

*The
Foundation and Pillars of the
Christian Faith*

Statement of Belief

*The Foundation -
The New Covenant*

Booklet #1

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Printed in the U.S.A.

Published by:
Revelation Ministry
7535 County Road 9180
West Plains, MO 65775

Cover Design by Brenda Douay

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Preface

A Treatise from Inspiration

“Your word is a lamp to my feet and a light to my path.” Psalm 119:105.

“The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, ‘They shall see His face; and His name shall be in their foreheads’ (Revelation 22:4), the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man’s uplifting,—the power of God, ‘which giveth us the victory through our Lord Jesus Christ.’ 1 Corinthians 15:57.

“He who grasps this thought has before him an infinite field for study. He has the key that will unlock to him the whole treasure house of God’s word.” *Education*, 125, 126.

As we study inspiration we find so clearly outlined the cosmic struggle between God and Satan, good and evil, righteousness and unrighteousness, and we learn of the mighty plan

of God and His only Son, Jesus, to provide a means of escape from the curse and consequence of sin. How true the word that he who understands that God's covenant to redeem man is the central theme of the Bible has "the key that will unlock to him the whole treasure house of God's word."

So, dear reader, it is the deep, earnest, candid study of the new covenant, the plan of redemption,—the foundation of the Christian's faith—and its application to our hearts and lives that is the first goal and purpose of this series of booklets. The second goal and purpose is to gain a deep understanding of the pillars of our faith that, along with the foundation, give solidity and strength to our faith.

May you study through the lens, the magnifying glass of the new covenant, God's wonderful plan of redemption, to restore in the human soul His own image. May God be with you, and His Holy Spirit be your Teacher and Guide.

Booklet #1

The Foundation - The New Covenant

1 Corinthians 3:11

“For no other foundation can anyone lay than that which is laid, which is Jesus Christ.”

Romans 8:7

“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.”

Matthew 15:19

“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.”

Ezekiel 36:26

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.”

Psalms 111:9

“He has sent redemption to His people; He has commanded His covenant forever: Holy and awesome is His name.”

Zechariah 6:13

“Yes, He shall build the temple of the Lord. He shall bear the glory, and shall sit and rule on His throne; so He shall be a priest on His throne, and the counsel of peace shall be between them both.”

Revelation 13:8

“All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.”

John 3:16

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”

Great Controversy, 497

“It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was

at war with the principles of God's law. 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Romans 8:7. But 'God so loved the world, that He gave His only-begotten Son,' that man might be reconciled to God. Through the merits of Christ he can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth, without which, says Jesus, 'he cannot see the kingdom of God.'"

Patriarchs and Prophets, 63

"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin—sin

so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race.

“Before the Father He pleaded in the sinner’s behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—‘the counsel of peace’ (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is ‘the Lamb slain from the foundation of the world’ (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But ‘God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ John 3:16.”

2 Corinthians 5:15-21

“And He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

“Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. Therefore, if

anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

“Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.”

1 John 3:2

“Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.”

Hebrews 1:14

“Are they not all ministering spirits sent forth to minister for those who will inherit salvation?”

Hebrews 2:18

“For in that He Himself has suffered, being

tempted, He is able to aid those who are tempted.”

Hebrews 2:9

“But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.”

Patriarchs and Prophets, 64, 65

“God was to be manifest in Christ, ‘reconciling the world unto Himself.’ 2 Corinthians 5:19. Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to unite with human effort. Thus by repentance toward God and faith in Christ the fallen children of Adam might once more become ‘sons of God.’ 1 John 3:2.

“The plan by which alone man’s salvation could be secured, involved all heaven in its infinite sacrifice. The angels could not rejoice as Christ opened before them the plan of redemption, for they saw that man’s salvation must cost their loved Commander unutterable woe. In grief

and wonder they listened to His words as He told them how He must descend from heaven's purity and peace, its joy and glory and immortal life, and come in contact with the degradation of earth, to endure its sorrow, shame, and death. He was to stand between the sinner and the penalty of sin; yet few would receive Him as the Son of God. He would leave His high position as the Majesty of heaven, appear upon earth and humble Himself as a man, and by His own experience become acquainted with the sorrows and temptations which man would have to endure. All this would be necessary in order that He might be able to succor them that should be tempted. Hebrews 2:18. When His mission as a teacher should be ended, He must be delivered into the hands of wicked men and be subjected to every insult and torture that Satan could inspire them to inflict. He must die the cruellest of deaths, lifted up between the heavens and the earth as a guilty sinner. He must pass long hours of agony so terrible that angels could not look upon it, but would veil their faces from the sight. He must endure anguish of soul, the hiding of His Father's face, while the guilt of transgression—the weight of the sins of the whole world—should be upon Him.

“The angels prostrated themselves at the feet of

their Commander and offered to become a sacrifice for man. But an angel's life could not pay the debt; only He who created man had power to redeem him. Yet the angels were to have a part to act in the plan of redemption. Christ was to be made 'a little lower than the angels for the suffering of death.' Hebrews 2:9. As He should take human nature upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings. They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation. Hebrews 1:14. They would guard the subjects of grace from the power of evil angels and from the darkness constantly thrown around them by Satan.

“When the angels should witness the agony and humiliation of their Lord, they would be filled with grief and indignation and would wish to deliver Him from His murderers; but they were not to interpose in order to prevent anything which they should behold. It was a part of the plan of redemption that Christ should suffer the scorn and abuse of wicked men, and He consented to all this when He became the Redeemer of man.

“Christ assured the angels that by His death He would ransom many, and would destroy him who had the power of death. He would recover the kingdom which man had lost by transgression, and the redeemed were to inherit it with Him, and dwell therein forever. Sin and sinners would be blotted out, nevermore to disturb the peace of heaven or earth. He bade the angelic host to be in accord with the plan that His Father had accepted, and rejoice that, through His death, fallen man could be reconciled to God.”

Genesis 3:15

“And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.”

Patriarchs and Prophets, 65, 66

“To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’ Genesis 3:15. This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adver-

sary would finally be broken. Adam and Eve stood as criminals before the righteous Judge, awaiting the sentence which transgression had incurred; but before they heard of the life of toil and sorrow which must be their portion, or of the decree that they must return to dust, they listened to words that could not fail to give them hope. Though they must suffer from the power of their mighty foe, they could look forward to final victory.”

John 12:31, 32

“Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself.”

Patriarchs and Prophets, 68, 69

“But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said:

‘Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.’ John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin.”

Genesis 22:18

“In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

Galatians 3:8, 16

“And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, ‘In you all the nations shall be blessed.’ ” “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.”

Genesis 17:1

“When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, ‘I am Almighty God; walk before Me and be blameless.’ ”

Genesis 26:5

“Because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.”

Genesis 17:7

“And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.”

Patriarchs and Prophets, 370, 371

“The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent’s head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God’s law. Thus the patriarchs received the hope of salvation.

“This same covenant was renewed to Abraham in the promise, ‘In thy seed shall all the nations of the earth be blessed.’ Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It

was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, 'I am the Almighty God; walk before Me, and be thou perfect.' Genesis 17:1. The testimony of God concerning His faithful servant was, 'Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.' Genesis 26:5. And the Lord declared to him, 'I will establish My covenant between Me and thee and thy seed after thee in their generations, for an *everlasting covenant*, to be a God unto thee and to thy seed after thee.' Genesis 17:7.

"Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law."

Romans 16:25

"Now to Him who is able to establish you

according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began.”

The Desire of Ages, 22

“The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of ‘the mystery which hath been kept in silence through times eternal.’ Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God’s throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, ‘that whosoever believeth in Him should not perish, but have everlasting life.’ John 3:16.”

Isaiah 53:7

“He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.”

John 1:29-34

“The next day John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, “After me comes a Man who is preferred before me, for He was before me.” I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.’

“And John bore witness, saying, ‘I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptize with water said to me, “Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.” And I have seen and testified that this is the Son of God.’”

The Desire of Ages, 136, 137

“When at the baptism of Jesus, John pointed to Him as the Lamb of God, a new light was shed upon the Messiah’s work. The prophet’s mind was directed to the words of Isaiah, ‘He is brought as a lamb to the slaughter.’ Isaiah 53:7. During the weeks that followed, John with new interest studied the prophecies and the teaching of the sacrificial service. He did not distinguish

clearly the two phases of Christ's work,—as a suffering sacrifice and a conquering king,—but he saw that His coming had a deeper significance than priests or people had discerned. When he beheld Jesus among the throng on His return from the desert, he confidently looked for Him to give the people some sign of His true character. Almost impatiently he waited to hear the Saviour declare His mission; but no word was spoken, no sign given. Jesus did not respond to the Baptist's announcement of Him, but mingled with the disciples of John, giving no outward evidence of His special work, and taking no measures to bring Himself to notice.

“The next day John sees Jesus coming. With the light of the glory of God resting upon him, the prophet stretches out his hands, declaring, ‘Behold the Lamb of God, which taketh away the sin of the world! This is He of whom I said, After me cometh a man which is become before me.... And I knew Him not; but that He should be made manifest to Israel, for this cause came I baptizing in water.... I have beheld the Spirit descending as a dove out of heaven; and it abode upon Him. And I knew Him not: but He that sent me to baptize in water, He said unto me, Upon whomsoever thou shalt see the Spirit

descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.' John 1:29-34, R. V., margin."

Desire of Ages, 19

"His name shall be called Immanuel, ... God with us.' 'The light of the knowledge of the glory of God' is seen 'in the face of Jesus Christ.' From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be 'God with us.' Therefore it was prophesied of Him, 'His name shall be called Immanuel.'

"By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,—God's thought made audible. In His prayer for His disciples He says, 'I have declared unto them Thy name,'—'merciful and gracious, long-suffering, and abundant in goodness and truth,'—'that the love wherewith Thou hast loved Me may be in them, and I in them.' But not alone for His earth-

born children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto."

The Great Controversy, 413

" 'Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.' Hebrews 8:1, 2.

"Here is revealed the sanctuary of the new covenant."

Hebrews 9:27

“And as it is appointed unto men once to die, but after this the judgment.”

Rev 14:6, 7

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Christ's Object Lessons, 227

“John in the Revelation foretells the proclamation of the gospel message just before Christ's second coming. He beholds an angel flying ‘in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come.’ Revelation 14:6, 7.”

Great Controversy, 428

“In the parable of Matthew 22 the same figure of the marriage is introduced, and the investi-

gative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing of work in the sanctuary above.

“When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, ‘They that were ready went in with Him to the marriage: and the door was shut,’ we are carried down through the Saviour’s final ministration, to the time when the great work for man’s salvation shall be completed.”

Revelation 7:9, 10

“After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’”

The Great Controversy, 665

“Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance.

“Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in

the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the 'great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ... before the throne, and before the Lamb, clothed with white robes, and palms in their hands.' Revelation 7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs.

“The redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven: ‘Salvation to our God which sitteth upon the throne, and unto the Lamb.’ Verse 10. And angel and seraph unite their voices in adoration. As the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. In all that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness.

Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is: Salvation to our God and unto the Lamb.”

Revelation 5:12

“Saying with a loud voice: ‘Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!’”

The Great Controversy, 671

“Before the universe has been clearly presented the great sacrifice made by the Father and the Son in man’s behalf. The hour has come when Christ occupies His rightful position and is glorified above principalities and powers and every name that is named. It was for the joy that was set before Him—that He might bring many sons unto glory—that He endured the cross and despised the shame. And inconceivably great as was the sorrow and the shame, yet greater is the joy and the glory. He looks upon the redeemed, renewed in His own image, every heart bearing the perfect impress of the divine, every face reflecting the likeness of their King. He beholds in them the result of the travail of His soul, and He is satisfied. Then, in a voice

that reaches the assembled multitudes of the righteous and the wicked, He declares: 'Behold the purchase of My blood! For these I suffered, for these I died, that they might dwell in My presence throughout eternal ages.' And the song of praise ascends from the white-robed ones about the throne: 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' Revelation 5:12."

Revelation 21:1

"Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea."

Habakkuk 3:4

"His brightness was like the light; He had rays flashing from His hand, and there His power was hidden."

Isaiah 63:1

"Who is this who comes from Edom, with dyed garments from Bozrah, This One who is glorious in His apparel, traveling in the greatness of His strength?— 'I who speak in righteousness, mighty to save.'"

The Great Controversy, 674

“I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.’ Revelation 21:1. The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

“One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory: ‘He had bright beams coming out of His side: and there was the hiding of His power.’ Habakkuk 3:4, margin. That pierced side whence flowed the crimson stream that reconciled man to God—there is the Saviour’s glory, there ‘the hiding of His power.’ ‘Mighty to save [Isaiah 63:1],’ through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God’s mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise and declare His power.”

The Great Controversy, 678

“The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.”

Psalm 77:13

“Your way, O God, is in the sanctuary; who is so great a God as our God?”

Psalm 150:1

“Praise the Lord! Praise God in His sanctuary; praise Him in His mighty firmament!”

Booklets in this Series

The Foundation - The New Covenant
The Sanctuary of the New Covenant
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The Creation
The Fall of Man
The Non-immortality of the Wicked
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For more information on the foundation and pillars of the Christian Faith, or to order more booklets or tri-folds, contact one of the following:

Revelation Ministry
7535 County Road 9180
West Plains, MO 65775

417-204-1284

brenda@revelationministry.com

www.revelationministry.com

Facebook: Revelation Ministry Group

Bible Reliable

biblereliable1@gmail.com

Facebook: Bible Reliable Group

YouTube: Bible Reliable Channel

KOTA Ministries

kotaministries@gmail.com

Facebook: KOTA Ministries Group

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Thought Questions

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