¹⁵

Every day “we have been partakers of His heavenly benefits, recipients of the blessings of His priceless atonement.”¹⁶

Our salvation was “wrought out by infinite suffering to the Son of God.”¹⁷

Our hearts should be overwhelmed with thankfulness!

Blessings Bestowed

The everlasting covenant was first made known to Adam and Eve after the fall. It was given as a promise, offering forgiveness, grace to renew the heart, and power to obey.¹⁸ With repentance and contrite hearts, the grateful pair claimed the promises by faith.

“Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. But notwithstanding the gracious provision for man's redemption, there were few who accepted it and rendered obedience.”¹⁹

“The Lord preserved a people for Himself from Adam down, in whose hearts was His law...”²⁰

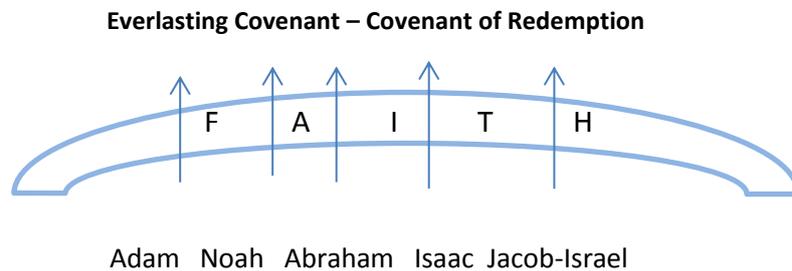
“Abel saw Christ figured in the sacrificial offerings.” How did Abel know so well the plan of salvation? “Adam taught it to his children and grandchildren.”²¹

Cain “refused to discern that Christ was typified by the slain lamb; the blood of beasts appeared to him without virtue...”²²

Noah accepted the redemptive covenant and “found grace in the eyes of the Lord.”²³ He taught his descendants the Ten Commandments, and thus knowledge of God's Law was preserved.²⁴

God renewed His covenant with Abraham, calling him to be the father of the guardians of truth, through whom all nations would be blessed in the advent of the promised Messiah.²⁵ Abraham was led outside his tent and told to look at the stars glimmering in the heavens – “So shall thy seed be.” And Abraham believed.²⁶

The covenant was again confirmed on Mount Moriah with a solemn oath. ²⁷ It was on this mountain that the “glorious Messianic promise was confirmed to the father of the faithful.” ²⁸



The same covenant was renewed with Abraham’s son Isaac, and with Jacob. ²⁹ Esau regarded the moral law as a “yoke of bondage.” ³⁰

“He (God) hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.” ³¹
Jacob’s great victory came when his name was changed to Israel. He then became a symbol of victory over sin under the everlasting covenant.

Blessings Lost

Unfortunately, Jacob’s descendants “lost the principles of the Abrahamic Covenant.” ³² If they had “kept the covenant they would not have gone into bondage.” ³³

Even after their miraculous deliverance from Egypt, God was unable to renew His covenant with them, as they had not kept His law in their minds. If they had done so, “it would not have been necessary for it to have been proclaimed from Sinai or engraved on tables of stone.” ³⁴

As a result, “another covenant” was made between God and Jacob’s descendants. ³⁵

The Mosaic Covenant

When Israel arrived at Mount Sinai they were “incorporated as a church and a nation under the government of God.” ³⁶ It was to be a close and special relationship.

Returning from the mountain, Moses summoned the elders and repeated God’s message to them. “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... And ye shall be unto me a kingdom of priests, and an holy nation.” ³⁷

The terms of the covenant were “Obey and live.” ³⁸

Enthusiastically the elders responded, “All that the Lord hath spoken we will do.” ³⁹

Israel was then instructed to make preparations to meet with God in three days. “On the morning of the third day, the summit of Sinai was covered with a thick black cloud, wrapping the mountain in darkness and mystery.” ⁴⁰

Lightning flashed and peals of thunder echoed and re-echoed around the heights. It was like a devouring fire on the top of the mountain, and when the Lord descended, Sinai shook like an earthquake.

A trumpet sounded, summoning the people to meet with God, and Moses led them to the foot of Sinai.

“And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and then the voice of God was heard... Speaking out of the thick darkness that enshrouded Him.... the Lord made known His law....”⁴¹

Thou shalt have no other Gods before Me.....

Thou shalt not make unto thee any graven image....

Thou shalt not take the name of God in vain...

Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God...

Honour thy father and thy mother...

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

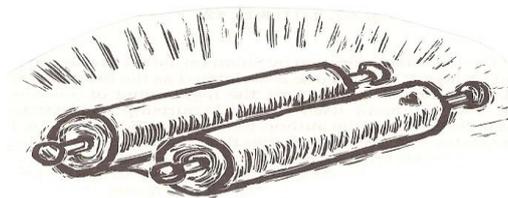
Thou shalt not bear false witness...

Thou shalt not covet...⁴²

The people were “overwhelmed with terror”, and asked that God only speak with Moses. Their minds were “blinded and debased by slavery and heathenism, and they were not prepared to fully appreciate the far-reaching principles of God’s ten precepts.”⁴³

God had spoken the Ten Commandments in “awful grandeur that Israel might understand the sacred and enduring character of the law.”⁴⁴

As Moses drew near to the mountain, the people watched in fear. God then instructed Moses of judgments “that the obligations of the Decalogue might be more fully understood and enforced... and Moses wrote these judgments in a book.”⁴⁵



Coming from the mountain, Moses “took the book of the covenant and read it in the audience of the people.”⁴⁶

“Thus the conditions of the covenant were solemnly repeated, and all were at liberty to choose whether or not they would comply with them.”⁴⁷

The people answered with one voice, “All the words which the Lord hath said will we do.”⁴⁸

Moses then sacrificed an animal, and taking the blood, he “sprinkled both the book and all the people, saying, ‘This is the blood of the testament which God hath enjoined unto you’.”⁴⁹

Thus the Israelites entered into a solemn covenant with God.⁵⁰

“He placed the book in the hands of men in sacred office and requested that for safe keeping it should be put in the side of the ark...”⁵¹

After sealing the covenant, Moses again ascended the mountain. As he came into the divine presence, the glory of God broke forth like a devouring fire on the top of the mount, and all Israel saw it.⁵²

Moses “stood alone in the presence of the Eternal One” forty days and forty nights.⁵³

While in the mountain Moses was given instructions for the building of a two-apartment sanctuary. It was to be “the visible center of the nation’s worship.”⁵⁴



These holy places were to be “figures of the true” a copy “of things in the heavens.”⁵⁵

“All the directions were carefully recorded by Moses...” that the elders of Israel might follow God’s instructions without error.⁵⁶

When God had “made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God” were given to Moses.”⁵⁷

God did not entrust the precepts of His law to the memory of Israel lest they mingle heathen traditions or human customs with His holy precepts, so He wrote them on stone.⁵⁸



God had “proclaimed His law in awful grandeur to the assembled multitude, that they might know His will and fear and obey Him forever.”⁶⁰

Why another Covenant?

Why did God make another covenant, even a covenant of law?

Paul asks: "Wherefore then serveth the law?" ⁶¹

After all, God had already promised and confirmed under oath His covenant of grace with Abraham.

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed... they which be of faith are blessed with faithful Abraham." ⁶²

So why did God make a law covenant?

"It was added because of transgressions, till the seed should come to whom the promise was made..." ⁶³

God made the Mosaic Covenant because the children of Jacob had "no true concept of the holiness of God... and they must be taught their own inability to obey God's Law, and their need of a Saviour." ⁶⁴

Although their answer was 'Yes, we will obey', the people did not realise "the sinfulness of their hearts..." The law would point out their sin. ⁶⁵

God revealed His power and mercy "with another covenant so they could learn to trust Him." ⁶⁶

Paul explains it this way. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." ⁶⁷

Two Covenants

God has provided only one covenant for salvation and yet there are two covenants.

- The Covenant of Redemption is God's provision for man to return to righteousness.
- The covenant made at Sinai was to teach Israel their sinfulness and the need of a Saviour.

The Mosaic Covenant was in a limited way a copy in miniature of the Covenant of Redemption. ⁶⁸ Both have the same elements – a holy Law, an unblemished sacrifice, a righteous priesthood, yet there are great differences.

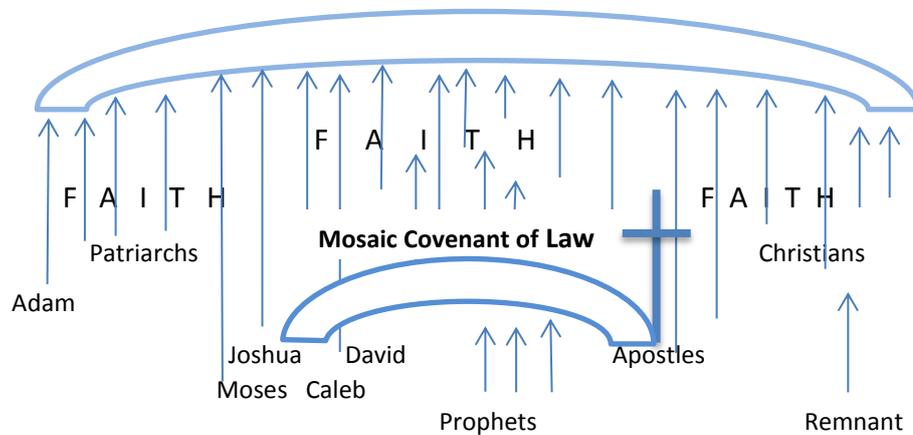
One was a type, the other reality. One provided salvation; the other condemnation and death.

When Israel heard the Ten Commandments spoken by God, they were too fearful to understand the implications, and knowing their state of mind, God limited their obedience to the deeds of the law. The people must bring a sacrifice for sin when the deed was committed or the words spoken, not for the thoughts and intents of the heart.

However, those who surrendered to the Saviour began to see that the "commandment is exceeding broad", and grace through faith gave them power to obey, not only the letter, but the spirit as well. ⁶⁹

Men and women whose minds were only on the rituals, failed to see the Saviour depicted in the types and shadows, and their hearts even struggled against obeying the letter of the law.

Everlasting Covenant – Covenant of Redemption



When Christ brought His people out of Egypt, He longed to unite them with His covenant of grace as He had done with the patriarchs of old.

But they had no concept of the condition of their hearts, so He gave another covenant that they might see their frailty and cry out to God for help.

If they responded to the working of God’s Spirit upon their minds and hearts, and allowed faith to take hold, they could claim the benefits of the Covenant of Redemption, and be able to keep God’s Law.

Although the ‘covenant of law’ could not of itself provide any spiritual benefits, the land promised to Abraham would be theirs, providing they were obedient.⁷⁰

Even more important was the promise that Messiah would come through their lineage, for “the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come...”⁷¹

When Yeshua was born of the tribe of Judah, He was rejected by those who relied on the temple and its rites, but worshipped by a remnant whose faith had united them to the Covenant of Redemption.⁷²

Two Laws

There were two parts to the Mosaic Covenant, two laws that are very different from each other.

- The moral law
- The ceremonial law.

God’s people “... were privileged with a two-fold system of law; the moral and ceremonial...”⁷³

If Adam had not transgressed the Law of God, the ceremonial law would never have been instituted.⁷⁴

The moral law was the standard by which mankind was to live; the ceremonial law was instituted as part of God's plan to teach salvation to the fallen race.

After sin in the Garden of Eden, the command was given to offer sacrifices. It was designed to remind men and women of the consequences of sin and the coming Saviour.

Later, when God's people became a nation, this ceremonial law was expanded to include numerous types of sacrifices and cleansings, ceremonies, holy days and festivals, as shadows of things to come. They were prophetic pictures of specific phases of salvation to be fulfilled over a period of time, beginning with the death of Christ.

As the term 'ceremonial law' is not in the Bible, many deny its existence, but Sister White used it 113 times. She clearly says the "two laws" – moral and ceremonial -- cannot be blended together.⁷⁵

"The distinction between the two systems is broad and clear."⁷⁶

The Moral Law

The moral law is "unchangeable, unalterable, infinite, and eternal."⁷⁷

It was never a type or a shadow.

The law existed before man's creation and will endure as long as God's throne remains.⁷⁸

The psalmist says of God's commandments, "They stand fast for ever and ever, and are done in truth and uprightness."⁷⁹

"God could not change nor alter one precept of His law in order to save man; for the law is the foundation of His government."⁸⁰

The proclamation of the law was accompanied with evidence of God's power and glory, that His people "might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance and the permanence of His law."⁸¹

God's law was ordained to life for those who walk in harmony with its precepts, but it brings "bondage and death to those who remain under its condemnation."⁸²

"The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner."⁸³

The Ceremonial Law

"Let them make Me a sanctuary; that I may dwell among them."⁸⁴

It was Christ Himself who gave Moses this instruction: He would dwell with His people.



Christ would “commune with (Moses) from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.”⁸⁵

The sanctuary was to be made “after the pattern shewed to thee in the mount.”⁸⁶

Specific details were given of the plan for the sanctuary, its size and form, materials to be used, and each article of furniture.

“Christ, in counsel with His Father, instituted the system of sacrificial offerings, that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the Son of God.”⁸⁷

The ceremonial law had many rituals, some daily, others yearly. A morning and evening sacrifice was offered at sunrise and twilight, and sweet incense offered on the golden altar. Neither the fire nor the incense was permitted to go out. The oil of the seven-branched candlestick was replenished twice every day that its light might shine continually. The shew bread was replaced each Sabbath.⁸⁸

Individuals brought sacrifices for sin offerings, trespass offerings, burnt offerings or peace offerings. Specific sacrifices were required for priests who sinned, or when the whole congregation sinned. Other sacrifices were offered for holy days, new moons and feast days.

Various purification rites and sacrifices were commanded after touching the dead, childbirth, menstruation, running issues, skin eruptions, for lepers, mould in houses and clothing.

In every sacrifice “the gospel was preached...”⁸⁹

Seven festivals took place during the year, three in the first month, one in the third, and three in the seventh month.⁹⁰

Some were commemorative, and others prophetic. All were opportunities for thanksgiving. Every male must attend three of these national festivals in Jerusalem each year.

The types and shadows, with their prophetic meaning, gave the Israelites a veiled view of the mercy and grace Christ would bring to the world.⁹¹

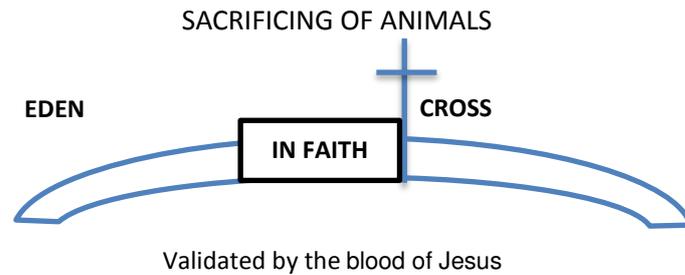
The ceremonial law was “a shadow of good things to come, and not the very image of the things...”⁹²

The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that “the ceremonial system of sacrifices and the priesthood of themselves, were not sufficient to secure the salvation of one soul. . .”⁹³

“...those sacrifices which they offered year by year continually (can never) make the comers thereunto perfect... For it is not possible that the blood of bulls and of goats should take away sins.”⁹⁴

Men and women who offered sacrifices in faith, demonstrated their faith by obedience. Their deeds would stand on record in heaven.

At the death of Christ, His shed blood validated their faith and God marked their sins as *forgiven*.⁹⁵ See page 31 for detailed explanation.



The details of the ceremonial law and services of the sanctuary were outlined clearly to Moses. He wrote them in a book, and placed it in the side of the ark with the book of the law.⁹⁶

Old Covenant

“A new covenant, he hath made the first old.”⁹⁷

We must ask --- what was made old?

- Israel
- Mosaic Covenant
- Moral Law
- Judgments
- Ceremonial law

(a) Israel

The apostle Paul asks the question -- “Hath God cast away his people?”⁹⁸ His answer is a categorical “God forbid.” No, “God hath not cast away his people...”⁹⁹

This is a bit of a shock for those who believe in Replacement Theology. The idea that the church replaced the Jews has been a belief of Christians for centuries.

God promised Israel a good life in a land flowing with milk and honey – brooks, fountains, springs, wheat, barley, vines, figs, pomegranates, olives.¹⁰⁰

These promises have not been rescinded by God, as “the gifts and calling of God are without repentance.”¹⁰¹

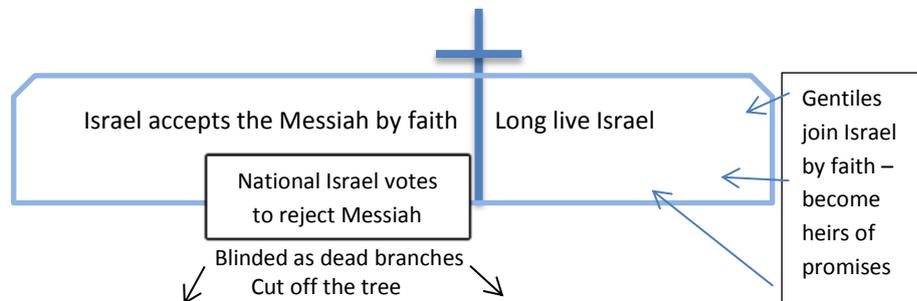
Certainly Israel broke the covenant many times, but with repentance it was always renewed. “And he remembered for them his covenant, and repented according to the multitude of his mercies.”¹⁰²

In AD31 at the trial of Christ, the leaders of Israel broke the covenant again, with dire consequences for the nation. It was an outright act of rebellion.

Paul uses the analogy of an olive tree, explaining that some branches could not remain on the tree because of a refusal to believe Yeshua was the Messiah.¹⁰³ As a result they were cut off and lay lifeless at the foot of the tree.¹⁰⁴

Every Israelite who accepted Yeshua as the Messiah was grafted into the olive tree by faith. Later thousands of Gentile believers were grafted into the tree.¹⁰⁵

Instead of God beginning a new organisation after the death of Christ called the ‘church’ and cutting Israel off completely, Jesus **added** the believers to Israel. ¹⁰⁶ See 31.32 for detailed explanation. We must read Paul’s words carefully. He says “they which are the children of the flesh, these are not the children of God.” ¹⁰⁷ “for they are not all Israel, which are of Israel.” ¹⁰⁸



Since the cross, the Jewish nation is no longer Israel; they have been cut off the olive tree. Those who surrendered to Yeshua by faith were “the children of promise” and these “are counted for the seed.” ¹⁰⁹ They alone are healthy branches on the olive tree.

Sister White calls us “modern Israel”, which is correct, but using the adjective before Israel can lose the impact of actually believing we are Israel, the true descendants of Abraham by faith in Yeshua, the promised Seed. ¹¹⁰

To avoid confusion with literal Israel, we need to make a distinction, but can believe wholeheartedly that *we are Israel, the true Israel*. ¹¹¹ We are not spiritual Jews. ^{See p32 for further explanation.} The Jews are still precious to God “for the fathers’ sake”, and He is longing for the day they can be grafted back into the olive tree. ¹¹²

The Jewish nation has been permitted to “stumble” with “blindness”, but not forever. ¹¹³

Just before probation closes the Spirit will be poured out on all flesh, and the ‘loud cry’ will sound with the final message. As the Jewish nation sees God’s remnant empowered with the Spirit of Christ, they will be “provoked to jealousy.” ¹¹⁴ Perhaps it is not far away!

Thousands will realise they have crucified *ha Mashiach**. All who love God and have longed for Messiah’s coming, will surrender and be grafted into the olive tree. ^{* the Messiah}

Thus “all Israel will be saved” -- all who are grafted into the olive tree. ¹¹⁵

“When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah... Their slumbering faculties are to be aroused... Memory will be awakened...

“Many of the Jewish people will by faith receive Christ as their Redeemer... Converted Jews are to have an important part to act in the great preparation to be made in the future to receive Christ, our Prince.” ¹¹⁶

Over the years, Gentile believers distanced themselves from the Jewish nation due to the stigma upon the Jews. As fewer Jewish converts became Christians, the ‘church’ became a Western religion, with little evidence of its spiritual roots.

Today there is a change.

Christianity is becoming a 'Judeo-Christian' faith in the eyes of many, and the link is growing stronger. Maybe it is due to the belief and efforts of the Evangelical Churches that Israel has a right to the land and will take over when the church is raptured. Unfortunately their understanding is false, however, other Christians are now looking at Judaism in a new light.

Perhaps their enthusiasm is a sign of the soon-coming of Jesus, and although mistaken in interpreting Bible prophecy, God can use their zeal for His purposes.

God is protecting these 'dead branches/bones' from their enemies. Their ancestors broke the covenant and divorced themselves from God, but He has not forsaken their descendants.

Ezekiel prophesied of these bones. "O ye dry bones, hear the word of the Lord... Behold, I will cause breath to enter into you, and ye shall live..." ¹¹⁷

Today the veil is over Jewish eyes, but when they see Yeshua revealed in the faces of His remnant, "the vail shall be taken away", and God can graft them back into the olive tree. ¹¹⁸

Yes, Israel remains – believing Jews and Gentiles are '*one in the olive tree*'. ¹¹⁹

All the promises given to Abraham of a land of promise still belong to **Israel** (true Israel), but they are far broader than the geographic land of Canaan; instead they cover the whole earth. The patriarchs understood, as they looked for a "better country, that is, an heavenly...", with a city "whose builder and maker is God." ¹²⁰

(b) Mosaic Covenant

Paul makes the distinction between the two covenants very clear from two women in the life of Abraham:

- The bond woman, born of the flesh, represented the Covenant from Sinai.
- The free woman, born of the spirit, represented the Covenant from the heavenly Jerusalem. ¹²¹

The apostle calls the covenant from Sinai the "ministration of condemnation", saying that the ministration "written and engraved in stone", was "a ministration of death." ¹²²

The Mosaic Covenant was a covenant of law. Israel lived under law in everything they did – family life, food, dress, land, agriculture, inheritance, worship, sacrifices, priesthood and much more.

The Law's authority was supreme and unrelenting – *Obey, obey, obey. If you do not obey, you will die.* God had provided a solution if the people would allow faith to ascend, however, the majority were oblivious of these promises.

The Mosaic Covenant had two types of law – the moral and the ceremonial -- and there was nothing wrong with either one. The moral is "holy, just and good", but its power is limited to seeking compliance to its precepts. The ceremonial law was designed by Christ, but being symbolic in nature, it was not able to provide the reality of its symbolism. ¹²³

At Sinai, Israel pledged to obey the moral law, little realising they did not have the power to obey its demands.

They had been delivered from Egypt, but the garbics, leeks and idols were still in their hearts. They had left the geographical area of Goshen and Rameses, but the life of Egypt still flowed through their veins; the carnal nature had no desire for God or His law.

Over and over again the nation turned from the One who had delivered them from Egyptian bondage and began to worship heathen idols. Faithful to His promises for disobedience, the Saviour placed them in bondage to the surrounding nations – Philistines, Syrians, Assyrians, Chaldeans.

When they cried out for help, deliverance came.

“In vain they suffered the chastisement of heathen oppression. Every reformation was followed by deeper apostasy.”¹²⁴

There were some men who saw their sinfulness and need of the Saviour. They longed for forgiveness, and a saviour. When bringing their offerings, these men and women looked beyond the ritual and claimed the blessing. In allowing faith to mingle with their obedience, they became partakers of the covenant of grace.¹²⁵

Sadly the majority remained under condemnation of the law and God’s purpose could only be fulfilled through their adversity and humiliation.

When Judah was captive in Babylon, God gave Daniel insight into the fulfilment of the covenant through Messiah’s coming. He had prayed to the covenant-keeping God for forgiveness and God answered his prayer.¹²⁶

“Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression and make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness...”¹²⁷

Messiah would bring deliverance to His captive people, and sin would be no more; the covenant would be renewed!

But Daniel also saw a warning that Israel had four hundred and ninety years to repent and begin obeying God’s laws. If they refused, their city and sanctuary would be destroyed and they would be scattered among the nations of earth.¹²⁸

After the Babylonian captivity, the nation came to the realisation that their prosperity depended upon obedience to the law, and with determination they went “about to establish their own righteousness.”¹²⁹

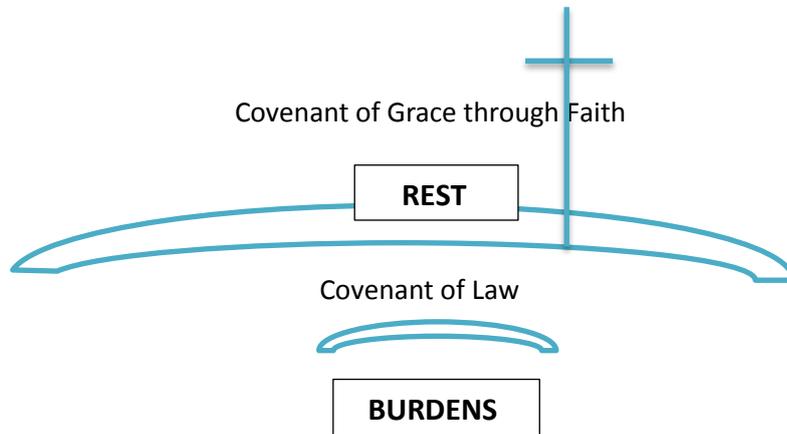
But their motives were selfish. They “rendered outward service to God as the means of attaining national greatness.”¹³⁰

Schools were established to teach the law, but these became corrupt with heathen philosophies. “The Jews lost the spiritual life from their ceremonies, and clung to the dead forms. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy.”¹³¹

The covenant of law became “burdensome”, and “those who desired to serve God, trying to observe the rabbinical precepts, toiled under a heavy burden.”¹³² They were as slaves under a hard task master – condemned and carrying loads they could not bear.

The Pharisees and scribes bound the people “with heavy burdens and grievous to be borne...”, but they would not move a finger to help them.¹³³

The people longed for the coming of One who would vanquish their enemies and restore Israel.¹³⁴



The years ticked by....

Finally, Messiah arrived.

Immediately He began lifting burdens. Yeshua “preached good tidings unto the meek, bound up the broken-hearted, proclaimed liberty to the captives... comforted them that mourned...”¹³⁵

The children were blessed and the sick healed; the dead were raised; the fearful given courage, and the lonely found a Friend. Christ “gave them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness...”¹³⁶

Not long after Yeshua began His ministry, Jewish leaders began to plot His death. Three and a half years before the final year of the prophecy, the Sanhedrin passed the death sentence upon the Messiah, and handed Him over to Rome for crucifixion.¹³⁷

“Israel had divorced herself from God.”¹³⁸

It broke Yeshua’s heart.

“O Jerusalem, Jerusalem how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not.”¹³⁹

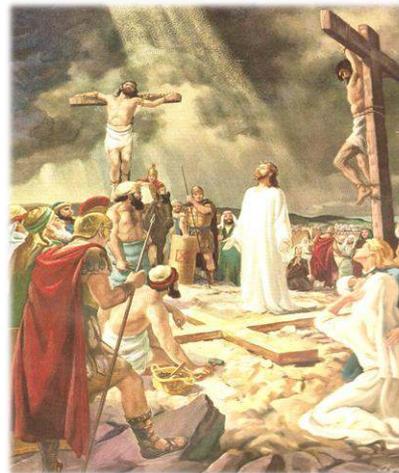
Even the priests in the temple had lost sight of the significance of the service they performed. “The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away.”¹⁴⁰

Gethsemane... Betrayal... Calvary...

The day passed.

While the disciples wept and the Jewish leaders gloated, all heaven rejoiced that God’s Son had gained the victory over Satan.

“The emancipation papers of our race were signed by the blood of the Son of God, and a way was opened for the message of hope and mercy to be carried to the ends of the earth. Now, whoever will may reach forth and take hold of God’s hand...”¹⁴¹



The gloom upon this world would “disappear before the bright beams of the Sun of Righteousness.” ¹⁴²

The Mosaic Covenant came to an end, and yet Sister White said of it, “This covenant is just as much in force today as it was when the Lord made it with ancient Israel.” ¹⁴³

What did the prophet mean?

How can a covenant be finished and yet have as much force as at the beginning?

When the Covenant of Redemption was validated at the death of Christ, the wall erected by the Jews between themselves and the outside world was completely torn down.

Every man, woman and child could go straight to the Saviour “by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.” ¹⁴⁴

Comparing the covenants, Paul says, “For the law was given by Moses, but grace and truth came by Jesus Christ.” ¹⁴⁵

God’s people were no longer dominated by the law as a schoolmaster, “... for *ye are not under the law*, but under grace.” ¹⁴⁶ They were now free through God’s saving grace.

However, “Christ did not, by bearing the sinner’s guilt, release man from his obligation to obey the law; for if the law could have been changed or abolished, he need not have come to this world to suffer and die.” ¹⁴⁷

Anyone refusing to surrender to Jesus and receive His Spirit is still “under the law” and condemned, for “... to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.” ¹⁴⁸

Thus the prophet could say, “the covenant is just as much in force today...” ¹⁴⁹

No one is released from the law’s demands, and any Christian “who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.” ¹⁵⁰

The law will continue to say, ‘Obey me’. If the appeal is refused, the rebellious one will remain in bondage to the law, and in effect, have an Old Covenant experience.

Disobedience places *everyone* “under the law”, no matter what the profession. ¹⁵¹

However, Jesus Christ stands before every struggling soul saying, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” ¹⁵²

The Old Covenant can also be an encouragement to God’s people, as it shows His faithfulness in fulfilling the promises.

“If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests, and a holy nation.” ¹⁵³

The same promise is given in the New Covenant, for Peter said, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (chosen) people..” ¹⁵⁴

As Abraham’s seed, the followers of Jesus can claim all the blessings in the Mosaic Covenant because we are heirs of the promises. The inheritance belongs to God’s *surrendered* people.

Sister White also said the Mosaic Covenant “is to be our refuge and defense.” ¹⁵⁵

The more closely we study how God dealt with His ancient people, the more we will realise that “the eternal God is our refuge, and underneath are the everlasting arms.” ¹⁵⁶

God is faithful to fulfil His promise of blessings. He is also faithful to fulfil the curses for disobedience. ¹⁵⁷

The Mosaic Covenant was true to its purpose as a law covenant for Israel, but when type met anti-type, the model faded in glory. The real glory belongs to the anti-type which far “exceeds in glory”. ¹⁵⁸

Do we throw away the type? No.

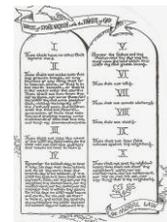
“With the first advent of Christ there was ushered in an era of greater light and glory; but it would indeed be sinful ingratitude to despise and ridicule the lesser light because a fuller and more glorious light had dawned. Those who despise the blessings and glory of the Jewish age are not prepared to be benefited by the preaching of the gospel... even the atonement loses its significance when the law of God is rejected.” ¹⁵⁹

The Mosaic Covenant is still a perfectly good model, and today is part of the Christian’s Textbook.

(c) Moral Law

The moral Law is unalterable. ¹⁶⁰

The Ten Commandments, simply stated on the tablets of stone, held within their words a depth of meaning few understood.



In His sermon on the mount, Jesus revealed a little of that depth and the people were shocked.

If you hate your brother you have committed murder in your heart! If you lust after a woman, you have committed adultery in your heart! Love your enemies! Pray for those who hate you! ¹⁶¹

But the “same voice” that spoke to Israel on the mount of blessing had “declared the moral law” on Sinai. He had not changed, nor had His law. ¹⁶²

It was because Jesus had “great reverence for the law” that He spoke of its depth. He was trying to break through the “wall of superstitious exactions that hemmed in the Jews.” ¹⁶³

Jesus told the people, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.... For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” ¹⁶⁴

The Saviour is speaking of the Ten Commandments, the standard of righteousness, as revealed at Sinai. ¹⁶⁵

“Nothing written on those tables could be blotted out. The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family.” ¹⁶⁶

The Jews claimed to be righteous, but their righteousness was “filthy rags”. ¹⁶⁷

God said of them, “Ah sinful nation, a people laden with iniquity... from the sole of the foot even unto the head, there is no soundness in it... but wounds, bruises and putrifying sores...”¹⁶⁸

God gave His law on Sinai in awful grandeur that **every human** being might understand that God’s Law will never pass away.¹⁶⁹

We have been in slavery to sin too.

Suddenly the Old Covenant becomes a picture of our own condition, and we realise we are no different from Israel of old.

“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”¹⁷⁰

Not one of us can keep the law in our own strength, and God still says, ‘Obey and live’. Most of us have probably said, ‘Yes Lord I will’. In fact we might have said like the rich young ruler, ‘Yes Lord, I do keep the law’, not realising that behind our answer are hidden sins we do not even understand.

If we do not see the sinfulness of our own hearts, we will find it impossible to keep the law of God. Our promises and resolutions will be “like ropes of sand”, just as it was for the Israelites on their wilderness journey.¹⁷¹

But praise God, when we surrender to Christ, every principle of the Law is made possible through faith in Him.

“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... Through the grace of Christ we shall live in obedience to the law of God written upon our hearts.”¹⁷²

The law and the gospel are so blended together that there is perfect harmony.

“In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law.”¹⁷³

Unfortunately there is a growing distaste for the Ten Commandments in Christian circles. Many preachers are saying -- *Those who advocate keeping the Law are under bondage, and Christians are not under Law, but under grace.* Media evangelists are publicly announcing - *We don’t need the commandments to live a righteous life because we have the Spirit of Christ within.*

There is no question born again Christians have Christ within, but this does not cancel our need to study the commandments to see if we are in line with their precepts. We do not rely on ‘the power within’ to teach us right and wrong.

The law is a “mirror to show man the defects of his character.”¹⁷⁴

The devil is not asleep. He is working with all his hosts to destroy God’s law. He employs popular men to down-grade the law, that the world might not see light on the Sabbath truth. The great master of evil conceals himself, working behind the scenes.

There is no question “a power from beneath is stirring up the children of disobedience to make void the Law of God, and to trample upon the faith of Christ as our righteousness...”¹⁷⁵

Do we need to ask -- Did the moral Law pass away at the death of Christ?

No, it will never pass away.

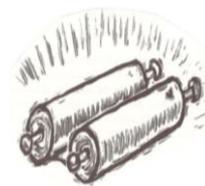
It stands as a solid rock supporting the government of God. “Justice and judgment are the habitation of thy throne.”¹⁷⁶

Just as the enemy is working to down-grade God’s law, the power of Christ is moving upon the hearts of those who are loyal -- to exalt it.¹⁷⁷

(d) Judgments

The judgments were given by God to uphold the Ten Commandments, and each statute relates to God’s moral standard of righteousness.

To assist Moses in making certain the people kept the moral Law, Christ “dictated” to him, “judgments and laws, giving minute instruction as to what was required.”¹⁷⁸



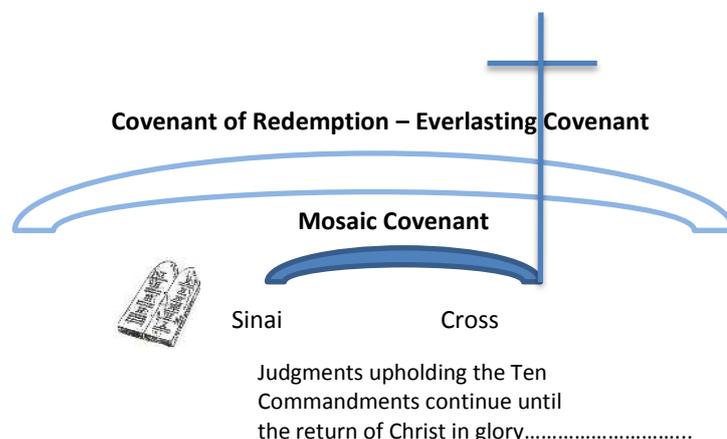
The judgments relate to the duty of Israel towards each other and strangers, but these are “only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. They were designed to guard the sacredness of the ten precepts engraved on the tables of stone.”¹⁷⁹

The judgments are scattered throughout the pages of Exodus, Leviticus, Numbers, and in Deuteronomy. They relate to the high principles of the Ten Commandments, at times applying to the obvious letter of the law, at others, the broad spiritual principle behind it.¹⁸⁰

There are judgments against worshipping other gods, idolatry, swearing, Sabbath-breaking, dishonouring parents, murder, manslaughter, adultery, rape, fornication, incest, sodomy, bestiality, theft, falsehood, which clearly uphold the principles of God’s Law.

These judgments are still valid today.

Sister White wrote, “How many pass over these words of Moses as though they were meaningless, and continue to heap reproach and derision on divine institutions. How many trample on the divine law, the righteous judgments and statutes which were committed to God's ancient people.”¹⁸¹ See page 33.34 for comments on the Hebrew words used in the Bible for judgments, statutes, precepts, ordinances etc.



Quarantine and sanitation laws are certainly vital, but they must be separated from the ritualistic cleansing that often accompanied them. Isolating the problem and washing are essential in controlling an outbreak of disease, parasites or mould.

Leading the blind astray, harassing the stranger, orphans, widows and the deaf was forbidden. Doing harm to anyone physically impaired was prohibited in the judgments. Old men and women were to be honoured and protected.

Talebearers and outright gossips were condemned.

The judgments relating to rotating crops is without question wise farm management. As the land lies fallow, it is revitalised. If an animal strayed, it was to be returned by the finder. An animal that endangered human life must be put to death.

The law demanded borrowed or hired property that is damaged or lost is to be repaired or the equivalent in monetary value. If a neighbour borrowed an article and did not return it, his house was not to be entered to retrieve it. The home is still sacred and private.

A thief or murderer must go to trial with two or three witnesses. Never could a verdict be given with only one witness. Self-condemnation was against the law. Bribery was condemned.

Moving a neighbour's landmark was condemned. Court cases have been fought over tiny strips of land that have not been properly marked or have been deceitfully acquired.

Partiality was forbidden and the poor must not be wrested from judgment. Showing favour, whether to the rich, the famous, the elite, or any member of society was condemned. No one was to raise a false report.

All these statutes and judgments relate to the value of life and property and are easy to discern. Some are a little more difficult, and we must ask ourselves -- Do they relate to the moral Law or to the ceremonial law?

What about the death penalty? Do we put people to death who disobey God's Law? No, but unrepentance still has the death penalty which will take place at the second death.

We may not have related judgments condemning the eating of unclean meat and blood to the commandments, except that they were condemned prior to the Mosaic Covenant. This shows them to have a universal application.¹⁸²

God speaks of eating blood as a moral issue, as the life is in the blood. "But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require it..."¹⁸³ Meat must be drained of its blood before eaten. Kosher meat in Judaism

Eating unclean meat and blood is also a sin against health.

"The transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law."¹⁸⁴

"Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right and wrong."¹⁸⁵

Tithing was also made clear prior to the Mosaic Covenant, thus it has a universal application.

¹⁸⁶ To withhold the tithe was stealing from God. ¹⁸⁷ Offerings were mandatory as well. ^{See} comment on p34 regarding the use of tithe.

The laws of usury, or charging interest, are not mentioned prior to the Mosaic Covenant, however, taking interest from the poor or brethren is frowned upon by God.¹⁸⁸ Solomon links usury with “unjust gain” and Ezekiel with “greed”.¹⁸⁹ Charging usury to those outside the faith, or banks and exchangers, is acceptable.¹⁹⁰

Our prophet says, “The instructions given to Moses for ancient Israel, with their sharp, rigid outlines, are to be studied and obeyed by the people of God today.”¹⁹¹

For the Christian, every principle in these laws is written upon the heart, and it will be our delight to obey, but we must study the inspired Textbook to learn what God requires.

A surrendered person is not under bondage to obey these laws any more than obedience to the Ten Commandments places us under bondage. Indeed, to keep the judgments is to keep the precepts of the moral law.

When Christ is in our hearts, we will sing with David,

“O how I love thy law!
It is my meditation all the day...
Blessed are they that keep his testimonies,
and that seek him with the whole heart.
Give me understanding, and I shall keep thy law;
yea, I shall observe it with my whole heart.
Make me to go in the path of thy commandments;
for therein do I delight.”¹⁹²

(e) Ceremonial law

The Mosaic Covenant had “two laws”, the moral and the ceremonial law, completely separate laws that cannot be blended together.¹⁹³

Certainly the moral Law and judgments were “not crucified with Christ...”, but what about the ceremonial law?¹⁹⁴

What does the prophet say?

The “ceremonial law was provisional and temporary.”¹⁹⁵

It was a “shadow of things to come, but the body is of Christ”, a picture of the plan of salvation.¹⁹⁶

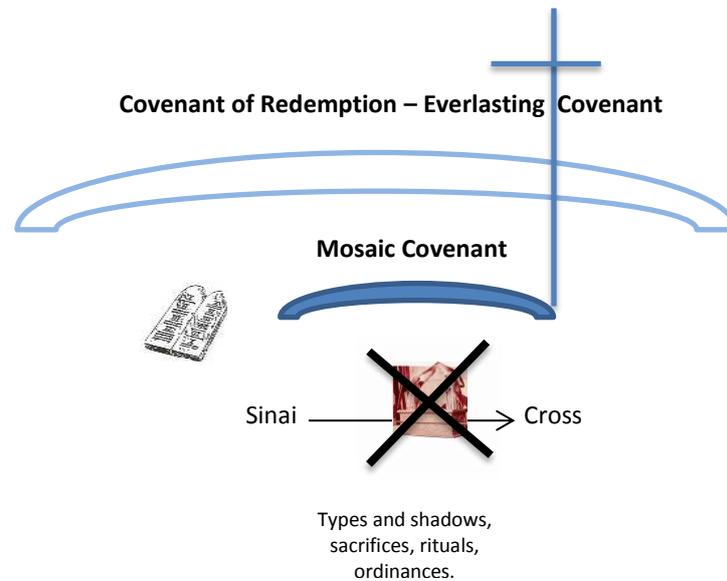
“In Him the shadow reached the substance... Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross...”¹⁹⁷

“The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ... Then all the sacrificial offerings were to cease. It is this law that Christ ‘took... out of the way, nailing it to His cross’.”¹⁹⁸

Many in the Christian world... do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ...”¹⁹⁹

Every command of the Mosaic Covenant either falls under the moral or the ceremonial law. “Each is clear and distinct from the other.”²⁰⁰





The ceremonial law contained ordinances that were shadows of things to come.

The sacrifices, washings, cleansings and drink offerings all pointed to the supreme sacrifice of the Lamb of God. Holy days and ceremonial sabbaths were prophetic enactments of the Saviour's high priestly ministry for the salvation of man.

All were "carnal ordinances, imposed on them until..." the death of Christ. ²⁰¹

Those who accepted Yeshua as the Messiah would leave behind their sacred rites, holy days and festivals, as their new faith separated them from symbols and types of the covenant of law.

Circumcision was also a part of the ceremonial law, although it was first introduced to Abraham outside the Mosaic Covenant.

It was a reminder to Abraham to keep His law, and that God will perform all His promises, without works of the flesh. It was included in the Mosaic Covenant to teach the same lesson, but was lost on the Jewish nation. Today it is for them **the** symbol of Jewishness.

Under the New Covenant circumcision is the spiritual cutting away of the works of the flesh from the heart, which of course is what God always wanted of His people. ²⁰²

Unfortunately, the subject of circumcision became a problem for the apostles in days ahead.

The apostle Paul's ministry had extended throughout Asia Minor with the blessing of God, but there was one area that caused him much heartache -- his beloved churches were being influenced to keep the ceremonial law and other ordinances.

Reports of Paul's work had reached Jerusalem -- *he was releasing Jews from observing the rites of the ceremonial law, and admitting Gentiles with equal rights without the ceremonial law.* ²⁰³

Under the Mosaic Covenant, Gentiles were excluded from the privileges granted Israel until they were circumcised.

“Circumcision and a strict observance of the ceremonial law had been the condition upon which Gentiles could be admitted to Israel, but these distinctions were to be abolished by the gospel.”²⁰⁴

The Sanhedrin was determined to hinder the work, and the council selected certain men to follow the apostles, especially Paul.

These men feigned a belief in Yeshua and entered the churches, asserting that “in order to be saved, one must be circumcised and must keep the entire ceremonial law.” They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion.²⁰⁵

Factions began to rise through the influence of these emissaries of Judaism and they “succeeded in alienating many of the Christian converts from their teacher in the gospel.”²⁰⁶

Paul was heart-broken.

Unable to visit his churches, he began writing letters of warning to the believers, doing all in his power “to remove the prejudice and distrust, yet he feared his efforts might be in vain...”²⁰⁷

Perhaps we have never considered the struggles the apostle had in this area.

In some of his letters he broached the subject clearly and gently; in others it was a mere mention. But to the Galatians, he spoke very strongly about the subject.

Galatians, he wrote, “*I marvel that ye have so soon moved away from truth... unto another gospel.*”²⁰⁸ He adds with righteous indignation, “*though we, or an angel from heaven, preach any other gospel...let him be accursed.*”²⁰⁹

When the Galatians chose to adhere to circumcision and other rites, they were placing themselves back under the Mosaic Covenant. It did not matter which part of the ceremonial law they had chosen to keep, returning to any one of the rituals placed them under the authority of the law covenant.

Paul explains that God’s plan is not salvation by works, for “the just shall live by faith”.²¹⁰ Putting themselves back under the law covenant meant going into bondage.

Not only that, but they were now cursed, for “Cursed is every one that continueth not in all things which are written in the book of the law to do them.”²¹¹

Whoever keeps one ordinance becomes “a debtor to do the whole law.”²¹²

The principle is the same for the moral Law, “for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”²¹³

The Galatians had fallen for the lie that circumcision was necessary for salvation. Paul’s message was clear -- unless they keep every single regulation of the ceremonial law: the sacrifices, feasts, holy days, cleansings, washings, the curse of sin rested upon them.

If they could obey every rule perfectly, they would “live in them” with the blessing of God, but it was impossible.²¹⁴

Note that Paul did not condemn the Galatians for keeping the precepts of the moral law. He could have said, If you keep the seventh-day Sabbath, you are cursed. Or if you honour your parents and refrain from committing adultery, you are keeping a covenant of works.

No, Paul did not refer to the moral law because the Covenant of Redemption freely imputes the righteousness of Christ's obedience to the believer, giving power to obey all Ten Commandments.

However, choosing to keep any one of the ceremonial rituals is to automatically put oneself back under the 'covenant of law', bringing condemnation.

"If righteousness comes by the law, then Christ died in vain."²¹⁵

Paul strongly warns those who try to keep the "the law of commandments contained in ordinances" that they are under the curse of the law, which is death.²¹⁶

O foolish Galatians, you don't need to be under a curse!

"Christ hath redeemed us from the curse of the law, being made a curse for us... that we might receive the promise of the Spirit through faith."²¹⁷

*My little children, I travail in birth again for you. You ran well, who hindered you?*²¹⁸ "Christ has become of none effect unto you... ye are fallen from grace."²¹⁹

To the Ephesians Paul wrote, Christ "is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances... that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."²²⁰ See p34 for further thoughts.

To the Colossians he wrote, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross... Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."²²¹ The same applies for Colossians for Ephesians.

To the Philippians he simply said, "Beware of dogs, beware of evil workers, and beware of the concision", those who cut and mutilate.²²²

Paul wept over his beloved churches. He could handle going to prison, but having his children fall into apostasy was hard to bear. It was this problem that caused most of his persecution.

Certainly the Jews would find it hard to give up their rituals after keeping them for almost fifteen hundred years, but when they accepted Yeshua as the Messiah, "old things" had passed away.²²³ All things had become new.

Turning back to the ceremonial law, they were no longer "justified by faith"; their status had changed to "justified by the law", in which there is no justification.²²⁴ It was a no win situation.

Paul has much to say to his church members. He uses the analogy of Hagar, Abraham's second wife and their son Ishmael, as representing the ministration of the old covenant, in which there was no salvation.

His counsel was to "cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."²²⁵

The Galatians must make a choice, and it was serious – do you want to be saved or lost?

They could live "after the flesh" as Hagar the bondwoman, or "after the Spirit" as Sarah the free woman.²²⁶ They could not do both.

They could not keep the ceremonial law and still be justified by faith.

It was impossible.

Paul pleads with his people, *Brethren, we are not children of the bondwoman, but of the free.*²²⁷

Paul's words ring down through the centuries. "Stand fast therefore in the liberty wherewith Christ hath made us free..."²²⁸

Covenant Renewal

God gave Israel a "compacted prophecy of the gospel" in its entire religious system, as given by Christ and not changed by traditions of man.²²⁹

Every detail pointed to the work of the Messiah – His obedience, His sacrifice, His ministration in the heavenly sanctuary, His cleansing of believers, His destruction of sin, sinners and Satan. All were a miniature representation of His work in the Covenant of Redemption.

The national feasts were a miniature enactment of the total plan of salvation, prophetically outlining the Messiah's work. However, Israel could only see the memorial of how God had led them in the past. The future fulfilments were as yet veiled.²³⁰

Today we understand the history of Israel, and through the coming of Messiah, see the fulfilment of each prophecy through the Word. No longer are they hidden from view.

As the nation of Israel sat down on Peshach two thousand years ago to eat the Passover lamb, they remembered that dreadful night in Egypt when the angel of death passed over. Now, centuries later, they could rejoice that their firstborn had been spared.



Sitting comfortably in their dining rooms on the 14th Abib, the Jewish people could not discern that the slain lamb on their table portrayed their own Messiah who would die that very afternoon. His shed blood would protect the whole human race from the angel of death.²³¹

The night before Messiah's crucifixion, Yeshua renewed the everlasting covenant with His disciples as He had done with Adam, Abel, Seth, Noah, Abraham, Isaac, Jacob, Moses, and all who had entered it by faith through the centuries.

Jeremiah was given a picture of this time four hundred years earlier. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel... Not according to the covenant I made with their fathers... which covenant they brake... But this is the covenant 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, they shall be my people."²³²

It would be a renewal of the Covenant of Redemption, a covenant that had never been broken, but its renewal was of vital significance at this time in the plan of salvation.

Ezekiel repeats the promise. "And I will give them one heart, and I will put a new spirit within you; and I will take out 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." ²³³

God had longed to make Israel a part of His covenant when He led them out of Egypt, but they were not ready. Through the years, many did enter by faith, but the majority "could not enter in because of unbelief." ²³⁴

Now, on this very Peshach of AD31, the Covenant of Redemption would be dedicated by its Mediator.

After eating the paschal meal with His disciples, Jesus "instituted in its place the service that was to be the memorial of His great sacrifice.

"The national festival of the Jews was to pass away forever... the service which Christ established was to be observed by His followers in all lands and through all ages." ²³⁵

"No longer had they need of the Passover, for He, the great antitypical Lamb, was ready to be sacrificed for the sins of the world." ²³⁶

Jesus took bread and gave it to His disciples, saying, "Take, eat: this is my body. "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament (covenant), which is shed for many for the remission of sins." ²³⁷

Thus the Lord's Supper became a symbol of the new covenant.

"This was the point of the transition between two economies and their two great festivals. The one was to close forever; the other, which He had just established, was to take its place, and to continue through all time as the memorial of His death." ²³⁸

It was Christ's desire to leave His disciples an ordinance that would "serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah." ²³⁹

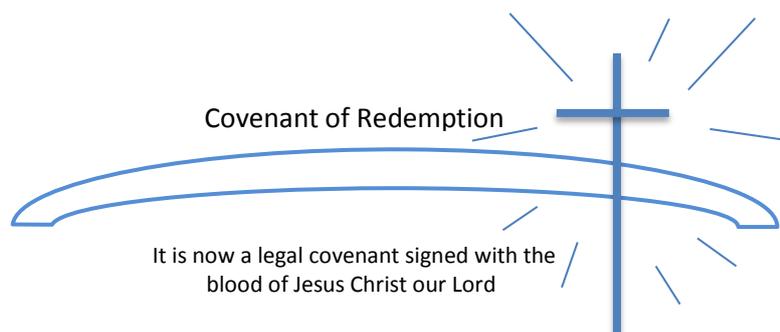
At 3.00pm that afternoon, Yeshua fulfilled the prophetic meaning of the feast, and as the Passover Lamb, He was "sacrificed" for us. ²⁴⁰

Christ had ratified the divine covenant with His own blood. ²⁴¹

"The solemn pledge made with His Father in eternity had now been fulfilled, and when Yeshua cried out, 'It is finished', He addressed His Father. The compact had been fully carried out." ²⁴²



The covenant was "fully consummated and the redemption price paid." ²⁴³



As Jesus rested in the tomb over Sabbath, He fulfilled the first ceremonial sabbath of the feast of Unleavened Bread, and on the following day, as the priests waved the barley sheaf in the temple, the glorified Messiah rose from the grave, the First-fruits of the dead. ²⁴⁴

The next forty days were spent instructing the faithful, and on the fortieth day, before ascending to heaven, Jesus said, "Wait for the promise of the Father... ye shall be baptized with the Holy Ghost not many days hence." ²⁴⁵ The disciples may have wondered if those few days would coincide with the approaching feast, for in ten days it would be Pentecost, a time of harvest thanksgiving.

And "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly... they were all filled with the Holy Ghost..." ²⁴⁶

It was Heaven's communication that the "Redeemer's inauguration was accomplished.... As priest and king, Christ had received all authority in heaven and earth, and was the Anointed One over His people." ²⁴⁷

In the temple, the priests were waving two loaves of wheat bread as first-fruits of the wheat crop. The people also gathered at the temple with the first-fruits of their harvests, thankful for the blessings received. ²⁴⁸

In the upper room one hundred and twenty men and women rejoiced in their Saviour, grateful He had been received into glory.

"On the day of divine appointment, the Lord graciously poured out His Spirit on the little company of believers, who were the first-fruits of the Christian church." ²⁴⁹

Empowered by Christ's Spirit, and with faces aglow, these men and women shared the good news of their risen Lord with those who had gathered for Pentecost "praising God and having favour with all the people. And the Lord added to the church daily such as would be saved." ²⁵⁰

It was a glorious climax to the Spring feasts.

Today, the blast of the "trumpet" has summoned believers to the "antitypical day of atonement", where we are instructed to "afflict our souls" as Israel of old. ²⁵¹

"We are now living in the great day of atonement... All who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart." ²⁵²

It is a time to "confess our errors, repent of our sins, and pray for one another that we may be healed." ²⁵³ We are not to be morose, or frivolous, but cheerful and filled with joy. ²⁵⁴

The final feast is yet to be fulfilled on that glorious day when God will tabernacle with His people. ²⁵⁵

Then Christ will rejoice with the redeemed of all ages.

Preparing to meet our Saviour in the clouds of glory, let us thank Him for covenanting with His Father in eternity to pay the redemption price for our salvation. It had been an agonising fulfilment for Jesus, but He was assured of seeing "the travail of his soul." ²⁵⁶

What about the Father?

Did He struggle in allowing His Son to redeem the human race?

When Adam and Eve fell into sin, God's Son knew His agreement with the Father must begin.

He entered into the glorious light of His presence and pled permission to fulfil the covenant they had made in eternity. Three times He made His appeal, and on the third occasion, His Father consented.²⁵⁷

Can you imagine the Father's pain in giving up His Son?

Yes, God suffered with His Son. It was "even a struggle with the God of heaven, whether to let guilty man perish, or to give His darling Son to die for them."²⁵⁸

The Father had pledged the greatest gift possible – His only begotten Son.²⁵⁹

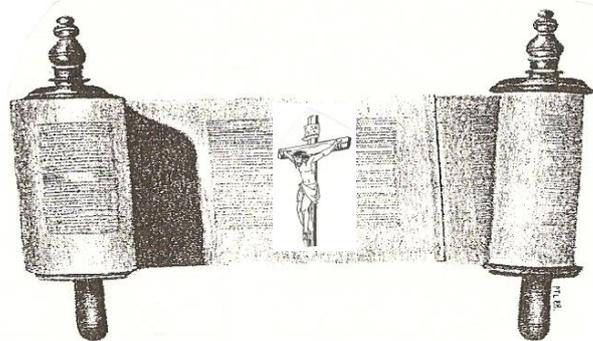
"The love of the Father toward a fallen race is unfathomable, indescribable, without a parallel. This love led Him to consent to give His only begotten Son to die, that rebellious man might be brought into harmony with the government of Heaven, and be saved from the penalty of his transgression."²⁶⁰

Christ was to die that we might have the sweet peace of the Father's joy and love. It was His sacrifice just as much as it was His Son's.

"The Father, in union and loving sympathy with His Son, subjected himself to suffer with his Son. He spared not His only begotten Son, but freely delivered Him up for us all. This gift of Christ is the crowning truth of God's love, and this Fatherhood, through all time and through eternity."²⁶¹

They had mutually pledged in a solemn agreement "to give fallen man another chance."²⁶²

What amazing love!



Brothers and Sisters, we should not fear that God will fail of fulfilling His promise. "Never will He change the covenant He has made with those who love Him."²⁶³

Today we have only three ordinances – baptism, foot washing, the Lord's Supper.

These symbolic reminders of Christ's death and resurrection are precious holy ceremonies that point to the fulfilment of His promise to keep the covenant He made with His Father.

Jesus said to His disciples, "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."²⁶⁴

Soon that day will come.

These three ordinances will pass away and we will stand in the full light of eternity to see the final fulfilment of this new covenant promise.

Jesus will drink of the vine in the presence of His Father and His beloved redeemed, and He will enfold them in His arms of love. ²⁶⁵

Then, although unworthy of the privilege, His precious children will reflect the righteousness of Jesus in all its purity and loveliness. Our Saviour will look upon a multitude of the human race as the reward of His everlasting covenant.

And He will be satisfied. ²⁶⁶

*“The sense of sin,
urged home by the law,
drives the sinner to the Saviour.”*

1 Selected Messages 241.

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2. IHP 43.44.
3. ST Feb 15. 1899.
4. DA 22. IHP 13.
5. 7 BC 465. 933. AG 153.
6. ST. July 12. 1899.
7. R&H Nov 9. 1905. PP 348.
8. Dan 7:13.14. Isa 35:10. 11:9. 65:17-19. Rev 21:1-4.10.
9. Dan 7:14.
10. 7 BC 484.
11. SL 16. IHP 32.
12. Rev 3:21. PP 178.
13. Acts 4:12. PP 72. 431.
14. ST Mar 30. 1888.
15. 7 BC 931.
16. IHP 36. 7 BC 932.
17. IHP 44.

Blessings Bestowed

18. PP 363.370. 373. Gen 3:15.
19. 1 SM 230.
20. 1 SM 230. SR 146. 3SG 296.
21. ST. Dec 23. 1886.
22. 1 SM 231.
23. Gen 6:8.
24. PP 363. SR146.
25. PP 370.1. R&H Oct 17. 1907.
26. Rom 4:3. PP 370. Gen 15:6. PK 368. Gal 3:6. Gen 12:1-3.
27. Gen 22:15-18.
28. PK 37. Gen 22:15-18. PP153.
29. Gen 26:2-5. Gen 32:28. Gen 35:11.12.
30. CC 61.
31. Psalm 105:8-10. Jacob gained full victory when he wrestled with his divine assailant and his name changed to Israel and the everlasting covenant was assured to him. The two names are symbols of the patriarchs descendants (Jacob) under the Old Covenant, and (Israel) under the New Covenant.

Blessings Lost

32. PP 371.
33. PP 363.4.
34. PP 363.4.
35. "Another compact - called in Scripture the 'old' covenant - was formed between God and Israel at Sinai..."
R&H Oct 17.1907.

The Mosaic Covenant

36. PP 303.
37. Ex 19:5.6.
38. PP 372.
39. Ex 19:5.6.
40. PP 304.
41. PP 304.

- 42. Ex 20:1-17.
- 43. PP 310.
- 44. FE 287.
- 45. PP 310. These are statutes, not judgments as on God bringing judgment upon the disobedient.
- 46. Ex 24:7.
- 47. PP 312.
- 48. Ex 24:3.7.
- 49. Ex 24:8. Heb 9.19.20. PP 312.
- 50. PP 466. 1 SP 303.
- 51. PP 456. It is not clear when this was placed in the side of the ark.
- 52. Ex 24:17.
- 53. PP 329.
- 54. PP 314.
- 55. Hebrews 9:9.11.23.24.
- 56. PP 343.
- 57. Ex 31:18
- 58. PP 364.
- 59. This picture is incorrect with five laws each side, but it's just an illustration.
- 60. ST Nov 12. 1894.

Why another Covenant?

- 61. Gal 3:19.
- 62. Gal 3:8.9.10.
- 63. Gal 3:19.
- 64. PP 371.
- 65. PP 371.
- 66. PP 371.
- 67. Gal 3:24. This can also be seen as the covenant being brought up to the time of Christ.

Two Covenants

- 68. 1 BC 1107.
- 69. Ps 119:96. 1SM 231. Rom 5:1.2.
- 70. Deut 28:13. Isa 2:2.3.
- 71. Gen 49:10.
- 72. There is always a remnant.

Two Laws

- 73. 6 BC 1094.
- 74. 1 SM 230.
- 75. PP 365. The term 'moral law' is not in the Bible either.
- 76. PP 365.

The Moral Law

- 77. 1 SM 239.240.
- 78. R&H April 22. 1902. 6BC 1097.
- 79. Ps 111:7.8.
- 80. 1 SM 239.240.
- 81. PP 309. 310.
- 82. 1 SM 236.7. Rom 7:10.
- 83. PP 349.

The Ceremonial Law

- 84. Ex 25:8.
- 85. Ex 25:22. R&H Apr 29. 1875.

- 86. Ex 25:40. 1 SM 232.
- 87. 1 SM 230.
- 88. PP 352. Lev 24:1-9. 1 SM 232.
- 89. 1 SM 231.
- 90. Lev 23:4-44.
- 91. R&H Apr 22. 1902.
- 92. Heb 10:1.
- 93. LHU 24. The six cities of refuge were also a type.
- 94. Heb 10:1.4.
- 95. Rom 3:25.

As those living before the cross could not be forgiven by animal sacrifices, they were dependent on the death of Christ. They received the “purifying of the flesh” until Christ’s blood was shed. Heb 9:13. When Christ died, God was able to posthumously “purge the conscience” of those who surrendered. Heb 9:14. Thus when the Saviour died, they were fully forgiven. As the sins of the Old Testament were only the letter of the Law, forgiveness was for the letter or the flesh that had sinned. The people were forgiven according to how God regarded their sin. When Christ died, He validated their faith through His shed blood. At the investigative judgment, He makes “atonement for the righteous dead as well as for the righteous living.” EW 254. Might this not include validating the faith of those who died in faith through the first 4000 years? Of course, it also includes our sins that are past.

- 96. PP 466.

The Bible account is not clear as to when the book of the law was written and when the writing of the sanctuary details was written. Both were placed in the side of the ark, but both were written prior to the making of the ark. It appears the dedication of the book of the law was completed before Moses received the instructions for the sanctuary. Prior to his death it appears that Moses rewrote them all in one book.

Old Covenant

(a) Israel

- 97. Heb 8:13.
- 98. Rom 11:1.
- 99. Rom 11:1.2.
- 100. Deut 8:9.10.
- 101. Rom 11:29. Ps 105:42. 106:45. 111:9.
- 102. Ps 106:45.
- 103. Rom 11:17.21.22.
- 104. Rom 11:23.24. Eph 2:8.9. These dead branches are leaders of Israel as they officially rejected Messiah on behalf of the nation. Other men and women also refused to believe.
- 105. Rom 11:24.25.

106. This is not an easy subject because we are used to thinking the church is separate from Israel. The Bible also uses the term ‘church’. “And the Lord added to the church daily such as should be saved.” Acts 2:47. It looks like a new organisation, separate from the Jews, and it is true, there was a separation. Despite the separateness of the two groups, the believers in Yeshua were, according to Paul, the true Israel. We can see the church as separate, but we must not forget that we are even today, the true Israel. The Jewish nation is not Israel as they have been cut from the tree. For 1800 years the Jewish nation has been “a branch severed from the vine”. DA 739. The Jewish nation was called by Luke: “the church in the wilderness”. Acts 7:38. Sister White speaks of the church “from the beginning” ... “faithful souls have constituted the church on earth.” AA 11. So in reality, there is only one church, but it has been attacked, divided and persecuted through the centuries. That same church will gain victory. It is now “the church militant”, but those who are grafted into the olive tree will become “the church triumphant” in the end. CE 76.

When Paul organised a church in Rome, its members were grafted into the olive tree, but after enemies brought false doctrines into its ranks, the church became corrupted. Those who lost their connection with Christ and followed in the paths of error were severed from the tree. Gradually false brethren formed the nucleus of what became the Roman Catholic Church or modern Babylon. Later the reformers began the Protestant Reformation and eventually formed separate churches. Faithful Protestant men and women were grafted into the olive tree and millions of them died for their faith. In 1843-44 God chose these churches to give the first angel’s message to the world, but they refused. As a result, the Protestant churches were severed from the olive tree, and became Babylon.

God led forth a people who took the responsibility of sharing the three angels’ messages with the world, and these faithful ones were grafted into the olive tree. In 1862, they formed the Seventh-day Adventist Church. Today there are many factions and divisions, some are grafted into the olive tree, but many are not. Instead they lie as dead branches beneath the tree. Many have separated and are presenting what they believe is truth. We can see many

divisions and after investigation can know what each believes, but we do not really know who is grafted into the olive tree. God says the wheat and the tares must grow together until the harvest and so the final verdict is with Him.

As you can see, both church and olive tree have been combined in these paragraphs, without confusion. One speaks of church membership; the other a relationship and connection with Christ; *church* can also mean a connection to Christ. As we read the New Testament, it is well to remember that the only Bible the apostles studied was the Old Testament. Every quote and lesson is drawn from the Hebrew mind. Knowing this will open wonderful lessons for our study, but we must always keep in mind a true understanding of the two covenants and two laws as our salvation depends on it.

107. Rom 9:8.

108. Rom 9:6.

109. Rom 9:8.

110. Mar 6:1. Gal 3:29.

111. It depends on whether a person is actually surrendered to Christ and born again of the Spirit as to whether they are connected to the olive tree.

If not, they are not part of the seed of Abraham, but of the flesh, hence not Israel. We can be church members, but dead branches. To be true Israel does not mean we are true *Jews*. We are never Jews as they represent those who have been cut off the olive tree. We should not try and become Jewish in appearance or manner. No kippah (kipa) for the men or compulsory beards or bonnets, and no blue ribbons. We are spiritual Israel, accepted of the Messiah, and have an entirely new way of life from the old system, as beautiful as it was when kept according to God's directions.

112. Rom 11:28. 11:15.23.

113. Rom 11:7.11.19.

114. Rom 10:19. 11:11. Joel 2:28.31.32. Zech 12:10.11. 13:1. 10:19. 11:14. Perhaps the time is not far off when the Spirit will be poured out.

115. Rom 11:26.

116. Booklet called: 'Ellen White Speaks out Regarding the Work for the Jewish People'. Evangelism 578.9.

117. Ezek 37:4.5.

118. 2 Cor 3:14-16.

119. Messianic chorus. "We are one in Yeshua, We are one in Messiah, We are one in the olive tree, We are one in Messiah."

120. Heb 11:16.10.

(b) Mosaic Covenant

121. Gal 4:22-31.

122. 2 Cor 3:7.

123. Rom 7:12.

124. DA 28.

125. PP372.

126. Dan 9:4.5.

127. Dan 9:27.

128. Dan 9:26. Deut 28:64.

129. DA 28. Rom 10:3.

130. DA 28.29.

131. DA 29.

132. DA 29.

133. Matt 23:4.

134. DA 29.

135. Isa 61:1.2.

136. Isa 61:3.

137. Matt 27:1.2.

138. DA 620.

139. Matt 23:27.

140. DA 36.

141. 12 MR 399.

142. 12 Mr 399.

143. AG 61. SW Mar 1 1904

- 144. Heb 10:20.
- 145. John 1:17.
- 146. Rom 6:14.
- 147. ST Aug 25. 1887.
- 148. Rom 6:16. 1 John 2:4. 3:8.9.
- 149. AG 61.
- 150. R&H Mar 10.1904.
- 151. Rom 3:19.
- 152. Matt 11:28.29.
- 153. Ex 19:5.
- 154. 2 Pet 2:9.
- 155. AG 142.
- 156. Deut 33:27. R&H Jul 22. 1915.
- 157. Deut 27:15-26. Ch 28.
- 158. 2 Cor 3:9.10.
- 159. ST Aug 25.1887.

(c) Moral Law

- 160. R&H Sep 24. 1901.
- 161. Matt 5:21.22.
- 162. 2 SP 216.
- 163. 2 SP 216.
- 164. Matt 5:17.18.20.
- 165. It is the standard, not the source. It is true that many rules in Judaism were invented by the rabbis and were out of harmony with God's Law, but Jesus is speaking of His Law in these verses. There are verses in the Mosaic Covenant that speak about loving your neighbour, such as Zech 8:17 and Solomon said to feed your enemy. Pr 25:21.22.
- 166. 1 BC 1109.
- 167. Isa 64:6.
- 168. Isa 1:6.
- 169. PP 304.
- 170. Rom 3:19.
- 171. STC 47.
- 172. PP 372.3. Phil 3:9. Rom 5:1. 2 Cor 3:3.
- 173. 1 SM 240.1.
- 174. 6 BC 1077. Jam 1:22.25.
- 175. GW 161. LHU 156.
- 176. Ps 89:14.
- 177. GW 161.

(d) The Judgments

- 178. 1 BC 1109.
- 179. ST Apr 15. 1875. PP 364.
- 180. You need to search the Scriptures and find them for yourself!

At times the judgments apply to the obvious letter of the law, at others times the broad spiritual principle behind it. For instance, God's people do not wear a ribbon of blue on their clothing, but they must always keep the Law in their minds and hearts. At times, only the principle of a judgment applies. Sr. White says laws relating to slaves teach the principle of liberty. 1BC 1106. Certain rules are given for divorce, but these must be seen in the light of the NT words of Jesus.

- 181. ST. Aug 25.1887.
The different words -- 'judgments', 'statutes', 'commandments', 'testimonies', 'precepts', 'law', 'word', 'ordinances', are all interchangeable in Psalm 119, and in that psalm they all refer to the Ten Commandments. There are eight Hebrew words involved, but these words are not used consistently for different laws or aspects of law in other parts of Scripture. The only way we can tell the difference is to look at the context and see if it refers to the moral law or the ceremonial law. The English word 'ordinance' has been used for a moral obligation as well as a ceremonial one. Again, the context is vital.

- 182. Gen 7:2.8. 8:20. 9:4.
- 183. Gen 9:4. Deut 12:16.23.
- 184. COL 346.
- 185. CDF 43.
- 186. Gen 14:20.
- 187. Mal 3:8-11. CS 93.

The New Testament makes it clear that the tithe is only to be the wages for those in fulltime ministry. 1 Cor 9:14. "The tithe should go to those who labor in word and doctrine, be they men or women". Manuscript 149. 1899. Evangelism 492. It is not to be used to buy books, camps, buildings etc. Tithe is salary for those who work in spreading the Word. The Old Testament details to take it to Jerusalem or to buy food and eat in a certain place do not apply today. Tithe is ten percent of our income. One can choose to give more, but not less. Tithe is either given or stolen.

- 188. Deut 23:19.20.
- 189. Ezek 18:13. 22:12. Pr 28:8.
- 190. Jesus told the unwise steward he should have at least taken his talent to the bank to gain interest on it. Mat 25:27. Luk 19:23.
- 191. 1 BC 1103.
- 192. Psalm 119: 97.2.34.35.

(e) Ceremonial law

- 193. PP 370.
- 194. 6 BC 1116.
- 195. PP 370.
- 196. Col 2:17. 6 BC 1116.
- 197. Col 2:14. PP 365.
- 198. FLB 106. RH Oct 10. 1899.
- 199. RH Apr 22. 1902.
- 200. ST Jul 29. 1886. 1 SM 239.
- 201. Heb 9:10.
- 202. Deut 10:16. 30:6. Jer 4:4. Rom 2:29.
- 203. AA 404.
- 204. ST Feb 28.1884.
- 205. AA 189.
- 206. 6 BC 1108.
- 207. SLPaul 208.
- 208. Gal 1:6.8.
- 209. Gal 1:8.9.
- 210. Gal 3:11.
- 211. Gal 3:10.
- 212. Gal 5:3.
- 213. Jam 2:10.
- 214. Gal 3:12. Rom 10:5.
- 215. Gal 2:20.
- 216. ST Feb 28. 1884.
- 217. Gal 3:13.14.
- 218. Gal 4:19. 5:7.
- 219. Gal 5:4.
- 220. Eph 2:14-18.

Many believe the 'handwriting of ordinances' is the record of sin that was nailed to the cross, but this is not consistent with the text. The verse says "the law of commandments contained in ordinances", which is obviously related to law other than sin for breaking the moral law. We must study all Paul's writings on this subject, and the Spirit of Prophecy. Putting all the information together, it is clear they all relate to 'covenant of law', which the death of Christ swept away, leave the moral law and its supporting judgments still to be obeyed.

- 221. Col 2:14.18.19. Gal 4:10. The same applies to these verses as for Ephesians.
- 222. Phil 3:2.3. 2699 – to cut, to mutilate. Rom 16:17. 1 Tim 6:5.

- 223. 2 Cor 5:27.
- 224. Gal 3:3.24.
- 225. Gal 4:30.
- 226. Gal 4:23.
- 227. Gal 4:31.
- 228. Gal 5:1.

Covenant Renewal

- 229. AA 14. Only as given by God, not Talmudic additions.
- 230. 2 Cor 3:14.
- 231. 2 Cor 3:14.16.
- 232. Jer 31:31-33.
- 233. Ezek 11:19.20. Ezek 37:24-28.
- 234. Heb 3:19.
- 235. DA 632.
- 236. YI May 1.1873.
- 237. Matt 26:26-28. Judas was also at the last supper. It was his last opportunity to repent and he refused.
- 238. Evan 273.274.
- 239. R&H. Jun 14.1898. 5BC 1139.
- 240. 1 Cor 5:7.
- 241. TE 124. YI Jun 28.1900.
- 242. DA 834.
- 243. DA799. 7 BC 933.
- 244. 1 Cor 15:20.
- 245. Acts 1:4.
- 246. Acts 2:1.4.
- 247. AA 38.
- 248. 2 SP 265.
- 249. 2 SP 265.
- 250. 4 SP 429. Acts 2:47.
- 251. Lev 16:31. 23:27.
- 252. AG 69.
- 253. GW92 436.
- 254. R&H Nov 7. 1882.
- 255. Rev 21:2.3. Ezek 48:35. Isa 35.
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- 257. EW 126.
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- 264. Matt 26:29.
- 265. IHP 48.
- 266. Isa 53:11.

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