

Pine Knoll Sabbath School Study Notes

Second Quarter 2021: *The Promise: God's Everlasting Covenant*

Lesson 10 "The New Covenant"

Read for this week's study

Jeremiah 31:31–34; Matthew 5:17–28; Hosea 2:18–20; Isaiah 56:6, 7; Hebrews 8:7, 8; Hebrews 10:4; Matthew 27:51.

Memory Text

“Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah” (Jeremiah 31:31, RSV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Behold, The Days Are Coming . . .
- III. Heart Work
- IV. Old and New Covenants
- V. “A Better Covenant” (*Hebrews 8:6*)
- VI. The New-Covenant Priest
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. What makes the “new” covenant actually new? What has changed in comparison with the “old” covenant?
2. “One could say that the new covenant is like this: All that changed, all that is new, is simply the word “new” on the box. Everything else is the same. The basis of the covenant, the basic hope that it has for us, the basic conditions of it, are the same as what was found in the old covenant. It has always been a covenant of God’s grace and mercy, a covenant based on a love that transcends human foibles and defeats.” (Sabbath afternoon)
3. When it comes to the old and new covenant, some Christians emphasize continuity (like in the quotation above), so that basically there is no big difference between the covenants; while other Christians emphasize discontinuity (so the two covenants are completely opposite, worlds apart). Why would that be so? What are the

presuppositions behind the two approaches? Why are the conclusions so dramatically different? Where does the Bible stand in this regard?

4. As the story of the Bible unfolds, we see God is a covenant *making*, covenant *keeping*, and covenant *fulfilling* God. Covenants help us to understand the framework of how the whole biblical story holds together. In the biblical understanding of covenant especially noteworthy is divine initiative: humans do not imagine a covenant; instead, God breaks into history with a revelation of his relationship to us in terms of covenant.
5. In the last lesson we got to the Mosaic or Sinaitic covenant with the nation of Israel. Israel, however, broke this covenant (e.g., Exodus 32). Nonetheless, God promises that he will remain faithful to the Abrahamic promise/covenant with Israel, even if only the two southern tribes of Judah and Benjamin remain.
6. In the next covenant, God comes with the royal promise of an eternal heritage in the Davidic line (2 Samuel 7; Psalm 89). However, God's people have become like Babylon and Egypt resulting in corruption and violence. The oppressed become oppressors. But just as the Flood expressed God's reshaping of his covenantal relationship with humans through judgment, so the exile gives God the opportunity to promise a "new covenant" (Jeremiah 31:31-34) as an expression of his faithfulness (see also Sunday's lesson).
7. What other aspects of the "new" covenant are brought by Hosea & Ezekiel (Monday's lesson) and by Isaiah (Tuesday's lesson)? How do the Bible authors emphasize both continuity and discontinuity?
8. In the new covenant God begins with new people as can be seen as the restoration of the twelve tribes, thus national (Jeremiah 31:36-40; 33:6-16; Ezekiel 36:24-38; 37:11-28), yet clearly international, transcending national borders (Jeremiah 33:9; Ezekiel 36:36; 37:28), ultimately encompassing all nations (Isaiah 42:6; 49:6; 55:3-5; 56:4-8; 66:18-24). It will be an unbreakable covenant that is marked by forgiveness and peace (Isaiah 11:6-9; Jeremiah 31:27-34; 32:40; Ezekiel 34:25, 27).
9. The new covenant incorporates novel elements in radical discontinuity with the past (Jeremiah 31:32): the complete removal of sin (Jeremiah 31:34; Ezekiel 36:29, 33), inner transformation of the heart (Jeremiah 31:33; Ezekiel 36:26); an intimate relationship with God (Jeremiah 31:34a; Ezekiel 36:27). This makes it indestructible and eternal.
10. What makes this new covenant indestructible is that Jesus who ratified the new covenant by his sacrificial death is no mere human, but rather God who becomes human. And God did this in order to be that faithful covenant partner that we were all created to be but have failed to achieve. And thus, through Jesus, we can see that God has opened up a way for anyone to be in a renewed partnership with him. Therefore, Jesus calls people to "follow" (=identify with) him and become part of his new covenant family. The new covenant is indestructible not because the freedom

of choice is taken away, but because in spite of our failures, Jesus is committed to making us into partners who are becoming more and more faithful.

11. What makes this new covenant eternal is that it encapsulates the key promises made throughout the Old Testament (OT) era (e.g. a physical inheritance; a divine-human relationship; an everlasting dynasty; blessing on a national and international scale), while at the same time transcending them. Thus the new covenant is the climactic fulfillment of the covenants that God established with the patriarchs Noah & Abraham, the nation of Israel, and the dynasty of David. The promises of these earlier covenants find their ultimate fulfillment in the new covenant and therefore in it such promises become 'eternal' in their truest sense.
12. The most developed 'new covenant' theology is found in Hebrews (see Wednesday's & Thursday's lessons). The writer contrasts the old and new covenants by emphasizing the superiority of the promises, sacrifice, mediator, blessings and inheritance involved in the new covenant. The new covenant renders the old as "obsolete," with its focus on the temple, land, and nation (Hebrews 8:13). While the necessity of the new covenant demonstrates that the old was in some sense deficient, the fault was not in the covenant itself, but in those who failed to keep it. This intrinsic inadequacy is in the new covenant rectified by the Spirit (8:10-12; 10:16-17). Thus the contrast between the covenants is not between something bad and something good, but between something good and something better.
13. In the New Testament (NT), Jesus prefers as his hermeneutic "kingdom" rather than the term "covenant". At the Last Supper Jesus demonstrates that the category of covenant can be aptly summarized, and even reshaped, by what he means by kingdom. His "kingdom" focuses upon prophetic expectation of a Davidic restoration and draws his followers into the OT prophetic corpus to find what God was doing through Jesus. "Kingdom" thus becomes the NT term for what God was doing from the very beginning—with Adam, with Noah, and especially with Abraham, Moses, and David. Kingdom and covenant, then, are two ways that the biblical revelation speaks of what God is doing in this world.
14. The Bible ends with a vision of a fully renewed world full of goodness and peace. There the renewed humanity continues partnering together with God to expand the goodness of God's creation. And thus the end of the Bible's story is really a new beginning.

Thoughts from Graham Maxwell

"'My agreement, my covenant which they broke,' says the Lord, But this is the covenant or agreement which I will make with the house of Israel after those days, says the LORD: I will put my law [not on the wall, not even in the front of the church, and not on tables of stone, I will put my law] within them, and I will write it upon their hearts;" where a man does his thinking.

Ellen White says the name of the Father on the forehead in the book of Revelation represents intelligent obedience; thinking obedience. The obedience of a free person. When the law is written on the heart, we agree with it. No longer do we obey God from a sense of obligation merely, because we are required to do so. You remember that quote from Ellen White, in *Christ's Object Lessons*?

The man who attempts to obey God from a sense of obligation merely because he is required to do so, never enters into the joy of obedience. In fact, he does not obey. Only the man who does right because it is right really obeys, and really pleases God.

That's the obedience of free people. They've learned the truth, and the truth has set them free. So the new covenant has not been fulfilled for each of us individually until we come to the place where we say, "God, I agree with you. You don't have to tell me anymore not to murder my mother-in-law. I agree with you. I even like that tenth commandment that I shouldn't even want to. You know, God, I haven't wanted to kill my mother-in-law for six months! I'm making progress." He says, "That's good. How about the others?" {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Leviticus*, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/5MMPOGIA66> (Part 1) <http://pkp.cc/6MMPOGIA66> (Part 2)

Lou: You've talked about intercession, a mediator, as part of an emergency measure. Does that mean that we don't need an advocate? First John, second chapter talks about, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Are you saying that we don't need an advocate?

Graham: As I mentioned, if one is still afraid of God, the Bible says we have an advocate with the Father. However, knowing that we really don't need someone to intercede with the Father, do we still need an advocate? Well, if we only determined who it is that's really against us, then we would see why we need an advocate standing beside the Father, the Paraclete, called to his side to help. Satan is against us, the accuser of the brethren who accuses us day and night before God. Look in Zechariah 3. Who is accusing Joshua the High Priest? Who is defending? In Job, who is accusing? Who is defending? So since we have an enemy, God's enemy is our enemy too.

We need an advocate. We need someone to represent us. To God? No. He's our friend as much as the Son and the Holy Spirit. But our future neighbors and friends, the inhabitants of the universe, might not be too sure about us. And God doesn't ask them to accept his list of candidates. He doesn't run his universe that way. So he allows Satan to accuse, and has Jesus

explain. If he can defend, he does. If he can't, he won't. And so it's very real to me that Jesus is in this role of advocate and intercessor defending his loyal children who may even be just babes in the truth. If they trust him like the thief on the cross, Jesus can say, "Yes, he has a terrible record as the Devil has pointed out, but he has a new heart and a right spirit. I commend him as safe to save, even to live next door to." And his guardian angel heaves a big sigh of relief.

Lou: Not from God's wrath or anything like that, that he's protecting us.

Graham: No. So often, we've got the wrong enemy.

Lou: He made God the enemy.

Graham: Yes.

Lou: Exactly what the devil would like to have us think.

Graham: Exactly. The Father's not our foe. No. "If God can be for us, who can be against us?" Romans 8.

Lou: In Romans 8:26, speaking of Romans 8, it says that the Spirit makes intercession for us with groanings which cannot be uttered and sighs too deep for words." What about this matter of intercession? Jesus is Intercessor? The Spirit is Intercessor?

Graham: Well, we know the Spirit isn't interceding with the Father. Jesus said there is no need. And he certainly isn't interceding with the Son. So in the context it says, "We do not know how to pray as we should, but the Spirit helps us to pray," and I believe his intercession is in teaching us the truth about ourselves, and about our God—that he is our friend. He helps us approach him. So it's through prayer. By the way, Bible students for many, many years have taken that view, and Ellen White has taken it. I like it very much. His intercession with the Spirit is helping us see the truth and tell the truth. And we have a whole session coming up on "Talking to God as a Friend," where we will get very much into the work of the Spirit in our talking to God.

Lou: This very important text— John 16:26—that you referred to as perhaps the most misunderstood or ignored text. "I say not unto you that I will pray the Father for you." There are so many texts, though, about intercession, and then here's this one that seems clear *the other way*, we don't need an Intercessor. You talked about the principle of understanding in the light of all of the texts. What would you say to that, if I would say, "Look, let's take all of these texts that talk about intercession and understand this one in the light of all these texts."

Graham: Yes. We so often say that if it's a difficult verse, it should be understood in the light of all the clear ones.

Lou: Right.

Graham: Well, what's so interesting about that is that Jesus labeled this verse "plain and clear." He didn't say it was difficult.

I will accept the Son of God's evaluation as a statement. It is one of the only ones in the whole Bible designated as "plain and clear." And I will understand all the other verses in the Bible in the light of this one. However, one should never leave the others out. We must build a model of understanding based on everything in the Bible. We must be able to put that precious verse in, and all the others, too. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #11 with Lou Venden, "God's Emergency Measures" recorded April 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/11MMCAG>

Someone came between because of the emergency. It's not ideal. God would like to deal directly with us, face to face, as a man speaks with his friend. But because we don't know God, and we've been afraid, God has given us these pictures. He's given us a picture even of Jesus being our Judge. Doesn't Jesus deal with this? He says, "You're all comforted that I'm going to be your Judge. Because you were scared my Father was going to judge you, isn't that right?" They said, "Oh, we're so relieved you're going to be our Judge." Is that because the Father is not as gracious and forgiving as the Son, that we say we're glad the Son's going to be our Judge?

So before he went back to heaven, he said, "I've got to clear that up, too. Actually, if you've seen me, you've seen the Father. You'd receive just as gracious judgment from my Father as from me. But I'd like to take you a step further. I'm not going to judge you anyway." "Oh, there'll be something that will judge you. The truth will judge you. The truth about my Father in the Great Controversy. The truth about the kind of person he is and what he wants of his children, and the way he governs the universe. That's the truth. If you have loved that truth and it has led you to repentance and faith and trust, you will have stood humbly in our presence and said, 'What must I do to be saved and healed?' and we will have been able to save and heal you, and all will be well. But if you have turned down this truth about my Father and about me, you will not know us; you will not be our friends; you will not trust us enough to listen. We will not be able to heal you; and you will perish and we will cry." And that's the judgment. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Leviticus, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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But if we really want to know about God, what God is really like, then it would mean everything in the world to believe and understand that the one who came to this earth and walked among us was that God. And so, when Jesus was here, and we realize it's God, and you watch him treat sinners so graciously, did anybody intercede with Jesus to forgive somebody? No. Nobody had to plead with him to forgive, ever. It was in his heart to forgive. No one had to plead with him.

But somebody has to plead with the Father, right? If Jesus is fully God, as emphasized in all these passages, and nobody had to intercede with him, then we know no one has to intercede with God. "In that day you will ask in my name; and I do not say to you that I shall pray the Father for you" (RSV) "You know if you've seen me you've seen the Father. And you realize the implications to this? There's no need for me to intercede with the Father when I get up there, for the Father's just like me. In fact, I am God." And Jesus said in John 12:45 and 14:9, both, "if you have seen me, you have seen the Father. If you trust me, you trust the Father."

And the incredible thing is that that gentle person who walked around Palestine the way he did, and was so incredibly gracious, even to the one who would betray him in the end; he was fully God. And that's the way God treats people. And don't wonder if the one up there is still learning how to behave as graciously as the Son. That's a terrible thing to think about! {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Ephesians and Colossians*, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/67MMPOGIA66> (Part 1) <http://pkp.cc/68MMPOGIA66> (Part 2)

As friends of a friendly God, the disciples were encouraged to present their own requests directly to the Father. It was not necessary for Jesus to do this for them.

They were, however, to "ask in my name," Jesus said. This was not to suggest that if God did not hear the name of his Son, he would be less willing to grant requests. The mention of the name of Jesus expresses grateful recognition that if the Son of God had not shown us the truth about his Father, we would not know how we could approach him. We might not even want to.

In this sense, we have indeed needed someone to "mediate," to "intercede," to "intervene," all Latin-based words meaning respectively "to be in the middle," "to go between," "to come between." Every time we pray in Jesus' name, we thank God for Christ our Mediator, who came to bridge the gap between us and God and bring us the truth about our loving heavenly Father.

Because of Jesus, we know that we can talk with our heavenly Father "as one speaks with a friend." There is no need for some other friend between, for God himself is our Friend.

{Maxwell, Graham. *Servants or Friends? Another Look at God*, 76-77. Redlands, California: Pine Knoll Publications, 1992.} <http://www.pineknoll.org/graham/sof/chapter6.html>

For thousands of years, men have sacrificed even their own children to win the favor of their offended gods. Even in the Christian world it is suggested, even believed, that if it were not for Christ's appeasement sometimes called propitiation, of his Father's wrath, we would long before now have been destroyed. And were it not for Christ's constant pleading with the Father, God could not find it in his own heart to forgive and heal his children.

Who could have thought up such perversion? But now, as you know the sixty-six books, does anything need to be done to persuade God to love his children? The testimony of all sixty-six books is that God has always loved even his most wayward child. That is what is summed up in John 3:16: "God so loved the world. . . ." Not just his good children, but all his children, both good and bad. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8, "The Most Costly And Convincing Evidence" recorded March 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/8MMCAG>

How about pleasing God the most? Could you say, "I do what I do as a Christian because I'm finding, the longer I live, the more it is right and sensible to do so. And I'm seeing that more, the longer I live. And I have great and increasing admiration and respect for the one who so commanded me, in the days of my ignorance and immaturity, when the only reason why I did those good things or avoided those bad things was that he told me to. And he had the power to reward and destroy. Or, I loved him and wanted to please him. At least it protected me. But I've come to the place now where I'm more and more beginning to do what's right because it is right. And I haven't had to think, there's a command not to murder my mother-in-law for a whole year. And my mother-in-law's never been so safe."

You see, if you have to check the Ten Commandments every morning not to murder your mother-in-law, your mother-in-law is walking on thin ice all the time. I think because God loves mothers-in-law, and knows our tendencies, He had to say, "Thou shalt not murder thy mother-in-law." Shame on us that we required that!

As a matter of fact, as you think the commandments through, do you remember when we were in Exodus, we considered this? What an awful moment in God's family, when he had to gather his children around and say, "I want all the murdering and the hating to stop. And I want all the stealing, and the cheating, and the lying, and the immorality to stop. Please!" That means it was going on. There was a day when God didn't have to do that, and there's a day coming when he won't have to do it again. You remember the new covenant? It'll all be written in our hearts, and we'll do what's right because it is right. God will not have to lecture us a million years down the line and say, "I want all the murdering up here in heaven to stop." We won't have hated a soul for a million years. We'll be doing what's right because it is right. {Graham Maxwell.

Excerpt from the audio series, The Picture of God in all 66 – Galatians, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/65MMPOGIA66>*

Further Study with Ellen White

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

Satan was exulting that he had succeeded in debasing the image of God in humanity. Then Jesus came to restore in man the image of his Maker. None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory. {DA 37.3}

It is God's glory to encircle sinful, repentant human beings in the arms of His love, to bind up their wounds, to cleanse them from sin, and to clothe them with the garments of salvation. {PK 668.3}

The truths of God's word are not mere sentiments, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed. {CT 452.2}

When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?—A changed life. {OHC 159.5}

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. {DA 324.1}

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy. {MH 115.3}

Our Saviour's words, "Come unto Me, . . . and I will give you rest" (Matthew 11:28), are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him. {MH 115.4}

Christ accepts and communes with the most lowly. He does not accept men because of their capabilities of eloquence, but because they seek His face, desiring His help. His Spirit, moving upon the heart, arouses every faculty to vigorous action. In these unpretentious ones the Lord sees the most precious material, which will stand storm and tempest, heat and pressure. God sees not as man sees. . . . {TDG 227.2}

Jesus knows the circumstances of every soul. The greater the sinner's guilt, the more he needs the Saviour. His heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares of the enemy. {MH 89.3}

Souls that have been degraded into instruments of Satan are still, through the power of Christ, transformed into messengers of righteousness and are sent forth to tell how great things the Lord hath done for them and hath had compassion on them. {MH 99.3}

There is no caste with God. He ignores everything of the kind. All souls are of value with Him. Laboring for the salvation of the soul is employment worthy of the highest honor. It matters not what may be the form of our labor, or among what class, whether high or low. In God's sight these distinctions will not affect its true worth. The sincere, earnest, contrite soul, however ignorant, is precious in the sight of the Lord. He places His own signet upon men, judging, not by their rank, not by their wealth, not by their intellectual greatness, but by their oneness with Christ. The unlearned, the outcast, the slave, if he has made the most of his opportunities and privileges, if he has cherished the light given him of God, has done all that is required. The world may call him ignorant, but God calls him wise and good, and thus his name stands registered in the books of heaven. God will fit him up to do Him honor, not only in heaven, but on the earth.—*Gospel Workers*, p. 332. (1915) {Ev 566.1}

Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the service acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, "I that speak unto thee am He." {MH 28.2}

It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, who seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederated with evil angels sometimes bring suffering upon their fellow men in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. He can admit no rival in the soul, nor accept of partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love. {AA 541.1}

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. {FLB 84.7}

In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. {FLB 98.3}

Christ came to this world to show that by receiving power from on high, man can live an unsullied life. . . . {FLB 98.4}

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. . . . He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God. {FLB 98.6}

God does not give us up because of our sins. We may make mistakes, and grieve His Spirit; but when we repent, and come to Him with contrite hearts, He will not turn us away. {1SM 350.3}

It is no part of Christ's mission to compel men to receive Him. It is Satan, and men actuated by his spirit, that seek to compel the conscience. Under a pretense of zeal for righteousness, men who are confederate with evil angels bring suffering upon their fellow men, in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. {DA 487.3}

Looking upon man, God saw his desperate rebellion, and He devised a remedy. Christ was His gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity and by His own example to be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that He had planted for them the tree of life, the leaves of which are for the healing of the nations. {CT 33.3}

The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest exercise of grace, mercy, peace, and love to the most guilty of Adam's race (MS 92, 1899). {7BC 933.6}

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Saviour, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power. {DA 258.6}

The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. . . . {AG 130.2}