

THE COVENANTS:
ABRAHAMIC, SINIATIC,
NEW & DAVIDIAN.

—
G. M. MYERS.

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C. F. Randall

THE COVENANTS

—AND—

THEIR RELATIONSHIP.

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A TREATISE ON THE ABRAHAMIC, THE
SINIATIC, THE NEW AND THE
DAVIDIAN COVENANTS,
THEIR DURATION AND THEIR RELATION-
SHIP TO EACH OTHER.

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BY G. M. MYERS.

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“Be ye mindful always of his covenants; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law and to Israel for an everlasting covenant.— 1. Chron. XVI—15—17.

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PRAYER.

Thou Most Gracious One! Upon the reader of this volume wilt thou shed forth the benign rays of thy truth for guidance, and by the cords of thy tender love into thy fold draw him as an heir of thy Kingdom, and grant that in the ages yet to follow he may with the blessed Savior reign, and in his glories share.—AMEN.

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PREFACE.

Here we have a task imposed upon us—that of writing a preface to our book—which in the literary world has become quite fashionable. Yet should our task here prove to be but poorly done, we have the consolation of knowing that here we will be free from criticism, as this part of a volume is hardly ever read.

Near three years since it was our pleasure to be permitted to deliver a lecture upon the covenants, their duration and relationship to each other, in a town where was standing a Sabbatarian tent and a meeting in progress. The lecture was listened to by the ministers in charge of the tent, and a large and attentive audience, in which audience there chanced to be a number of persons from a distance. These persons soon noted the positions taken in the lecture, and we were soon applied to for a number of newspaper articles upon the covenants.

Since then we have reproduced, in substance, the lecture in many other localities, and almost invariably has followed the request to commit the lecture to print.

At first we thought to write a number of articles, but after preparing about 150 pages of manuscript we then thought best to reconsider our subject and to rewrite for more mature and extended thought, and to put the matter into book form for more permanent use than newspaper articles can possibly become. In doing this we have called into requisition some material which had before been prepared upon some portions of our subject, and we have enlarged until the present volume is presented with the hope that it may become instrumental in leading at least some to more mature thought upon Bible themes, to a more solid basis for an intelligent and a living faith, and to an obedient and a consecrated life which will lead

“’Where peace will wreath her chain
 Round us forever;
 ’Where weary saints may repose
 Free from all worldly woes;
 And songs of praise shall close
 Never! no, never!”

The Covenants. No. 1.

GOD'S IMMUTABILITY.

THREE thousand three hundred thirty and three years ago, from Pisgah's top to his audience a Prophet discoursed upon the IMMUTABILITY of the Deity in the words: "God is not a man, that he should LIE; neither the son of man, that he should REPENT; hath he said and SHALL HE NOT DO IT? or hath he spoken and SHALL HE NOT MAKE IT GOOD?" Num. XIII: 23

Three hundred and seventy-five years later than Balaam, to Saul Samuel spoke: "The Strength of Israel WILL NOT LIE NOR REPENT: for he is not a man, that he SHOULD REPENT."

Six hundred and ninety years still subsequent, through the Prophet Ezekiel comes the words: "I the Lord have spoken it: IT SHALL COME TO PASS, and I WILL DO IT: I WILL NOT GO BACK, NEITHER WILL I SPARE, NEITHER WILL I REPENT; according to thy ways, and according to thy doings, shall they judge thee saith the Lord God." Ezek. XXIV: 14.

Again, through the Prophet Malachi we have the words: "For I am the Lord, I CHANGE NOT." III: 6.

Paul wrote: "In the hope of eternal life, which God, that CAN NOT LIE, promised before the world began." Titus I: 2.

The author of the Hebrew letter wrote: "For we verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the Immutability of his counsel, confirmed it by an oath: that by two Immutable things, in which it was Impossible for God to Lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. VI: 17-18.

The one left in charge of the mother church in Jerusalem, addressed the twelve tribes scattered abroad: "Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom is No Variableness, neither Shadow of Turning." James I: 17.

A Poet has written :

"All powerful, self existent God,
Who all creation dost sustain !
Thou wast, and art, and art to come,
And everlasting is thy reign.

Fixed and eternal as thy days,
Each glorious attribute divine,
Though ages infinite, shall still
With undiminish'd luster shine.

Fountain of being! source of good!
IMMUTABLE dost thou remain;
Nor can the shadow of a change
Obscure the glories of thy reign.

Earth may with all her powers dissolve,
If such the great Creator's will:
But thou forever art the same;
"I AM" is thy memorial still.

Another has said:

"Thy throne eternal ages stood,
Ere seas or stars were made:
Thou art the ever-living God,
Were all the nations dead.

Eternity, with all its years,
Stands present in thy view;
To thee there's nothing old appeals;
Great God! there's nothing new.

Our lives through varying scenes are drawn,
And vex'd with trifling cares,
While thine eternal thought moves on,
Thine undisturbed affairs."

And still another has written:

"Jehovah reigns, he dwells in light,
Girded with majesty and might;
The world, created by his hands,
Still on its first foundation stands.

But ere this spacious world was made,
Or had its foundation laid,
Thy throne eternal ages stood,
Thyself the everlasting God.

Like floods the angry nations rise
And aim their rage against the skies.
Vain floods, that range so high their aim,
YET THY PURPOSES ART THE SAME.”

These citations speak becoming of a God. They raise our thoughts and our hope above and beyond the range of one who is an experimenter; beyond the range of one who is a vascillator, and direct us to Him who is Immutable. Such a one alone can we consent to reverence, to admire, to adore, and to worship.

But while God is Omnipotent as well as Immutable, yet he does not propose to work alone in accomplishing his purposes. He has proposed to work through instrumentalities and agencies. Not altogether through instrumentalities and agents which are inert, devoid of life, of thought, and of volition; but through those who are endowed with these powers, in order that those who will become his instruments and agents complete in serving his purposes will be Willing ones. Through these, and through these alone can his work be done with safety, with profit, with pleasure and with glory, to his government.

Therefore, while God is Immutable in his purposes, and in the councils of his will, in developing a willing people for his purpose, he has sometimes wrought with agents who were unwilling to submit to his will, and thereby, from a human stand point failures have been made and delays apparent. Such appears of the purposes of God in the creation of man, and in Adam as an instrument in the

hands of God to carry out his purposes. In the history of creation we have the following interesting record: "And God said let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth." Gen. I: 26-28.

An analysis of this record brings to our view,

- 1 A multiplication of the race.
- 2 A subjugation of the earth.
- 3 Dominion over the earth with every living thing that then, and that might in subsequent ages move upon it.

Here is an empire brought to view with its vastness, with its wealth, and with its attractions, the grandest of which was the Tree of Life, given to Adam to arrest the principles of decay implanted in his constitution, growing out of his earthy nature, that he might long enjoy his estate. But in the development of character, as one endowed with volition the test came; the decisive moment arrived—the fatal deed was done—Adam failed—the empire, with all of its attractions and with all of its prospects,

was gone, and he rendered unsuitable to the discharge of the work before entrusted to him, save the first specification in the list.

God had taken him from the dust of the earth; had given him the breath of life; had given him being. These were gifts. God owed him nothing; He was under no obligations to him. Adam was now an unwilling subject; he was now insufficient to the charge beyond that of multiplying the race. Therefore, after opportunity for a discharge of that specification in his mission, justice in council with mercy and wisdom said remand him back to the bosom of nature from whence he was derived. Hence the language: "In the sweat of thy face shalt thou eat bread, till thou return unto the GROUND; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. III: 19. Earth to earth and dust to dust was written of him who in creation was made a LIVING Soul. Thus the end—the eternal destiny of the erring one; of the failing one; of the Unwilling one; of the one with a character developed reversable to God's will. More than this of the destiny of our federal head the Bible says not; more than this of our representative father we know not; more than this of his erring children is not revealed. *There*

AN APOSTROPHE TO ADAM.


Of our representative father of the flesh we can only say, Thou didst fail; sleep on in thy calm and undisturbed sleep; thou art gone to the grave; 'twere wrong to deplore

thee, since 'twere God's will. Wast thou repentant after thy misfortune? then to life mayest thou return; wast thou still persistent in rebellion? then 'twere but a suspension of the penalty to call thee from thy calm and undisturbed sleep in dust once more. In thy failure and thy loss we are unfortunate; but for our good we will trust, and we will hope in another to unfold the purposes of him who is in his wisdom and in his councils Immutable. A ray of hope, through the long sweep of ages has fallen on our vision, from the words of thy creator as addressed to him who was first in the temptation, and who by the side of thee and thy companion stood in trial and condemnation. In the unfolding of the words which possibly thou didst hear we find consolation: "And I will put enmity between thee—the serpent—and the woman, and between thy seed and her seed; It Shall Bruise Thy Head, and thou shalt bruise his heel." Gen. III: 15.

The Covenants. No. 2.

ADAM TO ABRAHAM.

“And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel.” Gen; III:15.

HEN Adam by transgression became unworthy, and had lost the power to further discharge the work once committed to his care, and his beautiful home was gone, this language, though apparently addressed to another, alone pointed him and his companion to the future, and rendered them subjects of hope. Precious words! Paradise possibly regained! Upon these words, apparently accidentally heard as addressed to their deceiver, alone could they build. Around these did their fondest hopes cluster till their first born son was given, when the mother exclaimed, “I have gotten a man—even—YAHVAH—THE COMING ONE. She expected Cain was he who was to gain the victory, to reverse the former contest, to crush the serpent’s head, and to once more give ingress into the Edenic home. But upon the death of Abel too soon was their hope withered. In crime one step further were they from Paradise. In him they beheld not the unfold of

the purposes of the Immutable one, but the first of earth's murderers—one whose hands were crimsoned by the blood of an innocent brother. Here despair set in, and crime was added to crime through the long sweep of fifteen hundred years, till, "The imagination of the thoughts of the heart was only evil continually; and all flesh had corrupted its way," Gen. VI: 5, 12, and God decided to destroy man in his wickedness by sweeping over them a deluge of water.

From the watery grave of the deluge arose the earth cleansed from the corruptions of vile humanity, and all of Adam's sons and daughters gone save Noah—a chosen one—and his family. Here was another beginning, but not in a Paradisical home. Here was a world spread out before Noah and his family, but no promise of an empire. Though they had survived all humanity beside, and had triumphantly voyaged over the stormy billows that had visited destruction to all flesh, yet the principles of decay as given to Adam as an earthy being, had been transmitted to them, and not the tree of life present to arrest their dread results. From the resting place of the ark, with a covenanted assurance from God that no recurring deluge should overtake them, and that seed time and harvest shall continue, they begin their spread over the divisions of the earth. But sad to contemplate, with their increase was the increase of crime; with their extension came the extension of sin with all of its deformities. Having a knowl-

edge of God, they glorified him not as God, neither were they thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools; and as idolators they changed the glory of the uncorruptable God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things. For these causes God gave them up to uncleanness through the lusts of their own hearts. They changed the truth of God into a lie, and worshipped and served the creature more than the Creator. For this cause God gave them up to vile affections. As they did not like to retain God in their knowledge, God gave them over to a reprobate mind. They became filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of eny, murder, strife, deceit, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.)

The language of the call, and of the first appearance of promise to Abraham reads thus:

“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and

make thy name great: and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curse thee: and in thee shall all the families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was in the land. And the Lord appeared unto Abram, and said Unto thy seed will I give this land." Gen. xii: 1-7.


Upon the language of our text—Gen. iii: 15—for a basis, evidently, is this call and covenant made to rest. Here, evidently, comes an unfolding of the purposes of the Immutable one as set forth in creation and in our text. Here appears:

1. A landed inheritance.
2. A seed as inheritors, and as dispensors of blessings.
3. A nationality.

The Covenants. No. 3.

ABRAHAMIC.

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him”—DAVID.

FTER the failure of Adam in Eden, after the excessive wickedness of the ante-diluvian world, and after the almost universal apostasy of the post-diluvians, it becomes the more surpassingly strange that God would condescend to covenant with man. But his exceeding graciousness toward his creatures and the Immutability of his purposes lead him to the proposals to Abraham, that he might begin the long contemplated unfolding of his designs as foreshadowed in creation. Merciful being! Tender and long suffering; not willing that any penitent one should perish. More than erring ones could ask. God covenants with man!

The Hebrew word **BERITH**, rendered Covenant, does not denote the exercise of despotic power; it does not denote arbitrary power, but a coming together of mutual

arties, a mutual agreement, a compact, a bargain. For a use of the word in scripture see Gen. xxi: 22-32: xxxi: 44-54; 1. Sam. xviii: 3; xxiii: 18; 2. Sam. iii: 12, 13, 21. This particular feature of mutual agreement between God and man is exceedingly interesting to us—his creatures. As unequal parties, and as the surpassingly greater, God might solely propose, he might command, he might exact, and it would thus become man's imperative to obey; but to develop a *willing people* and *trusted instruments* the intellect was to be reached, the heart was to be touched, and both parties from a sense of interest and from a sense of love become interested. The word BĒ-RITH—Covenant—may sometimes by figure of speech include the sign of the covenant in addition to the covenant itself; yea, it may include a sacrifice as a seal of the covenant in addition to the covenant itself. But upon these points we will not now write.

At the close of our last number we gave the first recorded words of the call to Abraham, and the first covenant proposals as advanced by the Deity. In our short, but comprehensive analysis of the language we have the following points:

1. A landed inheritance.
2. A seed as inheritors, and dispensors of blessings.
3. A nationality.

In these points of analysis we become greatly interested, and propose a study of them somewhat consecutively. Then our attention is directed to

THE LANDED INHERITANCE.

In introducing the scriptures which speak of this Inheritance, for plainness and for convenience we will enumerate, and briefly preface.

1. When Abraham was 75 years old, and was with his kindsmen dwelling in Charan, after they had left Ur of the Chaldees, God asked of him to come into a land that he would show him making to him valuable promises, as the verses we have before given—Gen. xii: 1-3, 7—will show.

2. A few years after this, when Abraham and Lot, his kindsmen, no longer could well agree to abide together, and separation became necessary, the Lord again appeared unto Abraham, and in more specific language made him a promise of the land, as we have in the following words: “And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre which is in Hebron, and built there an altar unto the Lord.” Gen. .xiii: 14-18.

3. Again, a few years subsequent to the above language, Abram talked to the Lord about his legal inheritance to his promised estate, upon which he was again remind-

ed of the landed promise made to him, in the following words: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, behold, to me thou hast given no seed: lo, one born in my house is mine heir: And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Gen. xv: 1-7.

At this point Abraham, as his faith is counted to him for righteousness, asks for a surety or a sign by which he may know that he shall inherit the land. Here the Lord gives him, as the following verses show, the desired assurance, and in that same day confirms to him the covenant by adding to it the seal of sacrifice. Read:

"And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon

Abram; and lo, a horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I Judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Gen. xv: 8-21.

Here God has condescended to accept of Abraham's faith, and to set it to his credit for righteousness, without at the present requiring of Abraham further action as a seal for his part of the Covenant, while at the same time he has confirmed his part of the covenant, by a sacrifice and a further mention of it in its dimensions.

4. But fifteen years subsequent to the above visit and sacrificial confirmation of the covenant God again visits Abraham, makes him, in promise, the father of a great multitude, changes his name and gives him a name—Abraham—significant of the promise, and gives him the rite of circumcision, an act upon the part of Abraham as a seal to his part of the covenant, and to Abraham, for

the last time makes mention of the landed inheritance, and in the following words: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii: 8.

But as Isaac and Jacob "were heirs with Abraham of the same promises," and had the covenant also established with them, we will give the language of promise to them.

5. Ninety-four years after the last mention of the promise to Abraham, and when a famine had come upon the land of Canaan, and Isaac had thought of going down into Egypt for sustenance, God called upon him to sojourn in the land, and promised him that he would to him perform the oath which he swore unto his father Abraham, as the following words show:

"And there was a famine in the land besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; but dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. xxvi: 1-5.

6. Forty-four years still later, God, in the noted vision of the ladder—the ladder as a connecting medium between Earth and Heaven—appears unto Jacob, and in-

stead of calling him to the summit of the ladder and promising to him any possible inheritance there, makes to him a promise of the landed estate before covenanted to Abraham and promised to Isaac, which was at the foot of the ladder, and on which Jacob was then resting. Read:

“And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whercon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.” Gen. xxviii: 10-15.

Thus closes the references made to Abraham, to Isaac and to Jacob, of the landed inheritance. We have given the texts at length that the reader may have gathered together in small compass the words of the promise.

Thus with God as a covenantor, Abraham, Isaac and Jacob become the covenantees and the custodians of God's promises to the world, and his instruments for future developments.

The Covenants. No. 4.

BOUNDARY OF THE LANDED INHERITANCE.

IN all probability, as men generally are greatly interested in the locality and the boundary of their estates, Abraham and his inheritors also felt an interest at this point, and greatly desired to know of its whereabouts, and the land-marks of its boundary.

We will cite a few scriptures from which a fair knowledge of the extent of the land may be gained. As a first citation we will give Num. xxxiv: 1-12.

“And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, when ye come into the land of Canaan: (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:) Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: and your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon: and the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. And as for the western border, ye shall even

have the great sea for a border; this shall be your west border. And this shall be your north border: from the great sea ye shall point out for you mount Hor: from mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border. And ye shall point out your east border from Hazar-enan to Shepham: and the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward: and the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.”

Here we have the nearer, the more restricted boundary of the land of Canaan lying west of the Jordan given, which is often spoken of as the promised land, the land of promise, the Holy land ect., because it was the immediate home of the Patriarchs and of the larger part of the twelve tribes. But that the covenant comprised more, and that Israel in the days of Joshua possessed more is evident from the above cited chapter and verses 13-15.

“And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe: for the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance, the two tribes and the half tribe have received their in-

heritance on this side Jordan near Jericho eastward, toward the sun-rising."

And yet, that the boundaries of the covenanted home extended in many respects far beyond these specifications the following citations will show:

"In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv: 15.

"And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand: and thou shalt drive them out before thee." Ex. xxiii: 31.

"For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you." Deut. xi: 22-25.

And now, after citing these scriptures, we will not address ourselves to the task of formulating them into order by giving north, east, south and west of the land, but prefer giving an extract from a paper read before the British Association of Science at Aberdeen a few years since by

Maj. J. Scott Philips, in which extract the work of formulation of the boundary is done.

One in reading this extract would do well with the data in hand to construct a map with the Euphrates river and the Persian gulf on the north or north-east, the sea of Oman—now the Arabian sea—on the east or on the south-east, the Red sea and the river of Egypt on the south or south-west, and Mediterranean sea on the west. Then with the Bible in hand to notice the scriptures cited he can gain a good knowledge of the land and its extent. This, according to the extract, will take in the whole of the peninsula of Arabia, and will measure 650 miles in width by 1650 miles in length, and will comprise something near 1,100,000 sections of territory. The extract reads:

“Let us refer to the record which tells us that when Abraham was dwelling in Canaan, between Bethel and Hai, about ten Roman miles north of Jerusalem, it was said to him—Gen. xiii: 13—‘Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever.’

But as this was only a general, and an indefinite, though magnificent declaration, we must go farther to ascertain the precise boundaries of this promised land. And so, turning to the 18th verse of the 15th chapter, where God covenants with Abraham, saying, ‘Unto thy seed have I given this land, from the river of Egypt unto

the great river, the river Euphrates,' —evidently contrasting the one river with the other,—we take the Nile and the Euphrates to aid us in our search for boundaries, and are thus far aided on the north and south.

From Genesis we proceed to Ex. xxiii: 31, where we read upon the same subject, the promise made through Moses to the seed of Abraham. 'I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river.' And here we gain the Red sea as the great southern boundary, stretching its line up to the river Nile: and for a western boundary, we have the Great sea, Mediterranean, or sea of the Philistines. The expression 'from the desert unto the river,' most probably applied merely to the first partial settlement in the promised land; and in that case, but a small portion of the Red sea formed a short boundary.

But lest we should be lost in the idea that it was only that partial settlement detailed in the 34th chapter of the book of Numbers which was proposed, let us, bearing in mind the grand boundaries *for the full grown expansion of the promises*, turn to Deut. xi: 24, wherein God, speaking by Moses to the children of Israel, describes their full inheritance, saying, 'Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.' Now, rule a line from the northern roots of Lebanon to the

southern roots of Sinai in the wilderness, and will not a perpendicular thereto point out the uttermost sea to be the East sea, the sea of Oman? And the uttermost sea opposite the river Euphrates, is it not the Red sea?

And therefore as by our geographical map, we presume to judge that the Euphrates, the Mediterranean, the Nile at the prolongation of the sea of Suez, the Red sea, and the sea of Oman, and of course, though not described, the gulf of Persia, (surrounding all Syria and Arabia,) are proved to be the boundaries of the promised land; while we will next proceed to consider ancient land measures, and endeavor with mathematical precision to strengthen the fixity of the external boundaries and go on with measurements therein.

But secondly: for these purposes we require above all a standard land measure; and to obtain that is difficult, because the scripture measure, the cubit—(and the reed of six cubits, each cubit a cubit and a span)—is hardly to be obtained, that is directly, with any certainty, so great are the differences between the best and wisest calculators. But if we compare three different constructions mentioned in different parts of the same great Book, the oblation of Ezekiel, the wine-press of 14th of Revelation, and the Holy City New Jerusalem, we shall find the first to be a square of 25,000 reeds—the second, a square of 400 furlongs—and the third, also a square of 400 furlongs, or 50 miles. And if we refer to the Greek original, we shall find that the word *stadious* has been injudiciously ren-

dered furlongs; whereby the mind of the reader has been directed to English common measure, instead of ancient Roman measure; the former of 8 furlongs containing 5,280 feet per mile, the latter of 8 stadia 4,864-64 feet per mile—a very essential difference.

Now, so close are the analogies, as will be proved in our practical working, between the three square areas already mentioned, that, while the medium of other investigations gives 20-168 inches as the standard cubit, we decide for our standard, to take the cubit by deduction from the Roman mile of 8 stadia, each 608-08 feet, and thence, the cubit being 19-45855999 inches; which will give the reed of 6 cubits, equal to 116-75135999 inches; and 25,000 of such reeds will correspond with 50 Roman miles, while 75 such miles correspond, as by Van de Veld's latest map of Syria published lately, with one geographical degree. And the correctness of our views will, we believe, be fully proved, both when we apply the Roman mile along our line of construction across the breadth of the promised land, and when we apply the reed and cubit to the measurements of Jerusalem and its temple.

But thirdly: we require a bearing before we proceed with our construction, and, to find that—we fix by latitude and longitude the sites of two places—Geba and Rimmon, as by careful consideration of the authorities; having been led to select these places, where it is written. (Zech. xiv: 11) 'Men shall dwell in it. and there shall be

no more utter destruction; but Jerusalem shall be safely inhabited.,

And fourthly: we require authority for the line of construction, and this we find, where it is written (Zech. i: 16), 'Thus saith the Lord, I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem.'

And lastly; we require an actual centre of construction, and this we find to be in Mount Zion, because it is written (Isaiah xxviii: 16), 'Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation.'

Thus having obtained the boundaries of the land to be re-occupied, the standard measure, the bearing, the line, and the centre of construction, we would now, by your leave, proceed with our developments and proofs. Having drawn the connection between Geba and Rimmon, we stretch out a line of construction through the given centre of Mount Zion, and prolong the same to the river Euphrates, the northern boundary, and down to the Red sea, the southern boundary. At the centre we construct a square of 50 Roman miles, which, according to scripture, is called the Holy Oblation; and now, taking the same measure, viz: 50 miles, in our compass, we step it northward along the line of construction, and find that there are exactly seven spaces of 50 miles each to the

boundary at the Euphrates where that river abruptly turns away to the north; and stepping the same measure southward, we find that there are precisely five spaces of 50 miles each between the Oblation and the southern boundary, the Red sea.

Thus we have thirteen equal distances upon the breadth of the promised land, one for the Oblation and twelve for the tribes. And if, after having fixed the Oblation upon independent principles, we turn to the 48th chapter of Ezekiel and read off the resettlement as stated there, we find a most complete coincidence along the line of construction. We find Dan to the north, then the tribes in succession down to Judah, next to Judah the Oblation, and then the remaining five tribes in succession ending with Gad, all marked off by the perpendiculars across the line of construction; and extending from the east side unto the west, (the east sea being the east side, as proved by Ezekiel, 47, 48,) entirely occupying all Syria and Arabia, and only leaving the long triangular space below Gad unoccupied, concerning which it is written (Deut. xxxii: 20), 'Blessed be he that enlargeth Gad.'"

On this subject of boundary there is one more point we yet desire to notice. It is relative to the river of Egypt. Can the author of the above extract be correct in giving the Nile as the river of Egypt? In so doing but little difference however is made in the extent of the territory covenanted, but as we believe that he is correct at other

points, we would desire to be correct at this. Egypt is frequently referred to in the Bible as the land of Mitzraim, the Hebrew of which *Mitsraim*. For the word *river*, denoting an ever flowing stream, such as the Nile, the Jordan, or the Euphrates, the Hebrews used the word *Nahar*; and for the word *river*, denoting a valley, a brook, *Nachal*,—equivalent to the Arabic word Wady. We find the first of these terms—*Nahar Mitsraim*—used in Gen. xv: 18, apparently denoting the Pelusiac of the Nile, or some other perennial stream. We find the second term—*Nachal Mitsraim*—used in Num. xxxiv: 5; Josh. xv: 4, 47; 1st. Ki. viii: 65; 2nd. Ki. xxiv: 7, and evidently denoting an occasionally flowing stream—one that flowed in the rainy season of the year, which rises north-west of Mt. Sinai and flows directly north and empties into the Mediterranean sea a few miles west of the 34th degree of longitude east from Greenwich. But how will we reconcile this apparent difficulty? Can it be possible that some hand in copying the Hebrew has made an error, and made Gen. xv: 18 read different from the other texts cited? There is no evidence of this. Can it be possible that the words *Nahar* and *Nachal* were anciently used interchangeably? The definitions and the uses of the words as above given would seem to forbid. Can it be possible that the latter was a *Nahar*—a perennial stream in the days of Abraham when the covenant was made, as recorded in Gen. xv: 18 and near 500 years later was

found to be a *Nachal*—to flow only in the rainy season? This would reconcile the difficulty, but to say that it was so we are not prepared; yea, we are of the opinion that the Nile is the river to which reference is made. Nor are we alone in this opinion. Calmet in his Bible Dictionary is of opinion that the river of Egypt is the Nile.

Kitto in his Cyclopaedia says: "The Nile is never mentioned by name in our translation of the Old Testament: it is always called the river of Egypt, although the word Nile occurs in the original—Isa. xxviii: 12: Josh. xv: 4; 2nd. Ki. xxiv: 7—In these places the river of Egypt, literally the Nile of the Egyptians, is spoken of as the boundary of Palestine. The desert appears to have been the natural boundary between Palestine and Egypt; but map-makers, agreeably with their idea of the passages just referred to, have inserted a stream in the desert, and called it Egyptus. Yet there is no difficulty in understanding the claim of the Jewish writers to extend Palestine, say to the Pelusian mouth of the Nile, when it is remembered that Solomon had ports on the Red sea."

Dr. Conant says: "River of Egypt, here the Pelusiac or the most eastern branch of the Nile."

The Covenants. No. 5.

PERPETUITY OF THE LANDED COVENANT.

IN THE conveyance and in the possession of real estate men generally are greatly interested in the following points:

1. If they are to be the owners, are they the sole owners?
2. Will they have the right of transfer?
3. Is their title a lease of limitation, or interminable?

Upon the first of these points it appears from the terms of the covenant that Abraham and the *Seed* were to have the sole right. There is no mention of any other parties as joint possessors or inheritors. Nor does there appear to be any reservation of right or title, when once the inheritance is entered upon, but a clear, full and free gift upon the part of God, of the land to Abraham and the seed.

Upon the second point, our articles of agreement in the transfer of landed estates generally read: We do bargain, covenant and agree to sell and to convey all of our rights and our title to the said party of the second part, to his heirs and assigns. But in this covenant made with Abraham the word *assigns* does not appear. Therefore

the terms of the covenant did not contemplate a transfer of the title to another party. Other parties may possess the land by reason of strength and conquest, but unless the duration of the covenant has terminated their possession of the land is but usurpation and must eventually by the laws of equity revert to its rightful owners. This leads us with interest to enquire into the specifications of the covenant as to duration—our next point.

On the duration of this covenant the following language is quite specific :

“And the Lord said unto Abraham, after Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward and southward, eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed *for ever*.”

“And I will establish my covenant between me and thee and thy seed after thee in their generation, for an *everlasting* covenant, to be a God unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an *everlasting* possession.” Gen. xvii : 7-8.

Here the specifications, as to duration, are “*for ever*” “*everlasting*.”

GOLAME—FOR EVER—EVERLASTING.

For this Hebrew word *Olam* or *Golame* and its Greek equivalent—*Aionion*—it is claimed that they signify more frequently an *age*. It is true that this is sometimes the signification of these words, and that they have been used to mark the duration of periods long since closed; but that this is the only idea, or the more frequent idea in these

words we are not ready to admit, but will appeal to authors who have written upon the word, and upon its occurrences as above cited.

Gesenius says of *golame*—“Hidden, hidden time, *i. e.*, obscure and long, of which the beginning or end is uncertain or indefinite, duration, everlasting, eternity, spoken:

1. Of time long past, gray antiquity, of old, everlasting.
2. Often also of future time, ever, evermore, in such a way that the terminus is to be determined from the nature of the subject. Thus where human things are spoken of:
 - a. In the affairs of single persons *golame* is sometimes put for the whole period of life, all the days of one's life.
 - b. As pertaining to a whole race, dynasty, or people, and including the whole time of their existence until their destruction.
 - c. Nearer to the metaphorical notion of *eternity*, or at least to an eternity without end, approach those examples in which *golame* is attributed to the earth and to the universe. Ecc. i: 14, but the earth standeth or abideth *golame-for ever*. Psa. civ: 5, it (the earth) shall not be moved for ever. Psa. lxxviii: 69, everlasting hills, created of old and to endure for ever. So too of human things which refer to a period after death, *e. g.*, everlasting sleep, for death. Jer. li: 39, 57. His everlasting house, long

home, *i. e.*, the grave. Ecc. xii: 5. Everlasting life after the resurrection. Dan. xii: 2.

D. The true and full idea of eternity is expressed by *golame* in those passages where it is spoken of the nature and existence of God.”

Rotherham writes of the word and its occurrence in the text: “*To golame*: that is literally, according to the derivation of the word, *to concerted duration*, which is as to say *indefinitely*. How long? No limit is made. One would naturally say (having no ends to serve) as long as the land is a land and the people are a people. For it would appear to be just a little flippant to pick out a few cases of seemingly circumscribed duration, in which the word *golame* stands, and in the strength of them to intimate that nothing can be gathered from its occurrence in this promise of the land of Canaan to Abram. That is not a fair handling of the word. *The Hebrew phrase, standing by itself, would never suggest an ending.* Man was banished from the tree of life, lest he should put forth his hand and eat and so live to *golame* (the first instance of the word in the Bible.) God's throne stands firm to *golame*. David's ‘Lord’ is to be priest to *golame*. And so on: it is the most common way of saying ‘*for ever*,’ from Genesis to Malachi. It follows that he who affirms a limit should make good his affirmation. Even the Hebrew servant, offered his freedom but selecting to remain in servitude to a much loved master, and who accordingly

had his ear bored with the significance that he was to continue his present master's servant "*for ever—to golame,*" furnishes no exception to the principle on which the word is used. He was to remain his servant *to concealed duration*; indefinitely: as long as the conditions should exist which made such service possible. As long as the master could be a master and the bondman could be a bondman, so long was the service to continue. And so—as we have a right to assume—just as long as Abram's seed should be capable of dwelling in a land and the land of Canaan should remain a land for men to dwell in, for so long was the land promised as an inheritance."

Groves defines the Greek word *Aionios*—"Eternal, immortal, perpetual; forever, past, ancient." *Aion*—the noun form of the adjective *Aionios* he gives—"Eternity; an age, life; duration, or continuance of time: period: a revolution of ages; a dispensation of providence: this world, or life: the world, or life to come."

Liddell and Scott defines *aionios*—"Lasting, eternal."

By a close scrutiny we find that in the apostolic writings the noun *aion* denotes *eternity* 55 times, *age* 41 times, and as uncertain 11 times; and that the adjective *aionios* denotes *eternal* 66 times, and *age* 6 times.

Tafel in his Hebrew interlinear at Gen. xiii: 15, renders *golame*, *hidden age*, and gives note 473 where he gives *eternity*. Likewise at Gen. xvii: 7-8 he renders *golam*: twice by *hidden age*, and in each case refers to note 356, where he gives *eternity*.

Notwithstanding the preponderance of evidence is thus in favor of a long continuation of this covenant, yet we, to strengthen this thought will cluster around the language of the covenant other scriptures which mark its duration. We will cite David's language as we find it recorded in 1. Chron. xvi: 15-19. He says to Israel:

“Be ye mindful always of his covenant: the word which he commanded *to a thousand generations*: Even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an *everlasting* covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance, when you were but few, even a few, and strangers in it.”

This language is again repeated in the hundred and fifth Psalm with equal force and definiteness as here. If this language be accepted as free from hyperbole, it will measure the covenanted inheritance into the future for centuries to come. The length of a generation in the days of Abraham was considerably more than a hundred years. Still later, in the days of Moses it was a hundred years. Therefore if literal, a hundred thousand years in the future will find the seed in possession of the inheritance.

But that this language is free from poetical license, or, hyperbole, and therefore literal we believe, and shall offer as a consideration for this faith, that the future is yet to find the *seed* and *Abraham's posterity under the seed* in possession of this covenanted land. We will cite only one or two of the many texts that might here be given.

“In that day will I raise up the Tabernacle of David that

is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos. ix: 11-15.

If this is not of itself sufficient to satisfy the reader upon this point, read at your leisure Ezek. xxxiv: 11-31; xxxvi: 8-38; xxxvii-xxxix: 17-29; Isa. ii: 14; xi: 10-16. These texts will serve as introductory in the study of the subject.

But in addition to the above citations notice closely the following language:

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the

shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel. The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. liv: 1-10

Further, as to the perpetuity of this covenant after Israel in the future is returned to the land under the seed, his stay there is described by the duration of the *New Heavens* and the *New Earth* which the Lord will make:

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take for priests and for Levites, saith the Lord. For as the *New Heavens* and the *New Earth*, which I will make, shall remain

before me, saith the Lord, so shall your seed and your name remain. Isa. lxvi: 19-22.


Again, the duration of this covenant and Israel's possession of the land, under the seed, after he is brought back is described by God's covenant of night and day:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord," Jer. xxxi: 35-37.

As these scriptures plainly teach that Israel will yet as a nation possess the covenanted inheritance, under the charge of the seed, as long as the sun and the moon endure, and with even duration with the *New Heavens* and the *New Earth*, we will refer the reader further to Psa. lxxxix: 3-4, 20-37; Jer. xxxiii: 19-26; Luke. i: 32-33, and dismiss this point in our subject as complete.

The Covenants. No. 6.

HAVE THE HEIRS POSSESSED THE INHERITANCE?

HE above is a question of vast importance to the lover of truth. It is often discussed, and generally by the religious world decided in the affirmative. This decision is made to rest on the reading of the scriptures which contain in them the promises themselves, and others which describe the stay of the Patriarchs and their posterity in the land. These we will recite, and in their order examine, that for ourselves we may know whether there be any foundation for the above conclusion.

ABRAHAM.

After Abraham and Lot had traveled and sojourned together, had disagreed and separated, it was said to Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." Again God said to Abraham, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Gen. xiii: 14-15; xv: 7.

Here it is claimed that Abraham received and inherited the land. But in connection with these scriptures we will ask attention to the following language: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii: 8. Notice the language of this scripture, as bearing upon the former citations, and upon our point in hand. It is said,

1. *I will give*, not have given.
2. Wherein thou art a *stranger*, not a *possessor* and an owner of the land.

But again, at a subsequent date when Abraham visited Abimelech, and Abimelech addressed him, "Behold my land is before thee: dwell where it pleaseth thee," it is claimed that Abraham became an actual possessor, and that so far as the promise pertained to him that it was then fulfilled- But to this we reply,

1. That the language of Abimelech to Abraham was "*my land* is before thee." Abimelech, and not Abraham, was the possessor of the land.
2. The covenant contemplated a grant of land to Abraham and his seed from God, and not from Abimelech.
3. Abraham recognized the fact that he was not in his own land, but in that of another—And Abraham *sojourned in the Philistine's land many days.*"

Further, that Abraham recognized the thought that

the land was not his, but that of another's notwithstanding the covenant that he had received, appears in the following language :

“And Abraham stood up from before his dead, and spoke unto the sons of Heth, saying, I am a *Stranger* and a *Sojourner* with you; give me a possession of a burying-place with you, that I may bury my dead out of my sight. . . . And the field, and the cave that is therein were made sure unto Abraham for a possession of a burying-place by the sons of He'h.” Gen. xxiii: 3-4, 20.

Thus was Abraham's life spent in the land of another as a *Stranger* and a *Sojourner*, and he at last deposited by the side of his companion in the cave which he purchased with his own money. See Gen.xxv: 9-10.

But further scriptural reference to Abraham as a stranger and a sojourner in a land possessed by another we will offer in the comments of Stephen and Paul.

Stephen says: “And he (God) gave him (Abraham) *none inheritance in it, (the land covenanted), no, not so much as to set his foot upon* : yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.” Acts. vii: 5.

Paul says: “By faith Abraham when he was called to go out into a land which he should *after receive* for an inheritance, obeyed; and he went out, not knowing whither he went. *By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:*

for he looked for a city which hath foundations, whose builder and maker is God." Heb. xi: 8-10.

ISAAC.

Next, we have the promise of the land renewed unto Isaac, which language is sometimes cited as an evidence that the inheritance is of the past, and by him possessed. The language of the promise is as follows: "And the Lord appeared unto Isaac, and said Go not down into Egypt: dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee and will bless thee: for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy fater."

But that this conclusion is without good foundation the language itself teaches. Notice:

1. Isaac is described as being but *a Sojourner* in the land.

2. The language is, "Which I *will* tell thee of."

Also, further along in life, when Isaac blessed Jacob and sent him away to Padan-aram he still recognized the thought that he was a stranger in the land, and addressed Jacob as such. And again, at the close of Isaac's life he is represented as having been with his father Abraham a sojourner. "And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, which is in Hebron, where Abraham and Isaac sojourned. And the days of Isaac were a hundred and four score years. And Isaac gave up the ghost, and died.

And last, Jacob dwelt in the land wherein his father was a *stranger, in the land of Canaan.*”

JACOB.

To Jacob, as we have before seen in a preceding number, the promise of the land was made. To this, reference is made to prove that he was a possessor of the land, and therefore that the covenant, in Jacob, in his day, found its fulfillment. We will give the language once more and then note. Read:

“And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.” Gen. xxviii: 10-15.

1. Verses 3-4 above of the same chapter present Jacob as a stranger in the land.

2. Verse 13 contains the words, “To thee *I will give it,*” and not have given it.

3. Jacob was to spread abroad to the north, to the south, to the east and to the west—evidently beyond the confines of the land promised—and then at some subsequent date his seed was to be returned.

To the above testimony bearing upon the point in hand notice that when he was returned into the land he did not regard it as his own, but purchased a possession: “And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram: and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem’s father, for a hundred pieces of money.” Gen. xxxiii: 18–19.

But further upon the cases of Isaac and Jacob I will adduce two other testimonies which are of much value.

1. The covenant made with Abraham concerning the land as we find recorded in Gen. xv: 13–19, did not contemplate Isaac and Jacob as possessors in their day, but the language reached forward to another generation at least four hundred years in the distance.

2. Paul connects them with Abraham as strangers and *sojourners* in the land. Read:

“Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. xi: 11-15.

Notice a few of the points in this quotation:

1. These all died in *faith*. They exercised faith instead of sight relative to the inheritance.
2. Not having received the promises, *i. e.*, the things—the inheritance—promised.
3. They *saw them afar off*—not at hand, not in hand—but in vision in the future.
4. They were strangers in the land, and therefore not possessors.
5. They *were pilgrims, and therefore* away from home—a haven of repose or the city.
6. They sought another country; therefore that one at that time was not theirs.
7. The country and the city which God has prepared for them is yet future. Read, Heb. xi: 16 xii: 23; xiii: 14.

ISRAEL.

Next, it is claimed that Israel was led out of Egyptian bondage, and into the land of promise, and was made to possess it according to the terms of promise. For this position Ex. iii: 7-8, 15-17, is cited. Read,

"And the Lord said, I have surely seen the affliction of

my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a land and a large, unto a land flowing with milk and honey. . . . And God said, moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is his name for ever; and this is my memorial unto all generations. Go and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites.”

To this we will reply that with this generation which was led up out of Egypt, God was not well pleased, and therefore he never permitted them to enter the promised land. Read the following scriptures:

“And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God we had died in the land of Egypt! or would God we had died in this wilderness! . . . As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.” Num. xiv: 2, 28-30.

“These are they that were numbered by Moses and Eleazer the priest, who numbered the children of Israel in the plains of

Moab, by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai: For the Lord had said of them, 'They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.' Num. xxvi: 63-65.

"And the Lord heard the voice of your words, and was wroth, and swore, saying, Surely there shall not one of these men of this evil generation see that good land, which I swore to give unto your fathers, save Caleb the son of Jephunneh; he shall see it; and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou shalt not go in thither, But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it." Deut. i: 34-38.

"But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? and to whom swore he that they should not enter into his rest, but to them that believed not? so we see that they could not enter in because of unbelief." Heb. iii: 17-19.

THE SECOND GENERATION.

But next, and lastly, by those who claim that the inheritance is of the past, it is asserted that the following generation, to those who came out of Egypt entered the land, had it divided to them by Joshua, by lot and possessed it according to the specifications of the promises to the fathers. This claim is based upon the following texts and readings: "But your little ones, which ye said

should be a prey, them will I bring in, and they shall know the land which ye have despised." Nun. xiv: 31. "And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazer the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. By lot was this inheritance, as the Lord commanded by the hand of Moses, and for the half tribe. For Moses had given the inheritance of two tribes and a half tribe on the other side of Jordan; but unto the Levites he gave none inheritance among them." Joshua xiv: 1-3.

As we have to the former claims, so to this we also desire to object, and will offer our objections by sections.

I. THE LAND WAS NOT THEIRS.

Notwithstanding God had promised the land to the fathers, had promised it to the generation which came out of Egypt, and upon their fall through unbelief, promised it to the next generation and by the hand of Joshua led that generation into the land, yet he has ever reserved the right, the title and the claim unto himself. Note the following texts:

"The land shall not be sold for ever: for the *land is mine*, for ye are *strangers* and *sojourners with me*." Lev. xxv: 23.

"Then will I pluck them up by the roots out of *my land* which I have given them." 2. Chron. vii: 20.

"Lord, thou hast been favorable unto *thy land*: thou

hast brought back the captivity of Jacob." Psa. lxxxv:1

"Then will the Lord be jealous for *his land*, and pity his people." Joel ii: 18

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted *my land*." Joel iii: 2.

"Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto *his land*, and to his people." Deut. xxxii: 43.

II. THEY WERE STRANGERS IN THE LAND. :3

Notwithstanding Israel was led into the land, and was made to dwell in the land, yet their stay was ever regarded but as temporary, and they were ever represented as *strangers* in the land. Read:

"The land shall not be sold for ever; for the land is mine; for ye are *strangers* and *sojourners* with me." Lev. xxv: 23.

"For we are *strangers* before thee, and *sojourners*, as were all our fathers." 1. Chron. xxxix: 15.

"Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a *stranger* with thee, and a *sojourner* as all my fathers were." Psa. xxxix: 12. *Christ - Jesus*

III. ISRAEL DID NOT POSSESS ALL THE LAND.

As we have seen from a former article on the boundary of the inheritance and its extent, it is evident to all historians and Bible students,

1. That Israel, though in the land, never occupied one tenth of the territory contemplated in the promises, but only a little more than the restricted land of Canaan.

2. That they were not permitted even to take possession of all of Canaan. Read:

“Ye have compassed this mountain long enough; turn you northward, and command thou the people, saying, ye are to pass through the coasts of your brethren the children of Esau which dwelt in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: *for I will not give you of their land*, no not so much as a foot breadth; because I have given Mount Seir unto Esau for a possession.” Deut. ii: 3-5.

“And the Lord said unto me distress not the Moabites, neither contend with them in battle: *for I will not give thee of their land* for a possession; because I have given Ar unto the children of Lot for a possession.” Deut. ii: 9.

“And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them; *for I will not give thee of the land* of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.” Deut. ii: 19.

IV. ISRAEL'S POSSESSION CONDITIONAL.

Next, we desire to call attention to the fact that Israel's stay, according to the terms of the Law, was conditional, while the promised inheritance was not of the Law, but was by promise and unconditional. Read:

“Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannuleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.” Gal, iii: 15-18.

“Ye shall not tempt the Lord your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers, to cast out all of thine enemies from before thee, as the Lord hath spoken.” Deut. vi: 16-19.

“For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river

Euphrates, even unto the uttermost sea shall your coast be.”
Deut. xi: 22-24.

“If thou wilt not observe to do all the words of this law that are written in this Book, that thou mayest fear this glorious and fearful name, **THE LORD THY GOD**: the the Lord will make thy plagues wonderful, and the plagues of thy seed even great plagues, and long continuance, and sore sickness. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God. And it shall come to pass; that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.”
Deut. xxviii: 55-63.

History affords us an abundance of proof that with the conditions Israel did not comply, and therefore was driven out of the land with but a small stay. This thought they have in the past recognized, and will also in the future recognize when returned into the land. Read: “O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while.”
Isaiah lxiii: 17-18.

V. JOSHUA DID NOT GIVE THEM REST.

Paul, in addressing his Hebrew brethren discussed

this question of inheritance according to the terms of the promises as made to the fathers. He speaks of the entrance upon this inheritance as the promised *Rest*. Let us note a few points as they appear in Heb. iii:—iv.

1. In iii: 16—iv: 2, he shows that they to whom the glad tidings concerning the inheritance was first proclaimed did not, and could not enter into the *Rest—inheritance*—on account of their unbelief.

2. In iv: 7, he quotes an expression from David, which he gives us to understand was spoken by David as regarding the inheritance as not of the past, but as yet of the future.

3. In iv: 8, he then gives his brethren to understand that Joshua did not give his people *Rest*—the inheritance—in as much as that if such had been the case, then God would not have limited another day in David.

From the preceding points in his argument Paul then reaches the conclusion as stated in iv: 9, “There remaineth therefore a *rest—an inheritance*—to the people of God. This *rest—inheritance*—can be no where else than in the land covenanted to the fathers.

Therefore, as the possession of the promised inheritance is not of the past, for its fulfillment we cannot do otherwise than look to the future for its accomplishment. Micah in prophetic vision of Israel's return to their land says: “Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.” vii: 20.



The Covenants. No. 7.

TYPES AND SHADOWS.

But one thought more we desire to suggest relative to Israel's entrance into and sojourn in the land of promise in the past in as much as we learn that it was not in harmony and in complete fulfillment of the promises. It is, that this entrance was typical, and as a type, points to Israel's future entrance under Him who is to be the great antitype, to whom the characters of Moses as a law giver and leader, Aaron as a priest, Joshua and David as conquerors and Solomon as a ruler in peace, as types pointed.

Sometimes it is the case that we have promises made and prophecies given which have a double application and fulfillment; the first standing as it were as a type of the latter. I will by way of illustration notice a few cases of the kind, which will prepare our minds for the case in hand.

1. I will notice first for illustration the prophecy which Joel makes of the out pouring of the Holy Spirit. He gives it as follows: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servant and upon the handmaids

in those days will I pour out my spirit. And I will show wonders in the heaven and in the earth; blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel ii: 28-32.

This prophecy was quoted by Peter at Jerusalem upon the notable day of Pentecost, as then having its fulfillment in the out pouring of the spirit. See Acts ii: 16-21.

Here we have a fulfillment of this prophetic statement and an application by an inspired writer. At this point there can be no mistake, nor would we look for anything more upon this point were it not for a few expressions which we find as used by Paul. In addressing the Roman brethren, and at viii: 23, he speaks of those who have received the first fruits of the spirit. Notice, it is not that they who had received the spirit were themselves the first fruits implying a whole harvest of disciples at a subsequent date, but he talks of having *received* the first fruits of the spirit, therefore implying that the crop or more extensive out pouring was yet to come.

Next, in addressing the Ephesian brethren, and at i: 13-14, he tells them that they were sealed with the holy spirit of promise, which was the earnest of their inheritance. This implies that the remainder of the price will be at some period in the future paid. Therefore at some

date in the future we expect a more complete and a more extensive outpouring of the spirit will take place, and in comparison to that upon Pentecost, as the first ripe sheaf was to the entire crop, and as the *Arabon*—earnest money—was to the whole purchase price. When this transpires, then may we expect a literal fulfillment of those prophecies clustered around this language as described by Joel ii: 15-32; iii: 1-3:

“Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, where is their God? Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

Fear not, O land; be glad and rejoice: for the LORD will do great things.

Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather the nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I

will raise them out of the place whither ye have sold them, and will return your recompense upon your head."

2. Next by way of illustration, we will mention that in Isa. ii: 2-3, it is stated that at some subsequent time the Law of the Lord would go forth of Zion, and the word of the Lord from Jerusalem. By reference to Luke xxiv: 46-49, Jno. xx: 21-23; and Acts i: 6-8; ii: 1-38, we are persuaded that this scripture found its miniature fulfilment on Pentecost, which was but the type of its great antitype in the future when Israel will be recalled to the land, and under the influence of this word and this law will be fulfilled the language as clustered around this prophecy. Read Isa. ii: 2-5; Mi. iv: 1-7:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the *Law* shall go forth of Zion, and the *Word* of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree: and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I as-

semble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever.”

3. Again, in Daniel we have a prophecy concerning the treading down of the sanctuary for 2300 days, by a willful and a vile character. This prophecy finds its first and literal fulfillment in the character and in the actions of Antiochus, in the past. Next, it has its fulfillment on the line of prophetic time—2300 years—in the character of Gentile power. And thirdly it is claimed, and with a good degree of foundation, that it will find its triple fulfillment in the character of one who is to rise from among the Jews as the personal Anti-Christ.

With these points before us, it is not difficult to see how the entrance into and sojourn of this highly typical people in the land was but typical of their future entrance into, and eternal stay under their Messiah.

We will close this section by a quotation from another. “When Abraham was ninety and nine years old, just previous to the birth of Isaac, God confirmed the covenant with him on the ground of what He was, I am the almighty God . . . and I will make my covenant between me and thee; thus stamping it with an almighty security. On this occasion the covenant was ratified in reference to, and in connection with, the heir of promise—Isaac—in these words, I will establish my covenant between me

and thee and thy seed after thee, *in their generation*, for an everlasting covenant to be a God unto thee and to thy seed after thee! Free and magnificent grant! *I will give thee the land wherein thou art a stranger all the land of Canaan for an everlasting possession.*

Here is divine authority and the highest title whereby the seed of Abraham must possess the land of promise; let the opposing claims be what they may, they have an everlasting *tenure* of right, and a certainty that it will be ultimately enjoyed as an everlasting inheritance. They have not yet possessed the land according to the terms of the covenant, therefore no interval of interrupted occupancy, not the long period of dispersion or suffering, no human, (and such will be made by the false Messiah) can wrest from this adopted people of God their heaven-chartered right, conveyed to them in terms so solemn and with a sanction which is Almighty.

Such is the Abrahamic covenant, which like all such transactions, he has a 'token' or emblem which set as a seal upon the heirs of promise was to become an earnest of the inheritance. When Israel therefore was naturally circumcised by Joshua after the wilderness journeys were passed, and Jordan crossed, they at once displayed the 'token' and entered on possession of the land, the reproach of Egypt having been rolled away. This occupation was but temporary, and yet the manner of it, and the circumstances attending it show that it was symbolical of the manner, the time and condition of the people when the final possession shall be obtained under the Messiah King, the true Joshua, when the token of perfect circumcision will be seen on the people."—*Goodwin.*

The Covenants. No. 8.

CHRIST THE SEED.



WHAT we have in the foregoing articles offered as to whether the inheritance has in the past been possessed, may be considered merely as gratuitous in view of the following quotation. We would not have offered it, were it not that we have desired to follow up and to offer a refutation to every alleged objection to what we consider to be truth.

The quotation to which we refer reads as follows: "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, 'And to thy seed,' which is Christ." Gal. iii: 16.

Here then this question might be considered forever at rest. But that no one who reads these articles may possibly be mistaken, or in the least may mis-apprehend we will analyze and further notice this language.

1. Paul here unmistakably refers to the promises made to Abraham—"Now to Abraham and his seed were the promises made."

2. Next Paul states that the promise does not read

“‘And to seeds’—as of many”—which reading would make it refer to many—to literal Israel; but that it refers to *one*, and reads; “And to thy seed.”

3. Then he explains as to who this unit seed is—
“Which is Christ.”

But of importance to us, further we here learn:

1. To whom the promise was made.
2. Who the seed is. And
3. The language of the quotation which contains the promise—“*And to thy seed.*”

Paul here seems to have regarded the wording of this quotation of great importance, by telling his brethren addressed how the promise did not read, and then giving them the exact reading. Therefore in trying to identify the promise referred to by Paul as made to Abraham we dare not vary the reading. The Greek of the text as here given by Paul reads: *Kai too spermati sou—And to thy seed.* This language we find verbatim,

1. In Gen. xiii: 15—“For all the land which thou seest, to thee will I give it, *Kai too spermati sou—And to thy seed, forever.*”

2. In Gen. xvii: 8—“And I will give unto thee, *Kai too spermati sou—And to thy seed,* after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession”

Here then are the exact words of the quotation in both languages standing in connection with the *landed* promise. There can be no mistake then as to

where Paul obtained his quotation. No where else in the promises made to Abraham can the exact words of the quotation be found. A few conclusions of importance then follow.

1. That Christ is the rightful heir—the seed.

2. That the inheritance to which Christ falls heir is not on the Sun, not on the Moon, not on Jupiter, not on Saturn, not on the fixed stars, not on any plain which may be spread out in ethereal regions aside from this earth, but it pertains to the land promised to the fathers augmented by the whole earth—“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Psa. ii: 8.

But question, has Christ in the past possessed this covenanted inheritance? To this point John records of him that “He came to his own, and his own received him not.” Jno. i: 11. Notice, the words rendered “His own,” in the two expressions are not of the same gender in the original. The first is *ta idia*, and the second is *hoi idioi*. Dean Alfred of this remarks: “Abundance of passages bear out the meaning which makes *ta idia* His own inheritance or possession; *i. e.* Judea; and *hoi idioi*, the Jews, compare especially Matt. xxi: 33.”

Geo Campbelle renders, “He came to his own home, and his own family did not receive him.”

A. Campbelle renders, “He came to his own land and his people received him not.”

The Diaglott reads, “He came to his own domains,

and yet his own people received him not.”

Tafel's interlinear notes, “For the own things, his own, his property—His own men, friends, relations.

Capp's version reads, “He came into his own country, and his countrymen received him not.”

The Improved Version reads, “He came to his own; and yet those who were his own received him not.”

Wesley renders, “He came to his own country, city, temple, and his own people received him not.”

Norton renders, “He came to his peculiar possession and his peculiar people received him not.”

H. T. Anderson renders, “He came to his country, and his own people received him not.”

Rotherham renders, “Unto his own possession he came, and his own people did not receive him home.”

Albert Barnes renders, “He came unto his own land or country, and his own people received him not.”

Further along in his ministry, when a certain scribe remarked to Jesus I will follow thee whithersoever thou goest, Jesus replied to him “The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head.” Matt. viii: 19–20. Here the extreme poverty of the rightful heir is indicated. The inheritance was his. He was the party mentioned in the covenant made with the fathers as the seed. Satan desired him while here first to enter immediately upon its possession. See Matt. iv: 8–10. Had he con-

sented and done this, it would have excluded all others from any participation with him in the inheritance and all the glories therein contemplated, in as much as they would have had no perfected captain of salvation. See Heb. ii: 10. Therefore, notwithstanding the inheritance with all of its extent, with all of its power, and with all of its wealth was his by right of covenant and inheritance, yet contrary to the suggestion of him who opposeth all good, he chose rather to delay the time—to become poor for the benefit of his brethren, to develop the necessary character as a pattern for them, to lead them out of bondage that they with him might be made rich with the incorruptible nature and in the eternal possession of the covenanted inheritance.

One more reference upon this point we will make. It is to the language Jesus spoke to the multitude near the close of his ministry when near Jerusalem. They expected that the kingdom of God would immediately appear. To set them right upon this point he spoke to them the parable of the nobleman as recorded in Luke xix: 11-15.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

Notice a few points in this language.

1. Jesus is the nobleman.
2. His reign was not while here the first time as the people expected it would be.
- 3 He was to go away to have his title to the kingdom confirmed.
4. He is to return to where the kingdom is, in order to enter upon the reign.

In connection with this citation and these points we will direct attention to Dan. vii: 9-10, 13, 21-22:

"I beheld till the thrones were cast down, (Douay version, placed,) and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. . . . I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

- 1 Notice the rise of this little horn power was long subsequent to the ascension of Jesus.
2. This power runs its course and closes its persecutions at the appearance of the Ancient of days, vs. 21-22.
- 3 When the Ancient of days sits then is judgment.
4. In connection with these the books are opened.
5. Note next the appearance of the one like the Son of man—the nobleman after having his title confirmed, comes before the Ancient of days to receive the kingdom.

The Covenants. No. 9.

JOINT HEIRS WITH CHRIST.

BUT another question of great importance to us arises, which is, is Jesus with the fathers *alone* in this inheritance, or will others with them stand associated? In this question is involved the future inheritance, position and glory of the saints. Therefore no one at this point will fail to read with interest. Here we will for information cite a few scriptures.

1. Paul in addressing the Galatian brethren upon the point of heirship said to them, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's *seed*, and heirs according to the promise." Gal. iii: 27-29. Here we are taught that by being baptized into Christ all national and social distinctions which may have before existed, are blotted out, and that by complying with this demand one becomes a member of the *seed* of Abraham, and an *heir* according to the promise. This

will undoubtedly enable him then to share with Jesus in the future inheritance at least to some extent.

2. The apostle in his address to the Roman brethren, viii: 16-17, says: "The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Here is for the disciple brought to view heirship, heirship to God, and joint-co-equal heirship with Jesus in his sufferings, in his estates, and in his glory.

3. Again, in addressing Timothy in his second letter ii: 11-12, the apostle says: "For if we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him." Here is a future life and a future reign with Christ brought to view and promised upon the conditions of death to sin now and suffering in this life, as the christian character may according to circumstances render necessary.

4. In addressing John the Revelator, Jesus says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. iii: 21.

5. Again Jesus says: "And he that overcometh, and keepeth my works unto the end to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Rev. ii: 26-27.

Here the office work of the saints in the world to come is plainly indicated. It is a joint suffering here, and a joint reign there. It is a joint burden of the cross here, and a joint crown wearing there. It is a joint soldiership and warfare here, and a joint victory and rejoicing there.

6. The relationship between Christ and the church is further indicated under the figure of Bridegroom and Bride. In the ages to come Jesus and the *ekklesia* are represented under such relationship. Then with him, in the inheritance, on the throne, in the reign, in the victories, in the blessings, and in the joys the Bride with the Bridegroom will share.

Further, and lastly upon this point the following scriptures, Matt. xviii: 8-9; Rom. xii: 4-5; 1 Cor. xii: 4-13, 27; Eph. i: 20-23; iv; 4-16, present the church as a complete body under the symbol of the human system, with Jesus as its head.

Therefore, the whole church—called out body of Christ, with Jesus as its head make up—not the seeds, as of many, but—the unit seed as of one, of Abraham, and the multitudinous man Christ—the Christ body which is the inheritor of the covenanted estate.

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!”

But now dear reader a few words to you. What is your hope? Do you expect at some day in the future on angelic wing, to take your leave of old earth, and to re-

gions far away unknown soar to never more return? If this be your hope, let me gently ask you upon what is it made to rest? Have you a foundation sure upon which to build? Can you from the inspired word such a hope sustain? Gather together your evidence and let me entreat you your foundation try. If it is not sure and steadfast, and biblical, will you it at once abandon and for a home with the pure and the blest, upon the promises made to the fathers in confidence rely?

Again, let me ask you, if this your faith has been, was it not vain and delusive? Also if upon this faith, vain and delusive, you have been resting your obedience, is it not likewise insufficient? Have you had a zeal of God? If so, has it been according to knowledge? If not will your zeal without knowledge save you? It would not save the Jews in the days of Paul. Rom. x: 1-2. Can you hope for more than they? If your faith was, or is vain and delusive and without foundation, is your obedience any better? It was not sufficient for the Ephesian disciples. Acts xix: 1-7. Can you hope for more than was granted them? These questions to those to whom they may apply we submit for candid thought and action, that all may upon the promises securely rest, and the inheritance gain, and with the Christ body be forever blessed.

The Covenants. No. 10.

WHO COMPOSE THE CHURCH?

IN PLACING this question at the head of this section it is not our intention to discuss any modern phase that might possibly arise in reference to the question, or to discuss the subject from an individual standpoint as to who might be, or as to who might not be in the body. But our question is introduced in order that we may consider the relationship sustained by those who lived as faithful to God's commands, and passed away before the days of the Savior. Will they stand connected with Christ, form a part of the seed and share in the inheritance?

The negative is given to this question upon the supposition that the church—the body of Christ is only found in existence since the ascension of Christ and Pentecost day, and therefore that only those who have embraced the faith since Pentecost day, and who will embrace the faith before the Savior's return will occupy places as inheritors. This position we think is incorrect, and we will assign our reasons for so thinking.

1. Apparently the work done by the commissioned

ones after the ascension of the Savior was not to organize the new material which was called out, into a separate organization to be known as the church of Christ, but it was to add it to the material which had already been developed. Read Acts ii: 41—"They that gladly received the word were baptized: and the same day there were added unto them about three thousand souls." Thus here were others than those called out upon that day, to whom these were added, and as the addition was made it brought them all into one body—into the body of Christ. Therefore those who were in the body before Pentecost day will be heirs as certainly as those afterward added.

2. Called out to discipleship, and ultimately to the inheritance before Pentecost, were the apostles. These are referred to by Paul as in that metaphorical building, and forming foundation material, and by the Savior, in the kingdom sitting upon thrones and ruling over the tribes of Israel. See Eph. ii: 20; Matt. xix: 28.

3. The word *ekklesia*—from which our word church comes, when defined, signifies *called out*—a called out body, whether organic or inorganic. Therefore the word *ekklesia*—church—called out body must include all the called out ones of all ages whether they have been brought into organization or not. It must include the church in the wilderness, Acts vii: 38 as well as the church in the days of apostles.

But this thought is objected to upon the ground that

it is Christ's church that is to sit with him as the bride, with him to be the heirs, and to have the inheritance, and that it is not until the commencement of his ministry that *his* church is mentioned. It is true that it was not until after the commencement of his ministry that *his* church is mentioned; but as the church before the commencement of his ministry, was known as God's church—God's called out, so as frequently since, is it designated as God's church. See Acts xx: 28; 1 Cor. i: 2; x: 32; xi: 22; xv: 9. In all ages the church is recognized as belonging to God, but upon the commencement of Christ's ministry it was promised to him and recognized as his, and of it he spoke as his. See Matt. xvi: 18. Therefore the church of Christ will comprehend all of the faithful ones called out before Pentecost as well as since—the church inorganic as well as organic; the saints in the days of John, the saints in the days of the prophets, the saints in the days of Moses and the saints in the days of the Patriarchs as well as in the days of the apostolical ministry and since.

4. The stock of Abraham according to faith is by the apostle represented under the figure of a tree—the tame Olive tree; some of the branches—not all—are represented as being broken off on account of unbelief and the believing Gentiles as being engrafted into the vacant places made by the fall of those who were broken off. Therefore this engrafting brings all and recognizes all as parts and parcels of the one tree. The roots, the trunk, and the branches make up one whole as complete, and will all share alike in the inheritance.

5. In Hebrews xi, the apostle enumerates a long list of faithful ones commencing with Abel and Enoch, and mentions their great victories accomplished by faith, and then in the concluding-verses of the chapter connects them in the promises and in the perfections with the saints in his day.

Thus the saved of all ages in triumph will meet,
With shouts of salvation their Savior to greet ;
While the Age of the ages will ever roll on,
And loud hallelujahs the anthems prolong.

Then their toils will be over, and the weary will rest
In the ever-green home of the pure and the blest ;
While peace like a river, will float o'er the bright plains,
And the noon-tide of glory will eternally reign.

But here we will dismiss the further consideration of our subject till we have considered the Sinaitic covenant and its relation to the one given to the fathers.

The Covenants. No. 11.

SINIATIC—RELATIONSHIP.

“And this I say, that the covenant, that was confirmed before of God, in Christ, the Law which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect.” Gal. iii: 17.



WE SELECT this scripture at this point as a basis from which to commence our investigation of the Siniatic covenant. We call attention to a few points.

1. Here is a covenant to which reference is made. Evidently this is the covenant of which we have, in our former numbers been writing—the covenant made with the fathers, which contained in it the promise of life from the dead and the inheritance.

2. A confirmation of this covenant is referred to. But note, a confirmation of this covenant is represented as being “in Christ.” But as this phrase “in Christ,” is omitted by the Sinatic, Alexandrian, Vatican and Ephreim manuscripts, and by Alfred, Lachman, Tischendorf and Tregelles, we feel justifiable in dropping the phrase. Therefore, this covenant must have been confirmed to Abraham.

3. This covenant says Paul was confirmed 430 years before the giving of the law. Now turning to Exodus xix, where we have a record concerning Israel's approach to Sinai, according to Usher's chronology, which stands on the margin of our Bibles we find that it was B. C. 1491 years. Add to this 1491 years the 430 years and we have B. C. 1921 years the exact figures which we find upon the margin of our Bibles at Gen. xii, where God first made the promises unto Abraham concerning the land. While we do not believe this to be the exact date when *in strict language* the covenant was confirmed either by the Deity, Gen. xv: 18, or Abraham Gen. xvii: 1-8; yet we believe it to be the date from which the apostle commences to count, as it was the commencement of God's advances to Abraham in his covenanting work.

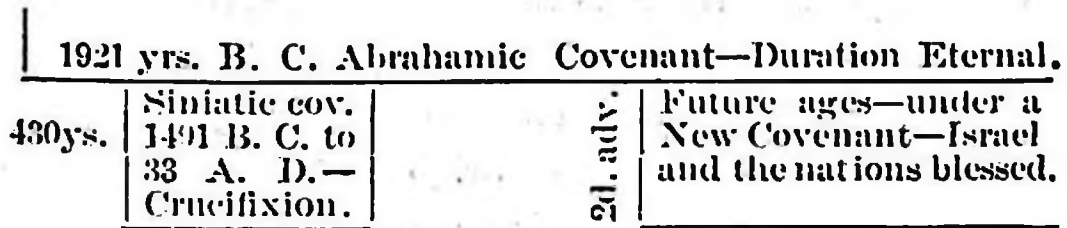
4. The law, then says Paul, which was 430 years after the covenant cannot disannul the covenant so as to render it of no effect. Therefore the law is not a part of this covenant. It is not a substitute for this covenant. It does not bring the inheritance, for says Paul, "if the inheritance be of the law, it is no more of promise: but God gave it (the inheritance) to Abraham by promise."

Then naturally arises in referenc to the law, the question, if it is not a part and parcel of the original covenant? if it is not a substitute for the original covenant? if it does not contain in it and give the inheritance, for what was its

purposes? This question Paul answered by saying that "It was added because of transgression." Gal. iii: 19.

But now comes a point at which many persons are stranded and led into difficulty. It is that God under Moses gave a *moral* law, and that to this so-called moral law was *added* a ceremonial law. But without any distinctions as to moral, law, or ceremonial law, it now appears to us that no candid reader can fail to see that this law here referred to by Paul, was added to the original Abrahamic covenant, which covenant, in its date preceded the law by 430 years.

But then another question arises, which is, how could this law be added to the original Abrahamic covenant without it necessarily forever thereafter becoming a part and a parcel of that covenant? Let me illustrate this one point by a plain and simple diagram.



Here our first or longer line represents the commencement of the Abrahamic covenant B. C. 1921 years and running across the days of the Fathers, 430 years, across the Mosaic or law age 1524 years from the giving of the law to the death of Christ, across the Gentile or present (a parenthetical) age, and into the future ages according to its terms for duration. Next our shorter line represents

the commencement of the Law at a subsequent date to the above, 430 years, and B. C. 1491 years, and terminating at the death of Christ, A. D. (common chronology), having 1524 years for its duration of which we cannot speak particularly now, but will hereafter show. The remainder of the lines we will explain when we come to write of the New covenant.

Thus it is to be seen that the lower line did not supersede the upper line; did not render it null or void; was not substituted for it; did not become a part and a parcel of it; did not contain in it life from the dead, for that proceeds from the above line; did not contain in it the inheritance, for that was complete in the above line. But says Paul, its office was that of a pedagogue to lead the people unto Christ, that they might be justified by faith in Christ Jesus. But after that faith (the exercise of faith in Christ) is come they were no longer under the pedagogue. Gal. iii: 24-25. Therefore the law became no more a part and parcel of the original covenant than our shorter line in our diagram is a part and a parcel of our longer line, or than the pedagogue becomes a part and parcel of the instructor to whom he led his children.

Thus we learn the relationship which the original covenant and law sustained to each other as to their date and purposes, and as to the duration of the law. But of the duration of the law more hereafter.

WHERE GIVEN.

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself. Now therefore, If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.” Ex. xix: 1-6.

For convenience we will note a few points of interest which arise out of this scripture.

1. Here in the third month of the year from the time of their exodus from Egypt Israel is led to the base of Sinai for the purpose of hearing the enunciation of the terms of the covenant.

2. Moses is called into the mountain to converse with God.

3. God announces to Moses what he will do for that people, and what relationship they shall sustain to him in case they will hear and obey the covenant he delivers to them.

But our point now is mainly from whence, pertaining to locality, was the covenant given? Our text answers

from Sinai. But again, Acts vii: 38, Stephen says: "This is he (Moses) that was in the church in the wilderness with the angel which spake to him in Mount Sinai, and with our fathers: who received the lively oracles to give unto us."

Paul in addressing the Galatian brethren, iv: 24, allegorically says: "Which things are an allegory: for these are the two covenants: the one from the Mount Sinai, which bringeth to bondage, which is Hagar. For this allegorically) is Mount Sinai in Arabia."

This is not all that is written to the point. Read, Deut. v: 1-2, "And Moses to declare this law saying, The Lord spake unto us in Horeb." Deut. i: 6. And therefore good heed unto yourselves; for ye saw the manner of similitude on the day that the Lord brought you in Horeb out of the midst of the fire."

Deut. x: 15. Again, "And Moses called all Israel, and said unto them, Hear, O Israel the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them and do them. The Lord our God made a covenant with us in Horeb." Deut. v: 1-2. Once more, "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb." Deut. xxix: 1.

From our citations it appears that this covenant with Israel was made both at Sinai and Horeb. But no dis-

crepancy is presented at this point when we come to learn that the whole mountain range to which Israel drew near is known as Sinai, and that the particular peak of that range from which the covenant was announced to Israel is known as Horeb.

While Israel before the mountain stood
A fiery law from Sinai came,
'Twas to Abraham's covenant added,
Until the promised seed should come.

Thus it is made plain that this covenant was not spoken in Eden, was not spoken in Ur of the Chalde's, was not spoken in Egypt, but in the wilderness of Sinai and from Horeb's top.

TERMS OF THE COVENANT.

We have already remarked under section three that the Hebrew word *Berith*, rendered *covenant* denotes a coming together of mutual parties, a mutual agreement, etc. At Sinai or Horeb God and Israel came together in mutual agreement—covenanted with each other: God agreeing to do certain things for Israel upon certain conditions, and Israel agreeing to hear and to obey God's law. Strictly speaking and in a literal—primary—sense of the word, this agreement is a covenant; it is in this case *the* covenant. But frequently by accommodation of language, or figure of speech some of the attendant circumstances is called a covenant, such as the confirmation by the covenantor, Gen. xv; or the confirmation sign and

seal by the covenantee, Gen. xvii: 9-14; or a record of specifications which the covenantor and covenantee agree to keep, or a record of the specifications which one of the parties agrees to keep. In this last sense is the Sinaiic covenant more frequently spoken of in the Bible, embracing simply the law which Israel agreed to hear and to obey.

SPECIFICATIONS FOR THE COVENANTOR'S OBSERVANCE.

"Now therefore, if ye will obey my voice indeed, and keep my covenant,—law,—then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation."
Ex. xix: 5-6.

SPECIFICATIONS FOR THE COVENANTEE'S OBSERVANCE.

1. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

2. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any

work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. Ex. xx: 1-17.

Here are ten specifications, and therefore this array of law was called the ten commandments, the ten words, and the decalogue.

This is not all of the law which God gave to Israel, nor all of the law which Israel covenanted to obey, but under the figure of synecdoche in which a part of a thing is put for the whole, these ten specifications are called the covenant as the following citations show. Turn to your Bibles and read Deut. iv: 9-13; ix: 8-11.

The Covenants. No. 12.

SINIATIC—UNITY OF THE LAW.

HERE in our heading we write “unity of the Law,” instead of unity of the covenant. The reason why we take this liberty and so write unity of the law will we trust, if not now, be manifest in the body of this section.

Any remarks upon the unity of the law would be entirely unnecessary, were it not for a claim that is sometimes set up for its duality. It is claimed that the law was given in at least two parts, and that it should be classed as two laws; the one to be termed the Decalogue—the ten commandments—the moral law—the law of God; while the other is to be known as the law of Moses—the ceremonial law. That such a division is incorrect, and unwarranted by the scriptures we verily believe, and shall submit a few reasons why we so believe.

1. As we remarked at the close of our last section, that while the decalogue is called the covenant, the ten words of the covenant, etc., it is only so called by synecdoche—a part being put for the whole. It is not all of

the law God gave to Israel. It is not all of the law God intended to give Israel. It is not all of the law Israel covenanted to hear and to obey. In the same sense that the Decalogue is the covenant—a record of specifications which Israel covenanted to obey, so is a record of all of the specifications which Israel covenanted to obey, a covenant. See Ex. xxiv: 3–8; 2 Chron. xxxiv: 14, 30.

2. Apparently there was no design upon God's part for a break at the end of the decalogue as appears in Exodus xx. But Israel through fear could no longer endure God's presence so near to them, and in person hear the enunciations direct. Therefore they desired to withdraw further away, and to have the Lord speak to them further through Moses. To this request the Lord consented, made the necessary arrangements, and then proceeded with further enunciations, as is seen in Ex. xx: 18; xxi. Notwithstanding the direct enunciations were written upon the tables of stone were called the decalogue; the covenant, the ten words of the covenant, etc., yet there appears originally no intention upon God's part for a break, nor indeed do we see any propriety in classifying as two laws.

3. Turn once more to Ex. xx: 1–17. and read. Here appears ten specifications without a single penalty. Is it to be presumed that Israel as a nation, or Israel as a multitude of individuals without a single exception would for all time to come obey all these specifications? Such

a presumption would have been contrary to all past experience with Israel from Egypt to Sinai, and contrary to the general out growth of all humanity. Therefore it was not presumable. Hence a law without penalties, was powerless to enforce its obedience, was incomplete, and therefore, for its existence and honor argued more.

Therefore as the exigencies of the case demanded we find penalties to these specifications given, and if we may choose to use the expression we may say, appended, or added to them; not as an other law, but the counterpart of these specifications which had already been given. We will notice a few of these.

1. A violation of the first of these commands appears in the idolatrous worship of Israel around the moulten calf prepared by Aaron. This led to the immediate execution of the many in it engaged, and to an ever standing penalty that idolators should be blotted out of God's book. Ex. xxxii: 25-28, 33; xxxiii: 22.

2. The third command—relative to blasphemy—like all the rest of the decalogue was powerless to enforce its observance. Therefore we find its counterpart in Lev. xxiv: 10-16,23. Here appears its first violation, and an ever standing penalty recorded, to visit upon its violator.

3. The fourth command required the observance of the sabbath, but under no penalty. There was no language connected with it telling the people that in case they did not observe, the sabbath, that they should after

death suffer eternal misery, or that in death they should become extinct eternally, or that they should not have future life, or that in this life they should be put out of the camp, or that they should be imprisoned, or any thing else. Therefore, this command, so far as reaching and governing the actions of the people was concerned was powerless. It was incomplete. Indeed it was worthless among a people like Israel, ever disposed to transgress. But the complement of the command stands recorded in Ex xxxi: 12-17, to which attention is directed.

Then apparently when the first case of violation occurred, and specifications were needed as to how the given penalty should be executed, the specifications were given. Num. xv: 32-36.

4. The fifth command—"Honor thy father and thy mother," like the others stood upon the tables of stone without a penalty. But upon the occurrence of violation a penalty appeared as we find recorded in Ex. xxi: 17.

But not to specify further, every candid reader will observe from these citations and observations that the decalogue was to the transgressor powerless, and hence incomplete without these penalties. Therefore these penalties with the decalogue must stand as a unit—not two laws, but one. To the existence and the honor of the one the other also must be. To remove the one is to render the other powerless.

3. But to one more point, relative to the unity of the law, we desire to call attention. It is, that God, who knoweth the secrets of all hearts, apparently classified the sins of the people. He saw proper to recognize a distinction as to the *real guilt* between the *presumptuous* sin and that which was otherwise. For the presumptuous—wilful—premeditated—sin there was no sacrifice nor forgiveness, but the transgressor had to be executed. Read: “But the soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the land; and that soul shall be cut off from his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul, shall be utterly cut off; his iniquity shall be upon him.” Num. xv: 30—31.

Here was the end of the presumptuous transgressor. It was from a sin of this kind that David prayed to be kept, that he might be upright and innocent from the great transgression. Paul styled this kind of sin *wilful*, and for which there remained no more sacrifice. It was for a sin of this kind that John said no more prayer should be made for the transgressor. It was for a sin of this kind that the Savior said there would be no forgiveness for one who would commit it in this age, nor for one who would commit it in the next age.

But all sins were not of this nature, and therefore a provision was made by which the sinner might if desira-

ble—if penitent come before an altar with a sacrifice and stand acquitted. Read the following scriptures :

“And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation, before the Lord. And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him, to make atonement for him.”
Lev. i: 1-4.

“And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.” Lev. xvi: 29-30.

“And the Lord spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not afflict in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations, in all your dwellings. It shall be unto you a sabbath of rest; and ye shall afflict your souls’

In the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Lev. xxiii: 26-32.

"And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him and it shall be forgiven him. You shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Num. xv: 27-31.

This necessitated an altar, a sacrifice, a priesthood and all of their regulations, which were given. But can it be said that these were independent of the decalogue? Nay, they grew out of the demands of the decalogue and to its observance and honor became absolutely necessary. Though not a part of the specifications written upon the tables of stone—called the decalogue, called the ten words of the covenant,—yet they grew out of these specifications, and like the penalties given from time to time as necessity required, they became a part of that system given as a whole at Sinai.—"Then verily the first covenant—Siniatic—had also ordinances—ceremonies—of divine service and a worldly sanctuary." Heb. ix: 1.

We will now further remark at this point,

1. That the decalogue given, without proper penalties attending, necessarily would have soon developed a multitude—a nation—of transgressors. “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.”—Hence its purposes with that people would have ended in its dishonor. Therefore the necessity of its penalties.

2. That the decalogue given, and with its developed penalties executed without distinction of the character of the sin, without mercy shown at an altar, it soon would have found a nation cut off in death, and no one left to observe its demands.

CONCLUSIONS.

1. Therefore to complete the law in its designs, and to render it honorable, and effectual, both the penalties and the altar must appear and become a part and a parcel of that system developed at Sinai.

2. To remove the altar and its attendant services would have been to have by the decalogue and its penalties, plunged the entire nation into death.

3. To have removed the penalties, and their necessary regulations, would have been to have dishonored the decalogue, and to have developed a nation of rebels with no power to have held them in restraint.

4. And therefore, lastly, we have not several laws, one written upon stone, another regulating relationship between man and man, and God and man, and another regulating sacrifice, any more than the ten specifications written upon the tables of stone may be said to be ten distinct and separate codes. But we have one law—one system complete, and all of its parts in their proper order and place to render it complete. One law which Israel at Sinai covenanted to hear and to obey—one covenant.

The Law, the Penalties, and Altar all unite,
To work out one grand result which was infinite;
These all in their order giv'n Israel to restrain,
To keep them in their rightful place and truth maintain.

THE LAW OF THE LORD—THE LAW OF GOD CONTAINED IT MORE THAN THE DECALOGUE.

1. Writing of the Passover and its observance, Moses says: "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the *Lord's law* may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year." Ex. xiii: 9–10. Here the law of the Lord is referred to in connection with the passover, and the rules and the regulations of that institution are represented as en-

tering into and making a part of that law.

2. "Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in *My law*, or no. . . And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, how long refuse ye to keep *My commandments* and *My law*?" Ex. xvi: 4,27-28. In these verses the law of the Lord is made mention of as referring to the rules and regulations for gathering the Manna.

3. "And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the *statutes of God* and *His laws*." Ex. xviii: 15-16. Here direct reference is made to civil laws regulating the civil affairs of the camp of Israel, and these civil laws are styled the *Statutes* and the *laws* of God. ●

4. "They shall teach Jacob thy judgments, and Israel *thy law*: they shall put incense before thee and whole burnt sacrifices upon thine altar." Deut. xxxiii: 10. In this scripture we learn that it was to be the office of the Levites to teach the people the law of the Lord. That this task embraced more than the ten commandments every Bible reader is apprised. But that we may have Bible testimony upon this point, read: "And

the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Lev. x-8-9, 11. See also Deut. xvii:9; 24--8.

5. And Joshua wrote these words in the *book of the law of God*, and took a great stone, and set it up there under the oak, that was by the sanctuary of the Lord. Joshua xxiv:26. Thus it is to be seen that at as late a date as about the close of Joshua's life, and 64 years after the decalogue was given Joshua wrote in the book of the *law of God*. Need we any further proof upon our proposition? Were the tables of stone called a book?

6. "Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying 'Turn ye from your evil ways, keep my commandments and my statutes, according to all the *law which I commanded* your fathers, and which I sent to you by my servants the prophets.'" I. Ki. xvii-13. In this citation we learn that the *law* and the *statutes of the Lord* embrace not only the decalogue, but all the law which God had commanded the fathers and sent unto Israel by the prophets.

7. "Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in

Jerusalem, did Josiah put away that he might perform the words of the Law, which were written in the book that Hilkiah the priest found in the house of the Lord." 2 Ki. xxiii: 24. But where is the foundation for the rejection of idolatry laid but in the decalogue and in its attendant penalty? Assuredly to the decalogue and its attendant penalty must reference be made in the above verse; and yet other laws than the decalogue were found in this book. Read verse 21—"And the king commanded all the people, saying keep the passover unto the Lord your God, as it is written in the book of this covenant."

8. So he—David—left there before the ark of the covenant of the Lord, Asaph and his brethren, to minister before the ark continually, as every day's work required, . . . To offer burnt offerings unto the Lord upon the altar of the burnt offerings continually morning and evening, and to do all that is written in the *law of the Lord*, which he commanded Israel." 1 Chron. xvi: 37, 40. Here the Law contains in it the ordinances respecting the daily service at the altar and in the tabernacle.

9. "And they—the people and the Levites—taught in Judah, and had the *book of the law of the Lord* with them, and went about throughout all the cities of Judah and taught the people." 2 Chron. xvii: 9. This scripture teaches that these men carried with them the book of the *Law of the Lord* from place to place, which undoubtedly must have contained in it more than the ten

words of the covenant. Had the book of the law of the Lord contained in it only the decalogue then instead of carrying the book, the tablets of their memory would have served them.

10. "Hezekiah appointed also the king's portion of his substance for the burnt offerings, to wit: for the morning and evening burnt offerings, and the burnt offerings for the sabbaths and for the set feasts, as it is written in the *law of the Lord*," 2 Chron. xxxi: 2-3. Here the book of the Law of the Lord contained in it the statutes and the regulations concerning the courses of the priests, for burnt offerings, for peace offerings, the regulation of the king's portion, for the morning and the evening service, for sabbath offerings, for new moons and for feasts. Assuredly more was in this book than the ten words.

11. "And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the *law of the Lord given by the hand of Moses*." 2 Chron. xxxiv: 14. Note here a few points:

A. The long lost law here found was the *law of the Lord*.

B. This law of the Lord was given by the hand of Moses.

C. This book of the law of the Lord is said to be the book of of the covenant—"And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Le-

vites, and all the people, great and small: and he read in their ears all the words of the *book of the covenant* that was found in the house of the Lord." v. 30.

D. This book contained in it regulations concerning sacrifices and the passover—"And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." 2 Ki. xxiii: 21-23.

12. "And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate, from morning until mid-day, before the men and the women, and those that could understand: and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maasciah, on his right hand; and on his left hand, Pedaiah, and Mishacl, and Malchiah, and Hashum, and Hashbadanna, Zechariah, and Meshullam. And Ezra opened the book in sight of all the people; (for he was above all the people;) and when he opened it all the people stood up. And Ezra blessed the Lord, the great God: and all the people answered, Amen, Amen, with lifting up their

hands: and they bowed their heads, and worshiped the Lord with their faces to the ground. Also Joshua, and Bani, and Sherebiah, Jamin, Akkub Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan Pelian, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the *Book, in the Law of God*, distinctly, and gave the sense, and caused them to understand the reading." Neh viii: 1-8.

A few points of value appear in this scripture—enough to silence the erroneous claim forever.

A. In verse 1, this law is styled the Law of Moses.

B. In verse 8, this law is called the Law of God. Therefore, the *law of Moses* and the *law of God* are the same.

C. In verse 3, we see that Ezra the priest stands up and reads from this *law of God—law of Moses* from morning till noon—six entire hours. Therefore this could not have been the decalogue alone—ten minutes would have been sufficient time to have read all in the decalogue, but enough was in the Law of God to work on from morning till noon.

13. "Also day by day, from the first day unto the last day, he read in the book of the Law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner." Neh. viii: 18.

This reading contains in it an account of a reading in the Law of God from the first day of the sacrifice to the seventh, even seven days. But this would not have been necessary had the law only contained in it the ten words.

14. "Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sack-clothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day, and another fourth part they confessed, and worshipped the Lord their God." Neh. ix: 1-3.

Again, on the 24th day of the seventh month the people assembled together and heard Ezra the priest read from the Law of the Lord for one fourth of a day. Again we say more than contained in the ten words. Note further, this text denominates this as the book of the *law of the Lord*, while the preceding chapter, verse 1 and 8 call it the *law of Moses*, and the *law of God*. Therefore, the *law of Moses*, and the *law of God*, and the *law of the Lord*, must necessarily all have been one and the same law.

15 "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the *law of the Lord*, every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the *law of the Lord*, a pair of turtle-doves, or two young pigeons. . . And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the *law*, . . . And when they had performed all things according to the *law of the Lord*, they returned into Galilee, to their own city Nazareth." Luke ii: 22-24, 27, 39.

Here again are a few points of interest to which we desire to direct attention.

A. The *law of Moses* and the *law of God* in the New book—apostolical writings—are used interchangeably.

B. The *law of God* contained in it specifications concerning a presentation of the first born to the Lord. But nothing of this kind appears upon the tables of stone.

C. The *law of God* contained in it specifications for the offering of doves as a ransom for the first born. But nothing of this order do we find in the decalogue.

SUMMARY.

1. We find the law of the Lord and the law of God to be but one law.

2. We find the law of God and the law of Moses to be but one law.

3. We find that the law of God was given by the hand of Moses.

4. We find that Joshua 64 years after the decalogue was given at Sinai, wrote in the book of the law of God; and therefore made additions to it.

5. We find that the law of God ordered the offering of doves.

6. We find that the law of God ordered the presentation of the first born to the Lord.

7. We find that the law of the Lord authorized and regulated the passover.

8. We find that the law of God regulated the gathering of Manna.

9. We find that the law of God regulated the course of the priests.

10. We find that the law of God regulated the feasts, fasts, sabbaths, new moons and thanks-givings; while the decalogue provided for none of these specifications. Need more be said upon this point? But to remove every obstacle we will proceed.

THE LAW OF MOSES AND THE LAW OF GOD
ARE ONE.

To satisfy all minds and to clear all objections to the unity of the law we will proceed with our investigations; and under this head we will offer:

1. In 2 Chron. xxxiv: 14 we read of the law of the Lord given by Moses, and in xxxv: 12 this same book is called the book of Moses. Read: "And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the *law of the Lord* given by Moses." And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written *in the book of Moses.*"

2. In Nehemiah viii: 1 Ezra had the book of the *law of Moses* brought in which to read. In verse 8, this same law is called the *law of God*—"And the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the *law of Moses*, which

the Lord had commanded to Israel.” “So they read in the book in the *law of God* distinctly, and gave the sense, and caused them to understand the reading.”

3. In Luke ii: 32, we read that according to the *law of Moses* when her (Mary's) days were accomplished; and in verse 23 we read as it is written in the *law of the Lord*; and in verse 39, and when they had performed all things according to the *law of the Lord*. Read: “And when the days of her purification according to the *law of Moses* were accomplished, they brought him to Jerusalem, to present him to the Lord.” “As it is written in the *law of the Lord*, every male child that openeth the womb shall be called holy to the Lord.” “And when they had performed all things according to the *law of the Lord*, they returned into Galilee, to their own city Nazareth.”

THE DECALOGUE WAS IN THE LAW OF MOSES.

1. It is readily to be seen that the truth of this proposition grows out of what has gone before, as follows:

a. It is claimed, and we think with reason—we admit it without argument—that the decalogue is in the law of God.

b. We have seen as above that the law of God and the law of Moses are one.

Therefore, if the decalogue is in the *law of God*, it cannot be otherwise than in the *law of Moses*.

2 “Be ye therefore very courageous to keep and to do all that is written in the book of the *law of Moses*.

that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their God's nor cause to swear by them, neither serve them, nor bow yourselves before them." Joshua xxiii:6-7. Here in verse six reference is made to the law of Moses, and in verse seven reference is made to idolatry which pertains to the first of the commands in the decalogue.

2. "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies." 1. Ki. i: 1-3.

A few points in these verses are worthy of note.

- a. God's statutes were written in the law of Moses.
- b. God's commandments were written in the law of Moses.
- c. God's judgments were written in the law of Moses.
- d. God's testimonies were written in the law of Moses.

Now question: where were these? Whatever may be said of the statutes, the commandments, and the judgments, it is evident that the *testimonies* as well as being in the law of Moses, were in the Ark of the covenant and written upon the tables of stone. See Ex. xxv: 23; xxxi: 18; xxxiv: 28-29; xl: 20.

Here the proof is positive and enough at this point, yet we will give one more citation.

4. "Remember ye the *law of Moses* my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments." Mal. iv: 4. Here we learn that the law of Moses—the statutes and the judgments were given at Horeb. Next, turn to Deut. 5-1 and we hear of the statutes and judgments given at Horeb. Then by reading verse 2, we find that the covenant—the decalogue was contained therein.

JESUS SPAKE OF THE WHOLE LAW AS A UNIT.

The reader will please note the following texts as to where in the old book they are found recorded. Observe that a part of them are found in the decalogue, and a part of them are recorded elsewhere. I will quote from Matt. v.

V. 21. "Ye have heard that it was said by them of old time—Thou shalt not kill."

V. 27. "Ye have heard that it was said by them of old time—Thou shalt not commit adultery."

V. 33. "Again ye have heard that it hath been said by them of old time—Thou shalt not fore-swear thyself."

V. 38. "Ye have heard that it hath been said—An eye for an eye, and a tooth for a tooth."

V. 43. "Ye have heard that it hath been said—Thou shalt love thy neighbor, and hate thine enemy."

Now note that without any distinction Jesus refers to all these precepts as one law in verses 17-19. "Think not that I am come to destroy the *law*, or the prophets:

I am not come to destroy, but to fulfill. 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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven."

But again notice there is no distinction in the phraseology of the Master in speaking of the law.

"For the law was given by Moses, but grace and truth came by Jesus Christ." Jno. 1-17.

"Did not Moses give you the law, and yet none of you keepeth the law?"

"Now Moses in the law commanded that such should be stoned."

BIBLE PHRASEOLOGY.

Next, and last, upon the unity of the law we will call attention to the phraseology of the Bible when reference is made to the Siniatic code. In the old book the Siniatic code is referred to 260 times. In 250 of these references the phraseology is "*the* law," in the singular. In the remaining ten references in the plural, no mention or reference whatever is made to two laws—to a moral law, and an ecclesiastical law. These distinctions never occur in the entire Bible,

But strange indeed it may still seem, in the New

book, in referring to the Siniatic code, not once do we ever meet with the law in the plural. It is *the law, the law, the law*, till 173 occurrences are made. No such distinctions ever occur as the Moral Law, and the Ceremonial Law; the Law of God, and the Law of Moses; the Decalogue, and the Ecclesiastical Law; but unity in phraseology throughout is preserved.

Note a few of the phrases. We read of the Law,

1. "It was added because of transgression till the seed should come." Gal. iii: 19.

2. "The Gentiles have not *the law*." Rom. ii: 14.

3. "Now we are delivered from the *law*." Rom. vii: 6.

4. "*The law* having a shadow of good things to come." Heb. x: 1.

5. "*The law* was given by Moses." Jno. i: 17.

6. "I had not known sin, but by *the law*." Rom. vii: 7.

7. "I had not known lust, except *the law* had said 'Thou shalt not covet.'" Rom. vii: 7.

8. "I was alive once without *the law*." Rom. vii: 7.

9. "*The law* prophesied until John." Matt. x: 23.

10. "Ye are not under *the law*." Rom. vi: 14.

But are these things written of the ten commandments inclusive? If not then the ten commandments are not contained in *the law*. But if the ten commandments should not be in *the law*, then note the following expressions:

1. "*The law* of the Lord is perfect converting the soul." Psalms xix: 7.

2. "Think not that I am come to destroy *the law*." Matthew v: 17.

3. "The strength of sin is *the law*," 1 Cor. xv: 56.

But I trust enough has been written upon the unity of the law to satisfy all candid minds. Therefore we will now pass from this head, to allude to it again however, when we come to consider the the termination of the law.

The Covenants. No. 13.

SINIATIC—TO WHOM GIVEN.



WE NOW in our subject approach an important point—with whom was the Siniatic covenant made—to whom was the law given? We possibly can not answer this question better than by giving a few scriptural quotations. To these we invite attention:

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagle’s wings, and brought you unto myself. Now therefore, If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.” Ex. xix: 1-6.

We have cited this scripture once before, and under

s

the head of "terms of the covenant," but it comes in place here also, and hence we use it again for its value.

Again in point is the language:

"And God spake all these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Ex. xix: 1-3.

In addition to these two citations one more we will give which we think will prove a sufficiency for the candid.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt. Jer. xxxi: 31-32.

This language is very significant. Notice,

1. This covenant was made with the fathers who were the progenitors of the house of Israel and of the house of Judah.

2. This covenant was made with the fathers who were once in Egypt.

3. This covenant was made with the fathers who were once led out of Egypt.

Surely no mistake here can be made as to who were the covenantees.

OBJECTIONS.

To this position—that the Siniatic covenant was made *only* with the house of Israel—a few objections are sometimes raised.

1. It is claimed that strangers coming in from the surrounding nations had the privilege to observe the rites with Israel; yea, and were required so to do: and therefore that the law was to the Gentiles given as well as to Israel. In support of this, the following scriptures are cited:

“And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people.” Lev. xvii: 8-10.

“And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the Lord; as ye do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you.” Num. xv: 14-16.

Now of this claim that is set up at this point, will these citations support? we think them hardly sufficient.

The language does not represent these requirements as being made of the surrounding nations, but only of those who from among these nations came in and sojourned—became temporary dwellers—with Israel. Like men who migrate from one country to another and de-

sire citizenship, and the benefits and the protection of the country to which they migrate extended to them as citizens, must become naturalized, so did these sojourners among Israel have to submit to nationalizational rites which made them a part and a parcel of the nationality. Read Ex. xii: 48-49:

“And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.”

Here is the law of naturalization, which the foreigner had to observe, the same law that Abraham was required to observe as a confirmation of the covenant which God made with him. Observe, the stranger who thus complied with this command was no longer a foreigner and a stranger but ready to eat of the passover and to attend to all other duties, as a citizen of Israel.

But one more citation is frequently made by objectors to our position. This citation reads,

“Thus saith the Lord against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name. The Lord liveth; as they taught my people to

swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord." Jer. xii: 14-17.

Here it is claimed from the word "*obey*," as it occurs in the 17th verse here cited, that the surrounding nations had received, and were required to *obey* God's law. But let us look a little closer into the facts as they appear.

1. The surrounding nations by their influence had led Judah into idolatry to Baal.

2. For this offense God had decided to pluck them up, and to pluck Judah from among them.

3. He had then decided to restore Israel to their heritage.

4. Next, he had decided to restore the neighboring nations to their heritage.

5. Then he requires of these neighboring nations to learn of the ways of his people and to swear by *his name* as they had once taught his people to swear by the name of Baal.

6. But if they would not *obey* he would utterly pluck up and destroy that nation.

But to draw out the point a little more definitely we will ask the question—Obey what? The answer is, not the Decalogue, but *to swear by God's name* as Israel will swear by that name.

2. The second objection urged against our position which we will notice is relative to the language of the Savior recorded in Mark ii: 27—"The sabbath (as a part of

the law) was made for man, and not man for the sabbath."

Here it is claimed that the word "*Man*" is generic, and that therefore it must include the Gentiles—that it must include all men.

Upon the scope of this word "man" as it here occurs we desire to note a few points.

1. This objection sometimes for the sake of strength takes upon itself the syllogistic form as follows:

Major premise.—"The sabbath was made for man."

Minor premise.—The Gentiles are men.

Conclusion.—Therefore the sabbath was made for the Gentiles.

This is rather a nice way of stating the argument, and apparently conclusive; but can it be true? This is exactly the point at issue—is it true? By the side of this we will place another of the same make up and view them together.

1. The passover was made for man.

2. The Gentiles were men.

3. Therefore the passover was made for the Gentiles.

But of this, is it correct? It must be if the former is true—all, Jew and Gentile under the law. But every reader of Ex. xii, knows full well to the contrary, that no uncircumcised person was permitted to eat of the passover. But where is the trouble in these syllogisms? It is in the fact that more is introduced into the minor premise than was intended in the major.

But we will give another syllogism, and one in which the apparently indefinite—generic—term “man occurs.

1 Paul says relative to the breaking of the loaf, “Let a *man* examine himself and so let him eat.” 1 Cor. xi: 28.

2, Whoremongers, adulterers, fornicators, idolators, liars and drunkards are men.

3. Therefore, let whoremongers, adulterers, fornicators, idolators, liars and drunkards examine themselves, and so let them eat of the supper.

Here is a syllogism as valid as the first in form; one that has a scriptural quotation to start with in the major premise as well as had the first syllogism, and one that has the indefinite term *man* in it. But why is it incorrect? why is it that every christian heart would revolt at its conclusion? It is not true because the apostle Paul never intended the term “man” in the major premise to include in it the characters which we introduced into the minor. But how do we know this? We know this from the nature of the text and the context. The letter was addressed to the church—“Unto the church of God which is at Corinth.” i: 2.

But is this the case with the former syllogism? Exactly so. The scope of the word must be determined by the text and the general context. Then as to its scope we will offer,

1. As a general context our quotations in the out-

set in this number—Ex. xix: 1-6; xx: 1-3; Jer. xxxi: 31-32. These texts render it impossible for more than Israel to be included in the word "man."

2. As the immediate context we give Mark ii: 28. To this we now invite attention. With Griesbach's text in hand we have *ton anthropon*—the man, and *ho anthropos*—the man. The rendering is, "The sabbath was made for *the man*, and not *the man* for the sabbath. The Diaglott interlinaer, and Tafel's interlinaer both so give the article. Instead then of the word "man" being indefinite and generic, or even referring to Israel for its scope it is definite, and refers to some particular man. Our text suggests He who was then addressing the Pharisees as the one to which reference was made. Dr. Geo. Campbell remarks on this point, "*The Son of Man* in this (28th) verse must be equivalent to *man* in the preceding; otherwise, a term is introduced into the conclusion, which is not in the premise."

We will close our remarks upon this objection to our position, that the covenant—the law—was given only to Israel, by the direct and positive declaration of Paul to the Romans ii: 14—"For when the Gentiles, who *have not the law*, do by nature the things contained in the law, these *having not the law*, are a law unto themselves."

Of this language, it is not sufficient to say that it signifies that the Gentiles had not the law as the Jews had, drawing an inference that they may have had it in

some other way, for no intimation of the kind is made. It is stated positively in the verse that the Gentiles *had not the law*, without any qualification. Again, when they are represented as doing the things contained in the law it is not said to be because of any knowledge they had of the law, but by nature, and nature alone as the source of knowledge which moved them to action.

3. The third objection urged against our position which we will notice, is that the law must have been in existence, as a law and observed by the fathers and by the antediluvians. This objection too sometimes takes upon itself the syllogistic form, and is stated thus:

1. Sin is a transgression of law.
2. Cain, and many others antedating Israel's reception of the law were sinners.
3. Therefore, they must have had law, and that law must have been the decalogue.

We are ready to admit that both the major and the minor premises here are correct; and also more, we will admit that the first clause of the conclusion is correct—that these people had law; but that the law which they had was the decalogue, is entirely an assumption without any proof. We have no record whatever of the specification of any statutes which these people possessed. But we do have positive proof that their statutes did not consist in the decalogue—"The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. v: 3.

4. But again it is claimed that many of the commands in the decalogue are enunciations of moral principles, and therefore were known from the earliest days of humanity. That the greater number of the enunciations contained in the decalogue are moral in their nature we freely admit, but that they were known from the earliest days of humanity is entirely without proof. It is an assumption entirely unwarranted. That these principles were ever called into a code before their enunciation at Sinai there is no proof whatever; but direct proof to the contrary as we have just above cited in Deut. v: 2-3.

But in conclusion upon this point we will give an extract from another, which is as follows:

“Tertullian in his discussion with the Jews, challenges them to prove that Adam ever kept the Sabbath. If they cannot prove it, I do not know who can any better than they, for they were certainly familiar with the subject.

This is true of Enoch, who walked with God, and was translated. There is no evidence that that good man was required to keep the sabbath.

What was true of Adam and Enoch was true of Melchisedec, a very noted person, priest and king, standing high as an example of christian character and virtue, but there is no intimation that he ever kept the seventh day sabbath.

With Abraham commences the circumcision; but there is no mention of a sabbath to him. The same is

true of Isaac and Jacob. These are the "fathers," so declared by the apostles. If they all, up to the time of Abraham, had no sabbath enjoined upon them, we may inquire, why was it not mentioned somewhere? Other duties and commandments are specified clearly and positively. We say if previous to this time a sabbath was enjoined upon them, why is there not mention made of it somewhere?

It is true also of Job; and when we come down to Job, we get down to the neighborhood of Moses. Indeed, they were cotemporaries, Job living earlier.

Now we come to the Israelites, or children of Israel, in Egypt. Thus far we have been able to find no proof that any man was required to keep the sabbath from creation down to the children of Israel in Egypt, in the days of Moses. Had the Israelites been commanded to keep the sabbath before they went to Egypt, there is no reason why they would not have kept it, for after their backslidden state arrived, in the days of Antiochus, they endured great afflictions rather than break the sabbath. So we conclude that if it had been commanded before they went there, they would have observed it in spite of Pharaoh, and taken the consequences. We think Joseph would not have failed to observe the sabbath, had he learned of it before he went into Egypt. There is no record that they taught it to the Egyptians, or kept it when they might have kept it. If there is such a record why has

it never been produced? Now we have advanced 2500 years, from creation and there is no mention made of the sabbath yet as a day enjoined upon man to be kept. And God's people did not observe it; and if they did, there is no record of it. Why not? Because the event had not transpired that called it forth. It is evident that Israel made no scruple of journeying on the seventh day till the law was given from mount Sinai, and that was the eleventh station from Egypt."—*Grant*.

However before we close a consideration of this point of objection it must be remarked that a claim is sometimes set up that Israel had at least a part of the law—the sabbath—before they came to Sinai. This claim is based upon the language contained in Ex. xvi: 4-5—“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove thee, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.”

But this appears to be but a preamble to the law, and merely introductory in its nature. That we are correct upon this point we will offer,

1. That as the gathering of the manna was to come under the dispensation of the law, and to measure out forty years of its duration, therefore it was expedient

and necessary in the outset to mention the rules and the regulations for its gathering for all time, that without change or variation they might be observed from the first.

2. The language of verse 5—"That I may prove them, whether they will walk in my laws or no," shows that it was here introductory. For had they been observing the sabbath before, God would have had the evidence as to whether Israel would keep the law or not, without here stating it for that purpose.

3. The language of verse 23, shows that the sabbath was here merely introductory. For had they possessed the sabbath while in Egypt, Moses would not have said, "To-morrow is the rest of the holy sabbath unto the Lord." The people all would have understood it.

4. Again, verses 25-26 show that the sabbath here was merely introductory. Had Israel been in the habit of observing the sabbath, Moses would not have addressed them, "For to-day is a sabbath unto the Lord; and six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none."

5. Next, in verses 27-29 we find that some of the camp not comprehending the matter fully, went out on the seventh day to gather Manna, but found none. Had they been in the habit of keeping the sabbath, they would have fully understood the whole thing, and would not have violated the law which must thus have been introductory.

6. Moses here pronounces no penalty upon the

transgressors. Why? It must have been because as yet no penalty for violation had been given.


7. The entire absence of a penalty to the law respecting the sabbath until we reach Ex. xxxi: 12-17; and the manner of the execution of that penalty till Num. xv: 36 is reached, shows conclusively that the law was entirely new to Israel. Had they been in the habit of observing the sabbath from the days of the fathers they undoubtedly would have had a penalty, and a divine penalty, and therefore would not have had to have put the transgressor in ward till a penalty could be given, as was the case as seen in Num. xv: 30-36.

8. But inspiration is very clear at this point. It leaves no room for doubts; it leaves no room for speculation, but reads, "Thou camest down also upon mount Sinai, and speakest with them (Israel) from heaven, and gavest them right judgments and true laws, good statutes and commandments: *And made known unto them (Israel) thy holy sabbath*, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. ix: 13-14.

Thus at Sinai—Horeb—and with Israel was the covenant made—Deut. v: 2-3, and *the holy sabbath made known*—Neh. ix: 14.

The Covenants. No. 14.

SINAIATIC—THE SABBATH—WHY GIVEN?

N ACCOUNT of its connection with the preceding section, we have, at this point thought it best to consider the above question, and to consider it now—Why was the sabbath given?

I. TO TEST ISRAEL'S FIDELITY TO GOD.

This thought—that it was given to test Israel's fidelity to God, we gather from the following language, which language was in our former number given, yet on account of its brevity and point we think it not out of place here.

“Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, *that I may prove them whether they will walk in my law or no.* And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.” Ex. xvi: 4-5.

God's desire has always been to have a people that would confide in his word and obey his commands. In order to develop a people thus he ever gave them law, and a law generally positive in its nature. A moral com-

mand could not do this, in as much as other causes than loyalty might lead to an observance. Therefore to have a complete development of character positive law was given; a law in which between cause and effect no philosophical connection could be seen. A law of this kind was given to Adam; a law of this kind was given Abraham commanding him to offer up Isaac; and a law of this kind was the sabbath. No reason was yet assigned why the seventh day should be a rest day above any other. Simply it was God's prerogative to command and Israel's duty to obey. And thus God chose to prove Israel. But had Israel never been proven before? The language strongly indicates that they had not. This argues the absence of the law till Israel reached Sinai.

II. A SIGN BETWEEN ISRAEL AND GOD.

After Israel was delivered from Egypt, throughout their generations they were required to annually keep the feast known as the passover in memory of their deliverance from the hand of the destroying angel just as before their departure. Since the crucifixion of Jesus his disciples have been required to keep the breaking of bread in memory of his death till he comes again. In like manner Israel was required to keep the sabbath as a sign between themselves and God, because it was He who sanctified them.—“And the Lord spake unto Moses, saying, speak, verily, my sabbaths ye shall keep: *for it is a sign between me and you* throughout your generations; that ye may know that I am the Lord that doth sanctify you” Ex. xxxi: 12-13.

Again, "Wherefore I caused them to go out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do he shall even live in them. Moreover also I gave them *my sabbaths, to be a sign between me and them*, that they might know that I am the Lord that sanctify them." Ezek. xx: 10-12.

Here the time is designated when the statutes, judgments and the sabbaths were given, and also the purposes of the sabbaths marked out—a *sign* of their sanctification by the Lord.

III. TO MEMORIALIZE CREATION.

In the decalogue we have an enunciation of the sabbath day, and a reason why it was given, and why it should be observed, in the following language: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." Ex. xx: 11. Relative to this language we propound a few questions which we trust will elicit thought better than by direct comment.

1. Were these days of creation six days of 24 hours each, or were they periods of longer duration?

2. Did God rest from his labors one day of 24 hours and then resume his labors again, or does that period of rest yet exist?

3. God is here represented as sabbatizing, but did he command Adam either before or after transgression to

sabatize? The command is not in this language, or in the Bible.

4. When did God bless and hallow the sabbath day? Was it at Creation? Was it when he commanded to supply Israel with the Manna? Or was it at Sinai? We have the language simply in the past tense, when written, without any further reference as to when the day was blessed and hallowed or sanctified. Since the covenant was not made with the Fathers, but Israel, and since the sabbath was given and made known at Sinai, the conclusion is perfectly fair and justifiable that the sabbath day was blessed and hallowed—sanctified when announced at Sinai.

IV. TO MEMORIALIZE ISRAEL'S EXODUS FROM EGYPT.

The fourth reason which appears upon record why the sabbath should be kept is given in Deut. v: 15. After the command to keep the sabbath, we have the following language: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." Here are two things Israel was ever to remember:

1. That once they were servants in Egypt.
2. That God had delivered them from that state of bondage.

Therefore,—for this cause,—(says God), keep the sabbath. Here is a specific reason why the sabbath day

should be kept. The sabbath was not to memorialize the fact that Israel was in servitude in Egypt, but to memorialize the fact of their deliverance from this servitude. A rest to memorialize a rest—a rest upon the seventh day to memorialize their rest from servitude. Thus the memorial must always follow the event memorialized.

SUMMARY.

1. The sabbath was given to prove Israel, and to see whether or not Israel would keep God's Law.

2. The sabbath was given as a sign between themselves and God because of their sanctification—that is, a sign of their sanctification.

3. The sabbath was given, blessed and sanctified because God rested on the seventh day from all his works in creation.

4. The sabbath was given to memorialize Israel's deliverance from Egyptian servitude.

Thus three of these reasons—1, 2, 4—could not have existed until after the Exodus; and the circumstances all denote that the time indicated in the other, when the blessing and the sanctification of the sabbath took place was at its deliverance at Sinai. Again the 1, 2, 4, reasons for keeping a sabbath could never be truthfully assigned by a gentile.

The final, and irresistible conclusion then is, that to Israel, and to Israel alone, and at Sinai the sabbath must have been given.

The Covenants. No. 15.

SINIATIC—ITS TERMINUS.



WE NOW approach an interesting feature in our subject—the terminus of the Siniatic covenant—or the Law which Israel covenanted to obey. But from what has been developed before, and especially upon the *unity* of the Law, our task is easy, and need be but little more than a citation of inspiration. In writing upon this point, the terminus of the law, we think now but an expense of space and time to stop and to ask and investigate the question, *what law?* wherever the term law shall occur, in as much as we have learned that the covenant—the law—Israel covenanted to obey was *one*.

I. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Gal. iii: 19.

A. Relationship—Here we have the same thought advanced with which we started in our investigation of the Siniatic covenant, that the law was added. Added to the Abrahamic covenant.

B. Its purpose—Added because of transgressions.

C. Duration—Till the promised seed should come.

d. Who the seed—Verse 16 declares Christ to be the *seed*—“He saith not and to seeds, as of many; but as of one, and to thy seed, which is Christ.”

Therefore the purposes, the relationship and the duration of the law all terminate with Christ.

2. “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster.” Gal. iii: 24-25.

A. Relationship—Israel was under the law, as a child under tutors and governors.

B. Purposes—As the teacher instructs and governs the child under his care until full majority arrives and his school days are ended, so served the law to Israel until Christ came; and to all who would accept, gave deliverance from the tyranny of—the teacher—the law to freedom—they were no longer under the schoolmaster, or under the law.

3. “Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but if under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements—the law—of the world. But when the fulness of the time came, God sent forth his Son, made of a woman, made under the Law, that we might receive the adoption of sons.” Gal. iv: 1-5.

A few interesting points are manifest in this scripture.

A. Those who were under the law were as servants in bondage.

b. Those who were under the law were as minors under tutors and governors for the time appointed.

c. The father contemplated a deliverance from this minorship—from this servitude under the law:—"Until the time appointed of the father."

d. Jesus was made under that system, the law, to redeem them that were under the law, to sonship. Therefore those of Israel who believed upon Christ were transferred from minority, were transferred from servitude under the law, to majority, to freedom and to heirship in Christ.

4. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, That Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; brake forth and cry, thou that travailest not; for the desolate hath more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free." (Gal. iv: 21-31.)

This scripture presents a few very interesting points upon the subject before us. Let us study them.

A. The apostle introduces the historical fact that Abraham had two sons; the one by the bond-maid and the other by the free-woman.

B. Next he allegorizes these two sons—the bond and the free—and makes them refer to two covenants, the old or Siniatic and the New, presenting them antithetically. Let us note the antithetical points.

ANTITHESIS.

1. Hagar.	1. Sarah.
2. Ishmael.	2. Isaac.
3. The Old covenant.	3. The New covenant.
4. Made at Sinai.	4. Made at Jerusalem.
5. In Arabia.	5. Above—to come.
6. Gendereth to bondage.	6. Is free.
7. Hagar and Ishmael persecuted Sarah and Isaac.	7. The unbelieving Jews persecuted those who accepted of Christ.
8. The bond-woman and her son—Siniatic covenant and its adherents were to be cast out.	8. We are not the children of the bond-woman, but of the free—not under the Siniatic covenant, but sustain a relationship to the New, to be made in the New Jerusalem.

This is irresistible in perspicuity and in force. In view that the decalogue—the ten words of the covenant were given at Sinai, and is here by the apostle recommend-

ed, on account of its nature and influence, to be cast out, what more is needed? No play upon the many kinds of law—as Moral law and Ceremonial law, law of God and law of Moses will here avail any thing, as it is the covenant made at Sinai here written of, which is to be cast out and which covenant contained in it the decalogue.

But if it here be claimed that the word covenant is to be understood in its primary sense, referring only to the agreement entered into between God and Israel, we will reply that even then it is still manifest that when the agreement was removed likewise was all the law pertaining to that agreement removed. It would be entirely inconsistent and useless to abolish the agreement and retain the specifications in force which one of the parties had covenanted to obey. Such a thing never has transpired, nor from the very nature of the case can it ever transpire.

5. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of the husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. vii: 1-4.

It is not necessary that we shall here enter upon a full explanation of this scripture or a notice of all which has been written or said relative to it, as to whom those who were under the law were married, as in the figure, or as to the death of the husband. It is sufficient for us to learn from this scripture—and it is the point in hand—that those who were once under the law, then had embraced, or obeyed Christ, became dead to the law by the body of Christ. Any remarks which can be made as to the husband, or as to the death of the husband, as in the figure to becloud the main point, cannot invalidate it; it stands the same and clear. More, Paul in his main thread of argument could have had no object in writing of any other law than that of God. Therefore the term *law* in verses 1, and 4, can refer to no other law than that of God. But verses 5, 6 and 7 more fully confirm this last remark and are of value upon our main point. “For when we were in the flesh, the passions of sins, which were by the law, did work in our members to bring forth fruit unto death.” verse 5. Here the effect of the law through the weakness of the flesh is shown to be death, the law condemning the transgressor to death. Can any doubt rest upon the mind as to what law reference is here made?

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

Here Paul states that he and his Jewish brethren to whom he addressed this letter were delivered from the *law*.

“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust (concupiscence) except the law had said, ‘Thou shalt not covet.’”

But can any doubt still rest upon the mind as to the law Paul is here writing of? If so, let us ask where but in the decalogue was this expression “Thou shalt not covet,” to be found? But a last resort at this point is, that the Greek word here rendered *covet* is improperly rendered, and that therefore it may not refer to the decalogue. But let us remark that the word *epithumian*, *covet* here, is exactly the word in the Septuagint. Therefore no room is longer left for doubt.

Then it was to the decalogue or to the law of which the decalogue was a part, that Paul and his Jewish brethren died in obeying Christ, and from which they were delivered.

§ “Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you. Ye are our epistles written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to Godward; Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able

ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the testament: which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor iii: 1-18.

Here our scripture citation is quite lengthy, but our apology for quoting the entire chapter is its value upon the point in hand. We will enumerate a few points in order.

A. The law was to Israel, in addition to the promises ordained to life "Ye shall therefore keep my stat-

utes, and my judgments: which if a man do he shall live in them: I am the Lord your God." Lev. xviii: 5. "And I gave them my statutes, and showed them my judgments, which if a man do he shall even *live in them.*" "But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even *live in them.*" Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do he shall *live in them.*" Ezek. xx: 11, 13, 21.

b. This law became to Israel a minister of death. "And the commandment which was ordained *to life*, I found to be unto death." Rom. vii: 10. But if the *ministration of death*, written and engraven in stones, was glorious." 2 Cor. iii: 3-7.

c. This law was written upon the tables of stone. "And the Lord said unto Moses, come up to me unto the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. xxiv: 12. "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. xxxi: "And Moses turned, and went down from the mount, and the two tables of testimony were in his hand: the tables were written on both sides: on the one side and on the other were they written. And the tables were the work

of God, and the writing was the writing of God, graven upon the tables." Ex. xxxii: 15-17. "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me." Deut. v: 22.

d. Moses delivered this Law to Israel with a vail over his face:

"And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount that Moses knew not that the skin of his face shone while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face." Ex. xxxiv: 29-33.

In connection with this last citation will the reader now turn back and read 2 Cor. iii: 3-7.

e. This glory was to be done away as the quotation just above shows. But by a plain figure of speech in which the effect is mentioned instead of the cause the word *glory*, instead of the law—the cause of the glory—is put, and therefore the law is to be done away. That we are correct in this statement we will recite verse

11. "For if that which is done away was glorious, much more that which remaineth is glorious." Here without any figure of speech we have that which possessed the glory—gave the glory—the Law—done away.

F. Verse 15 declares a veil yet to be over the face of those who read the Law. But by Synecdoche, in which a part is put for the whole the word "*read*" signifies *to obey*. To obey the law, to live by the law. Here then is a lamentable condition in which all are who hear and try to *obey* this law which was written upon the tables of stone. A veil is over their hearts, they are blinded. Yet the consolation of having this veil removed is offered to all who are under the law, by leaving the law and accepting of Christ.

A man is not justified by the works of the law, but by faith:

"A man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. ii: 16.

8. If righteousness came by the law then did Christ die in vain:

"I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain." Gal. ii: 21

9. The Holy Spirit, which was the Christian's anointing and seal was not by the law:

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith." Gal. iii: 2.

10. Miraculous powers dispensed to the apostles and primitive Christians were not through the law, but through faith in Christ:

“He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?” Gal. iii: 5.

11. Those who are of the works of the law are under the curse:

“For as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them,” Gal. iii: 10.

12. Christ hath redeemed us (the believing Jews) from the curse of the law:

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.” Gal. iii: 13.

13. The inheritance was not of the law:

“For if the inheritance be not of the law, it is no more of promise: but God gave it (the inheritance) to Abraham by promise.” Gal. iii: 18.

14. The law could not give Life, (from the dead):

“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given Life, (from the dead), verily righteousness should have been by the law.” Gal. iii: 21.

A remark or two upon this point is necessary:

A. Notwithstanding the law was given to Israel as a rule of action, and they were required to regulate their lives by it, live in it (Lev. xviii: 5; Ezek. xx: 11, 13, 21 as before cited) yet it, by its restraints created in them

the desire to go beyond its specifications; and then when they transgressed its enactments it became a ministration of death to them and condemned them to death. Therefore instead of giving life to those who were under it, it brought death.

15. The law in none of its parts, or as an entire system contained in it a promise of a resurrection from the dead. It condemned its transgressor to death, and when its sentence was executed it forever left him in the death state. To its transgressor it was in perfect harmony with the original law announced to Adam which provided for the eternal sleep of all humanity. But it is the promise made to Abraham which provides for Life from the dead for the seed:

15. To those who are justified by the law, Christ is of no effect:

“Christ is become of no effect unto you, Whosoever of you are justified by the law.” Gal. v: 4.

16. Those who are justified by the law are fallen from grace:

“Christ is become of no effect unto you, whosoever of you are justified by the law; *ye are fallen from grace.*” Gal. v: 4.

17. The law in its spirit is fulfilled in loving thy neighbor:

“For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.” Gal. v: 14.

Here the apostle does not teach them that they must keep the law in all of its parts in order to love their neigh-

bors, but to the contrary, that when they come to understand and to observe their duty to each other to the extent that they will love their neighbor as themselves then they have attained to that point in fraternal affection which was designed in the law.

18. Those who were led by the Spirit were not under the law:

“But if ye be led of the Spirit, ye are not under law.” Gal. v: 18.

19. The law was abolished in the death of Christ:

“For he 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 contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.” Eph. ii: 14-16.

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 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 the cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” Col. ii: 13-15.

From this point as above stated relative to the Master's having nailed the law to the cross and having abolished it, the apostle in the next verse deduces the following conclusion which is of interest, especially as it relates to the sabbath:

“Let no man therefore judge you in meat, or in drink,
10

or in respect of a holy-day, or of the new moon, or of the sabbath days.

20. Christ is the end of the law :

“For Christ is the *end* of the law for righteousness to every one that believeth.” Rom. x : 4.

But it might be well enough here to remark, for fear that some one may conclude that the word “end,” in this text does not denote a *terminus of the law*, but an accomplishment of its purpose, and it—the law—yet to stand in force, that the facts in the case will not warrant such a conclusion. The quotation of our text upon this point will be sufficient without a notice of the immediate context: “Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.” Gal. xxiv: 25. Here is not only an *end* of the law in the sense of purpose, but also and an *end* marked out in the sense of a *termination*.

But we yet desire to remark that those who, in the days of the apostles, claimed to be under the law and claimed to be justified by the law, and desired to have the law enforced upon others did not keep it themselves. “For neither themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.” Gal. vi: 13.

May not this remark made by the apostle apply with equal force to all persons of all ages who thus claim to be under the law and to be justified by the law? Suppose

one now should claim to be under the law and an observer of the sabbath, it would then become his duty to observe it upon all occasions, and in every respect as to sabbath day's journeys, and as to gathering of sticks and making of fires? But where is the man who now claims to be under the law and yet keeps all the specifications respecting the sabbath? It is not sufficient at this point to say that the law respecting the sabbath is yet in force, and that the specifications or penalties have been removed; for it becomes evident that to remove the penalties is but to invalidate the law and to render it of no force.

But we have written enough upon the terminus of the law we trust to satisfy all candid minds, and will here close with these words, which are applicable to all who have been under the law and then from it rendered free:

“Free from the Law, oh happy condition,
Jesus hath bled, and there is remission;
Cursed by the Law and bruised by the fall,
Grace hath redeemed us once for all.

Now are we free—there's no condemnation,
Jesus provides a perfect salvation;
“Come unto *Me*,” oh, hear His sweet call,
Come, and He saves us once for all.”

The Covenants. No. 15.

THE NEW COVENANT—THE COVENANTEES. .



AFTER having considered the Siniatic covenant in its various phases—its relation to the Abrahamic covenant, its terms, its purpose, when made, where made, with whom made, its unity and its terminus—our next point is a consideration of the New covenant. The first mention we have made of a new covenant is given us by the prophet in the following language with its context :

“Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it will come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, the fathers have eaten a sour grape, and the children’s teeth are set on edge, But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring

them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever."—Jer. xxxi: 27-40.

Here we learn that Israel—composed of the House of Israel and of the House of Judah, become the recipients of and the covenantees of the New covenant.

OBJECTIONS.

But to the thought that the expressions "House of Israel" and "House of Judah," are literal and refer to Jacob's posterity according to the flesh, there are several objections urged. These we will now consider in their order.

1. It is claimed from Paul's citation of our text in his letter addressed to the Hebrews that the New covenant had then been made, and that therefore, as the House of Israel and the House of Judah were not regathered into their land, were not the recipients of the New covenant, that the church of Christ must have been the recipients—covenantees, and in some sense the House of Israel and the House of Judah. We will give the apostle's quotation and notice its contents:

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii: 8-12.

But now observe closely the apostles language:

1. It is not here stated that this covenant had already been made.

2. Verse 8, declares that a new covenant *will* be made, and that it will be made with the house of Israel and with the house of Judah just as the prophet had written, as before cited.

3. Verse 9, declares *what* this covenant *will not* be like, that it *will not* be like the covenant made with the fathers when God led them out of Egypt.

4. Verse 10, states where this covenant will be written: not upon stones as was the Siniatic, but upon the tablets of the heart.

5. Verses 11–12, without giving one single sentence, phrase, or word as to terms of a covenant simply tell us as to the effect the new covenant when written will have upon its covenantees.

But for further consideration we will direct further attention to the language of the prophet as we have quoted in the outset.

1. Verses 27–28, tell us of a sowing of the house of Israel and of the house of Judah among the nations of earth, and that they were to be plucked up, broken down, destroyed as a nation, and afflicted.

2. Verse 28, tells us that the same God who watched over the house of Israel and the house of Judah, thus to pluck up, to break down, to throw down, and to destroy

and to afflict, would also watch over them to build and to plant them again.

3. Verse 31, declares that the new covenant will be made with this same house of Israel and house of Judah which God had watched over to thus afflict, and would watch over to rebuild and to replant. There is no transition from a literal signification of the term “house of Israel” and “house of Judah” in verses 27–28 to the figurative in verse 31.

4. Verse 32, tells us that the progenitors—the fathers—of those with whom the new covenant is to be made were once in Egypt, and that God delivered them out of Egypt. This was true of literal Israel, but was not true, and cannot be true of any figurative Israel of which the mind is able to conceive.

5. Verse 32, declares that the fathers of those with whom the new covenant was to be made, when they were led out of Egypt received the old covenant—the Sinaiatic which was to be removed. This was true of literal Israel, but was not true of any figurative Israel, or of the church in any sense.

6. Verses 35–37, tell us of God’s intention to forever preserve Israel—this Israel formerly spoken of and with whom this new covenant was to be made.

7. Verses 38–40, tell us of a final restoration of Israel’s metropolitan city and of its dimensions which can not be a matter of the past, nor refer to any figurative Israel or to the church in any sense whatever.

8. This whole citation brings to view a class of people who had once been united, but when it was written, divided into two houses—the house of Israel and of Judah. But this cannot be true of the church in any sense. If by any accommodation of language the house of Israel could be made to represent the church still an unsurmountable question would arise, who would the house of Judah represent? That the church has been divided and subdivided it is true, but no such distinctions as the house of Israel and the house of Judah have ever been claimed by any of the divisions. It is true, many have claimed to be Israel but none have ever claimed to be Judah.

But further upon the point as to who are the covenantees in the new covenant we will direct attention to another prophet who has written concerning the covenant:

“And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely,

and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."—Ezek. xxxiv: 21-31.

It is only necessary here to call attention to the language in verses 20-24 concerning Israel's dispersion, and regathering under their shepherd; to the language concerning the *new covenant* in verse 26, and to what is said in the remaining verses relative to their land, to their fields and to their fruits to see that the language applies to literal Israel, and can in no wise be made to apply to the church in any form.

But another citation from the same writer we will give which is of interest and to the point.

"The word of the Lord came again unto me, saying, moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.

And when the children of the people shall speak unto thee, saying wilt thou not shew us what thou meanest by these? say unto them, thus saith the Lord God; behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. xxxvii: 15-28.

Note the language here cited:

1. Here is brought to view two classes—two houses—that of Israel and that of Judah. This will apply to literal Israel, the descendants of Jacob, divided into two

houses under Rehoboam and Jeroboam about 975 years B. C., but can by no play of language be made to apply to the church.

2. These two houses are to be united; but this will not apply to the church.

3. These two houses are to be taken from among the heathen whither they be gone, and gathered back into their land again. The church has no land from which they have been taken and scattered among the heathen, and to which they may be brought again.

4. These two houses are to be made into one nation in the land and upon the mountains of Israel, and to have one king over them and to be no more two nations and two kingdoms. This will be true of literal Israel, but it can never be made to apply to the church. The church has never been divided into two nations, and had two kings ruling over her as is here described and implied of literal Israel.

5. Israel thus regathered, and united into one nation upon the mountains of Israel will not defile themselves any more with their idols, with their detestable things, nor with any of their transgressions. This cannot be made to apply to the church. It cannot apply to literal Israel in any past gathering. Therefore it must for its accomplishment refer to a yet future gathering of Israel.

6. God is to save them out of their dwelling places which they dwell while among the heathen—to cleanse in

them, to be their God, to give them David—the beloved—as their king, to give them one shepherd, to have them walk in his judgments and statutes, to have them dwell in the land which he had given to Jacob, and in which their fathers once dwelt, and to have them there for ever. This can in no manner be made to apply to the church; nor to Israel in any past gathering, but must be descriptive of a future gathering of literal Israel.

7. Then when Israel is thus restored God promises, as described in verse 26 to make a *covenant* with them, to sanctify them—to take away their sins—and let the heathen know that he has sanctified Israel, and set his sanctuary among them for evermore.

Next, and last upon this point of objection as to who will be the covenantees of the new covenant we will cite Paul's language to the Roman brethren: "For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." Rom. xi: 25-27.

1. Notice the context; vs: 11-24 represent a class—Abraham's seed according to faith—the body, the church as an olive tree.

2. Unbelieving Israel is represented as broken off from this tree, the body, through unbelief in Christ.

3. The believing Gentiles are represented as being engrafted into this tree, the body, by the exercise of faith in Christ.

4. Then comes the language of our text, which tells us that blindness in part has happened to Israel until the fulness of the Gentiles be come in. Notice:

A. This blindness did not happen to those of Israel who believed in Christ and became a part of the body.

B. This blindness did not happen to the Gentiles who exercised faith in Christ and thus entered into the body, the church. Hence this blindness did not happen to the body, the church, made up of both Jews and Gentiles. Therefore it must, and could only have happened to Israel who did not believe in Christ and who made up no part of the church.

5. But this same Israel, who are no part of the church, is finally to have the *covenant* made with them and the results reached as described by Jeremiah—their sins removed. This will be done when the fulness of the Gentiles be come in, and when the Deliverer comes forth out of Zion—to Zion.

This is plain enough for all candid readers; and one who will not comprehend its truths, would not comprehend, and would not be persuaded though one upon this point should arise from the dead.

But at this point in our argument as to the covenantees, the question may arise in some mind, does not the disciple of Jesus now sustain some relation to this *new covenant*? We reply affirmatively; but not as a subject, or as a covenantee. We will consider this relationship under the head of Mediatorship, to which the reader is referred.

Kindred to this objection to our position, that literal Israel will become the covenantee of the new covenant, are other objections. But notwithstanding our examinations upon this point so far, forestalls all of these objections, yet, lest some reader may conclude, otherwise, that we are unwilling to meet these objections, we will not pass them unnoticed.

2 “And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.” Gal. vi: 19.

An objection is based upon this scripture, with the claim that the expression, “the Israel of God,” as it here stands refers to the church and therefore, that the church as the Israel of God becomes the covenantees. Of this text, and to the point we will submit the following quotation from another:

“Here Paul is speaking of such as walked by a certain rule, namely, of being a new creature in Christ irrespective of circumcision or uncircumcision. On such he wishes peace, obviously because they were subjected to-

the persecution or at least annoyance of those who insisted on the Gentiles observing the law of Moses if they would be saved.

But he adds, and mercy even upon the Israel of God that is on the descendants of Jacob *as a whole* including even the believing portion who for the most part were zealous for the law; but certainly not excluding the unbelieving Jews, for by them mercy was most needed. Paul here simply expresses the same wish for the unbelieving brethren as he does in Rom. x: 1: and also for those who troubled them mentioned in Gal. v: 12. There might be some Jews among the first class—those who walked by the rule referred to—there could be no Gentiles among the Israel of God. This seems a fair reading of the passage in its connection, which is the only clue in many cases to the true sense of the writer. Besides, on the supposition that “the Israel of God” is the church generally, why should Paul wish mercy on them as a distinct class, when they were no more in need of mercy than the class described in the first part of the verse. For it is plain that he wishes peace to one class and mercy to another, seeing that he separates, in expression, the peace from the mercy, as well as the one class from the other. Thus if Paul had intended both peace and mercy for one class of persons described under the forms of expression he would doubtless have conjoined the two blessings somewhat thus:—Peace and mercy be on all who walk by this rule, even upon the Israel of God.

The term "Israel" here then simply denotes the descendants of Jacob, believing and unbelieving."

3. A third objection to our position is based upon Paul's address to the Roman brethren, ix: 6.—"For they are not all Israel which are of Israel." Again as explanatory of this scripture we will quote from another. •

"It is supposed that the apostle's meaning here is—they are not all the true Israel, that is, Christians, (whether of Jewish or Gentile origin) who are descended from Israel the grand son of Abraham. But if this was all that Paul meant it is difficult to see any reason he could have for giving utterance to such a self-evident proposition, amounting simply to, All Israel are not Christians. The apostle in the preceding verse but one uses the term "Israelites" to designate his kinsmen according to the flesh in a way which precludes the possibility of understanding it in any other sense than that meaning which it has in all other passages. The apostle says: "I have great heaviness and continued sorrow in my heart (for I used to wish that myself were accused from Christ) for my kinsmen according to the flesh, *who are Israelites*; to whom pertaineth the adoption," etc.

Here is an explicit assertion that the unbelieving mass of the apostle's kinsmen according to the flesh had not at the time he was writing forfeited the name of Israelites. Nay, more; the name "Israelites" is here applied to the apostle's unbelieving kinsmen as a distinguishing

honor, and stands along by the side of several other privileges possessed at that time by the nation. But the apostle appears to make an opposite statement in the verse under consideration—"For they are not all Israel who are of Israel."

But this appears to be a simple declaration that all Israel were not "Israelites indeed"—that great as were the privileges by which Paul's kinsmen according to the flesh were distinguished, they were not such as to render the word of God of none effect which threatened their dispersion among the nations on account of their rejection of the Messiah. By rejecting Jesus they proved themselves recreant to the high position they were privileged to occupy as God's peculiar nation, and instead of displaying the Nathaniel disposition in accepting Jesus as "the Son of God and the King of Israel," they showed the rebellious spirit of that generation of their fathers whose carcasses fell in the wilderness. It is worthy of note here that the infliction of the threatened punishment on the generation of Israel who left Egypt, did not interfere with the ultimate fulfillment of the Divine purpose to plant the nation in the promised land; so neither should it be said that the greater punishment at present being inflicted on Israel shall interfere with the ultimate accomplishment of the promises of final restoration, so plainly revealed in the Scriptures. It is inconceivable that Israel in this passage can mean Gentile believers, while

a more natural meaning is found in the uniform use of the term.

Of similar import is the statement in Rom. ii : 28-29 : "He is not a Jew who is one outwardly."

That is, he hardly deserves to be called a Jew who is merely one in externals; such a one is not true to his birthright as a member of God's nation. But he who, by strict observance of the Divine law in its weightier matters of justice and mercy, shows his devotion to the God of his fathers, is a Jew of the right stamp, one of the class represented by Zacharias and Elizabeth who "were both righteous before God walking in all the commandments and ordinances of the Lord blameless." No one surely would suppose that a believing Gentile was a Jew inwardly, for even Gentile proselytes who kept the law were carefully distinguished from Jews of the stock of Abraham. See Acts ii: 10."

4. A fourth objection, and the last one which we will notice arises out of the following language of James and is builded upon the supposition that James' epistle was addressed to the churches promiscuously, made up both of Jewish and Gentile believers, and therefore that the church promiscuously thus composed of Jewish and Gentile believers make a figurative twelve tribes of Israel, and become the covenantees of the new covenant. After the language of the apostle we will quote again from the same author as above.—*J. Cameron.*

“James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad greeting.”

“It is supposed that James here styles Christians the twelve tribes scattered abroad. Well, be it so. It is evident, however, from many allusions in the epistle that the Christians James wrote to were not Gentile, but Jewish believers. Witness the allusion to synagogues in chap. ii: 2 (see margin); also the mention of the law, chap. ii: 11; the holding up of the prophets, and particularly Job, as examples of suffering, affliction, and of patience, chap. v: 10–11; and Elias as an example of effectual prayer, verses 16–17.

Of course it is assumed that the apostles in preaching the gospel had access only to two or three of the tribes of Israel. But is it not presumable that James and other of the apostles of whose travels we have no account, may have found access to the other tribes supposed to be lost? Did not Paul even travel into Arabia, and does not Peter make mention of a church at Babylon, just as it were incidentally, thus throwing light on a statement such as that of James about the twelve tribes? And Paul in his defense before Agrippa refers to the twelve tribes as instantly serving God day and night, in hope of the promise made to the fathers.

Would it be quite safe then, taking all the circumstances into consideration, to conclude that “the twelve tribes scattered abroad” was intended by the apostles to

designate Christians generally, much less Gentile disciples who had never been scattered abroad? Is it not far safer to understand the apostle as referring to those disciples gathered out from among the scattered tribes of Israel by the preaching of the apostles, just as Paul in writing to the same class of disciples styles them "*Hebrews*" which no one ever thinks were Gentile believers, or even believers in general."

Another writes upon the same point:

"James was Bishop of Jerusalem for twenty-seven years, over a church or congregation composed wholly of Jews. It is said he was never out of the city, and was finally killed by a mob in A. D. 62, at the commencement of the disturbances which resulted in the overthrow of the city. He not only presided over a Jewish assembly at Jerusalem, but he had a general oversight of all Christian Jews throughout the world. While Paul was the great Apostle to the Gentiles, James was the great Apostle to the Jews. In Smith's large Bible Dictionary we read: "The Jewish Christians, whether residing at Jerusalem or living scattered among the Gentiles, and only visiting the city from time to time, were the especial charge of James. To them he addressed this Epistle; not to the unbelieving Jews, (Lardner, Macknight, Hug, &c.,) but only to believers in Christ."

Again: "Those for whom he wrote here, as we have said, the Jewish Christians, whether in Jerusalem or abroad. James, living in the centre of Judaism, saw what were the chief sins and vices of his countrymen; and fearing that his flock might share in them, he lifted up his voice to warn them against the contagion from which they not only might, but did, in fact, suffer."

Authorities are not agreed at what date he wrote his Epistle. The earliest mentioned is A. D. 45, and the latest A. D. 62, the year of his death. Those who contend for the earlier date urge this in their favor—'because the Gentile Christians,' say they, 'do not yet appear to be recognized.' That is, they could find nothing in the book of James which in any way recognized Gentile Christians; and hence they concluded that James must have written before any considerable number of Gentiles had been converted; which would be true if he wrote as early as A. D. 45. The date has nothing to do with the question under consideration, of course; but the query is, if such men as Neander, Thiersch, Stanley, Alford and others could find nothing in this Epistle like a recognition of Gentile Christians, is it not conclusive that the letter was addressed to the Jewish converts?

Prof. L. Gausson of Geneva says of James: 'He presided for twenty seven years over that church of Jerusalem which was the centre and hearth-stone, the model and the mother of all the others; he there, by his great influence, secured the decision of the first council; he was then the object of the attention of Paul, Peter, and the apostles who, twenty years after our Lord had ascended, still assembled with all the elders in his house (xv: 13; xxi: 13). For more than a quarter of a century he there enjoyed, as Josephus informs us, the respect of the Jews, who surnamed him the *Just*, and who were indignant at his cruel death, regarding it as one cause of their final destruction.'

Again Gausson says: 'The epistle of James having, then, for its author so considerable a person,—one of the 'three pillars,' a brother of Jude, a brother of Jesus Christ, and aged bishop, possessed of an immense influence among Christians, and even honored by all the Jewish people; an apostle, in fine, who, it is said, had been the only one who had never left Jerusalem, and who had for a quarter-century governed this

mother church, which contained at least fifty or sixty thousand Jews,—the epistle of James, addressed by such a man, to those ‘twelve Jewish tribes scattered abroad,’ who came annually to the feast at Jerusalem—the epistle, we say, must have met a ready reception among all the Hebrew Christians of Palestine and the East; and they in their turn must have spread it throughout the countries into which they were dispersed.’

It will be seen by this that James never had a charge over Gentile converts, never travelled among them, and of course never wrote to them, except that he was at the head of the conference or council referred to by Gausson, which sent the Epistle from Jerusalem, not to Christians of all nationalities, but to Gentile Christians only; and this epistle was not dedicated to the “twelve tribes of Israel,” but to “the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.”

According to Gausson, this mother church numbered “at least fifty or sixty thousand Jews.” This is in harmony with the statement made to Paul in James’ house—“Thou seest, brethren how many thousands (some render the Greek word “myriads,” and one myriad is ten thousand) of Jews there are which believe; and they are all zealous of the law.”—Acts xxi: 2).

Now, we ask if there is the first reason for supposing that James did not write to the twelve tribes of literal Israel? We answer, There is not; no, not the least semblance of evidence. James dedicates his Epistle—“To the twelve tribes scattered abroad.” Now, when we learn that he had charge of a church in Jerusalem, numbering at least fifty thousand, all belonging to the twelve tribes of literal Israel, that he was not out of the city for twenty-seven years, and that he had a special charge over the Christian Israelites scattered among the Gentiles, who were flocking to Jerusalem to attend the yearly feasts,—why, in the name of common sense and truth,

we ask, must the world be called upon to believe that he did not write his Epistle to the people of his charge?

But we must inquire further about these scattered Israelites. Says Gaussen: "Now it is well known that in our Saviour's day the Jews were scattered everywhere, and that as James says (Acts xv: 21), 'Moses of old time had in every city them that preach him, being read in the synagogues every Sabbath.' And, on the other hand, it is a historical fact that the primitive church was moulded after the pattern of the synagogue. All the Christian churches for many years consisted entirely of converted Jews, whether in Judea, Samaria, or the Gentile cities. In receiving the gospel, all the new Christians preserved the forms and habits of their worship as practiced in the synagogue: there ministers were called *chazan* among the congregations in Aramean, or *bishops* among the Hellenists. Each of them had three *parnasim* or deacons. The *chazan* every Sabbath selected seven *coreim* or *anagnostas* (readers) to read the holy Scriptures. He stood near the reader, watching and correcting his reading. The other days of the week he had readers also, but not so many. Thus this holy usage, which had existed in all the synagogues as their most indispensable act, passed into the Christian churches formed in the synagogue, continued in its likeness, and composed of converted Jews exclusively."—*Mrs. A. E. Davis.*

The Covenants. No. 16.

THE NEW COVENANT—THE COVENANTEES. THE RESTORATION OF ISRAEL.



AFTER having written upon the preceding point, and having removed all difficulties so far as to who are the covenantees of the new covenant, next naturally comes before us for consideration the restoration of Israel to their land and to nationality. But to the proposition that Israel is yet to be restored to their land and to nationality, there are a few objections which demand our attention before we come to write affirmatively.

OBJECTION I. TO ISRAEL'S RESTORATION.

The first objection which we will notice is, that all of the prophecies given concerning Israel's restoration which restoration was to be subsequent to captivity and dispersion by the Assyrians and Babylonians found their fulfillment in the return of the Jews from Babylon under Ezra and Nehemiah. These prophecies almost entirely make mention of the restoration of the two houses, the house of Israel and the house of Judah, the entire number of the twelve tribes. But the restoration which came

from Babylon only pertained to the tribes of Judah, Benjamin and the Levites, as we will now institute an investigation of Ezra and Nehemiah to learn.

1. Then rose up the chief of the fathers of *Judah* and *Benjamin*, and the priests, and the *Levites*, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." Ezra i: 5.

After the decree issued by Cyrus King of Babylon to Ezra to return to the land and to rebuild the city, this language tells us of those whom God raised up to go, and no tribes are made mention of save Judah; Benjamin, and the Levites.

2. "All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the *captivity* that were brought up from Babylon unto Jerusalem." Ezra i: 11

Here those who returned under Ezra are described as of the *captivity*. Now all Bible students well understand that only the two tribes—Judah and Benjamin and the Levites were of the captivity; they were all who went down to Babylon under Nebuchadnezzar, and all who were there in captivity and of course therefore they were all who of the captivity could have returned. But that we are here correct, and to be a little more explicit we will cite the following verse.

3. "Now these are the children of the province that went out of the captivity, of those which had been carried

away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city." Ezra ii: 1.

Here the captivity is so described as to admit of no doubt whatever in the mind. Yet we find in the next verse that those of the captivity are described as Israel. What shall we say of this? The whole kingdom from Moses to Solomon was known as the kingdom of Israel. Then under Rehoboam, Solomon's son when the kingdom was divided into two kingdoms, that part composed of the ten tribes still retained the name of the kingdom of Israel, while the one composed of the two tribes—Judah and Benjamin, with whom the Levites remained took upon itself the name of the kingdom of Judah. These names remained distinct until the kingdom of Israel was removed by the Assyrians; then from that time on till they were carried to Babylon the kingdom of Israel and the citizens were called Israelites. See Ezek. xxi: 25; Hosea iii: 4-5. This will aid us in not being led astray by the term Israel as we meet with it in Ezra and Nehemiah.

4. "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel." Ezra iv: 1.

Here mention is made of only the two tribes, Judah and Benjamin; but had the captivity comprised all the tribes, then undoubtedly all would have been mentioned as those who rebuilded the city.

5. Mention in verses 4, 6, 12, 23 of this same chapter iv is made of Judah and the Jews in such a manner as to show that only these were in the return, and in the work of rebuilding the city.

6. Chapter v: 1, 5, 8, 12, again mentions Judah, the Jews and the *captivity* as those carried to Babylon, prophesied to by Zechariah, and concerned in the restoration in such a manner and with such language as to preclude all others. Indeed had all the tribes been referred to, other language altogether would have been used.

7. The king replied to the governors who hindered the restoration: "Let the work of this house of God alone; *the governors of the Jews* and the elders of the *Jews* (not the twelve tribes) build this house of God in his place." Ezra vi: 7.

8. Again, "And the elders of the *Jews* builded."

9. "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats. according to the number of the tribes of Israel." Ezra vi: 16-17.

It is claimed that here is positive proof that all of the tribes returned in as much as all in the sacrifice are represented. But read in connection with these verses the following: "And the children of the *captivity* kept the passover upon the fourteenth day of the first month.

For the priests and the Levites were purified together, all of them were pure and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity. vs. 19-21.

Here these persons for whom the sacrifices were offered and who kept the passover are described as the children of the *captivity*.

10. As descriptive of those who returned, the term "Israel," occurs in chap. vii: 7, 13, 28; viii: 1, again. But chap. viii: 35 explains this and again limits the Israel here mentioned to the captivity led away to Babylon.— "Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the Lord."

11. Again, ix: 1, contains in it the term "Israel" used of those who after they had returned, had corrupted themselves by taking to themselves wives from among the neighboring nations. Also x: 2, 5 contain Ezra's efforts for purification, in which verses the word Israel also occurs. But verse 7 limits this term again to the children of the captivity.—"And they made proclamation throughout Judah and Jerusalem (not all Palestine) unto all the children of the *captivity* that they should gather themselves together unto Jerusalem." But still further verse 9, limit

this *Israel* and the *captivity* to Judah and Benjamin. "Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days."

12. The number of those who returned were 49,690. See Nehemiah vii: 66-67. This makes up the sum total of all those who returned under Ezra and Nehemiah. But our question is were they composed of all the tribes, a part or which were carried away by the Babylonians and a part by the Assyrians? Reader this is the question now at issue. To the point read Neh. vii: 6.—"These are the children of the province, that went up out of the captivity, of those that had been carried away whom *Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city.*"

Need any thing more be written? This is definite enough to convince any candid mind. All historians and Bible students well know that the ten tribes were never carried into captivity by Nebuchadnezzar, but were carried away by the Assyrians long before Nebuchadnezzar was born. Therefore, from the last above scripture they have never been returned.

Upon this point we will not pursue our investigations of scripture further. It is sufficient to say that there is nothing to the contrary of what we have quoted, but that all of which remains but corroborates our citations. Yet to the point we will submit an extract from another with a few historical quotations.

W. H. Poole in Anglo-Israel says:

“Another objection is stated thus: ‘The tribal distinctions were entirely lost in Babylon and Assyria, and there was no distinction between Judah and Israel. The ten tribes returned home with the Jews after the decree by Cyrus.’ I am surprised that any one in this day of Bible reading would make such a statement. Turn to Ezra ii ch., and read of a Court of inquiry appointed to examine certain claims to the priesthood, after the return to Jerusalem, and note how that Court rejected all those persons whose families were unable to trace their family and tribal distinctions; of some it was said, v. 59: ‘But they could not show their father’s house.’”

“These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.” v. 62:

Here we find them examining their tribal records in Jerusalem after their return. Then, if this objection has any force, how can we prove the ancestral line of Jesus Christ, if the tribal distinctions and family records were lost; certainly Matthew and Luke did not so understand it, for they produced the family records of both sides of the house from Abraham to Christ. We have also the tribal distinctions of Zecharias and Elizabeth, and of Anna the prophetess, and of Paul and Barnabas and many others. In Luke ii ch., we have an incidental passage, which of itself sends the objector into cloud-land: “And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. 2 (*And* this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)”

How could they go every man to his own city if they had no family record of where to go? Even to this day the Jews have their tribal distinctions.

Our Objector says, 'there is no distinction between Judah and Israel.' Let us see; what saith the word of the Lord on this point? This distinction is of great importance to a right understanding of the Scriptures. There are two nations, and they have undergone two different courses of discipline; both nations have passed under the rod; the dealings of God to them have been distinctly marked, and a wide difference is seen in his method of dealing with them. I believe that this distinction, so mysterious and so disciplinary, will not terminate in an uncertain and undefined manner; but will, in a most marked and wonderful way, show the divine faithfulness and power.

The distinct line of separation between Judah and Israel was foreshadowed at an early day: 'When Israel went out of Egypt, the house of Jacob from a people of strange language; 2 Judah was his sanctuary, and Israel his dominion.' Psalm cxiv.

Here, at this exodus, we have a dim outline of what was coming. In Samuel's day they were numbered separately: 'And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.' 1 Sam. xi 8.

Lord Arthur Harvey, Bishop of Bath, says, 'The separate mention of Judah shows how little union there was between Judah and the other tribes at that early day.'

David reigned seven years over Judah before they made him king over all Israel.

Jeremiah xxxiii 24, speaks of them as 'the two families which the Lord hath chosen.' He has for wise purposes kept them apart for 2,850 years. The time for their union has not yet come.

Josephus says: "The rulers of the two tribes of Judah and Benjamin, with the Levites and priests went in haste to Jerusalem, yet did many of the people stay at Babylon as not willing to leave their possession."

Again, "Thus did these men go, a certain and determinate number of them out of every family; by this means a certain part of the people of the Jews, that were in Babylon came and dwelt in Jerusalem; but the rest of the multitude returned every one to their own country again."

"The ten tribes did not return to Palestine, only two tribes served the Romans after Palestine became a Roman province." Antiq. xi. 3, 10 and v. 2.

Josephus, when speaking of Ezra and his doings, says, "So Ezra read the Epistles of Xerxes at Babylon to those Jews that were there . . . and sent a copy of it to all those of his own nation that were in Media, and . . . many of them took their effects with them, and came to Jerusalem, but then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude."

Jerome says, "The ten tribes inhabit to this day the cities and mountains of the Medes."

Milman, in his history, vol. 1. 418 p., says, "Twenty-five thousand was the number of Jews who had the national spirit and patriotism to leave their comfortable homes in Chaldea, and go back to their burned city and desolated country."

Kitto states, "After the captivity we hear very little of the territories of the tribes, for ten of them never returned."

We consider the great argument of the preceding chapter to have been, that the honor of Jehovah was as adequately maintained, and that the knowledge of his claim to be the supreme and only God, to have been even more diffused by the dispersion of the Hebrews, than it would even have been by

their continuance in their own land. It also appears very clearly to us, that by a succession of such operations as those which elicited the public acknowledgments of Nebuchadnezzar, Darius and Cyrus, and by acts which could not but be known to many nations, these objects might have been promoted as well without as by the restoration of the Hebrew people to their own land, and the re-establishment of the temple service. It may then be asked, why it was expedient that Judah should be at all restored; and, being restored, why Israel—the ten tribes—were not? These interesting questions we cannot discuss in the extent which they deserve; but we may suggest, that since, by immutable promises, the privilege had been secured to the seed of Abraham of upholding the standard of divine truth in the world, until “the fulness of times,” and since the nationality of Judah, *until then*, had been anciently secured by the guaranty of the Lord’s promise,—it was necessary that a restricted restoration, after punishment and correction, should for these purposes take place. This was all the more necessary, as it was from Judah and from the royal house of David that, as was well known, *he* was to spring who was to enlighten and redeem the world, and to bring in that new creation for which the moral universe groaned as the times advanced to their completion.

That Judah was preferred to this vocation and that the ten tribes were not nationally or formally restored, must be accounted for by further development of a consideration to which the reader’s attention was called in the preceding chapter.

In Judah, a good king could purge out abuses and correct evils; but in Israel the tampering with institutions was so effective, that the best kings were unable to lay an improving finger on them. For these things Israel was thrown loose from the mercies of God, much sooner than Judah; and the evil had been so heinous and deeply rooted, that no promise or hope of restoration was held forth, nor did any take place.

Undoubtedly, the real fall of Jerusalem was that which was wrought by the hand of Nebuchadnezzar; the real destruction was that which the Assyrians worked in the north, and the Babylonians in the south; and the real dispersion of the race was that which took place in consequence of the Assyrian and Babylonian captivities. A remnant only was preserved, as necessary for the remaining objects which have just been indicated.

Now, by the decree of Cyrus, the mountains were made low and the valleys filled for the return of the Hebrews to their own land. But seeing that only the two tribes of Judah and Benjamin—conventionally regarded as one tribe—formally returned to Palestine, it becomes an interesting question—What became of the other ten tribes? X

As to the objection, that many of the prophetic declarations concerning Israel's restoration were fulfilled in the return from Babylon, there are several marks by which you may easily test whether this be the case. Such as,—

1. Where the restoration of Israel as well as of Judah—the ten tribes as well as the two—is foretold, you may be sure the passage does not speak of the return from Babylon. Scarcely any but the Jews, properly so called,—that is, persons belonging to the kingdom of Judah,—and but a small part of these, returned at that time.

2. Where it is foretold that the nation shall be *converted* as well as *restored*, it must be a future restoration that is spoken of. The nation was not converted at the return from Babylon.

3. Where it is declared, that, after the predicted restoration, they shall not fall into sin or see trouble any more, must be a future restoration. Their greatest sin and their heaviest sufferings have been since their return from Babylon. Under the guilt of the one, and the pressure of the other, they lie to this day.

4. Where their restoration is connected with the utter and final overthrow of their enemies,—of those who have trodden them down and persecuted them,—it must be to a future event that such predictions point. No such overthrow attended their return from Babylon.

5. Where the coming of the Lord is connected with their deliverance and restoration, it must be the second coming of Christ which is spoken of. We know that his first coming did not deliver them nationally. And it must be evident to all, that it is not of the return from Babylon that such passages treat, as neither the first coming of Christ nor the second occurred at that time.

6. Where the prophecies themselves were written after the return from Babylon, it is impossible that it can be of that event they speak as still future.

OBJECTION II. TO ISRAEL'S RESTORATION.

Another objection urged against Israel's final return to their land and to nationality, is, that their return was conditioned, and that the prophecies relating to their return were conditional.

To this objection we will give all the attention which we think it demands.

The word "Prophecy" is from the Greek work *Propheteuoo*—to prophesy, to divine, to foretell, to predict, to presage; to explain or apply prophecies. This word is derived from the word *Propheroo* (*pro*—before, and *phero*—to carry) to bring forward, to produce, to place or to set before, to show, or to take out; to utter, to express, to say, to declare, to publish, to proclaim. etc.—*Groves*.

In our study of this point shall we follow this definition? If so then we must be led to conclude that all the teachers of the Bible are prophets, and that all the language in the Bible which is not historical is prophetic.

But to look a little further we will soon see that that part of Biblical language which is not historical divides and classifies itself into,

1. Instruction,
2. Promise,
3. Prophecy, in the highest sense of the term—declaration of things future.

To notice these heads further,

1. Instruction may be, and generally is given by one who is a teacher, and who may never possess the gift of prophecy in the higher sense of the term—empowered to declare the future. Such were many of the Elders and primitive Christians. And their instructions may or may not, as the nature of the case may require be suspended upon conditions.

2. Promise may be announced by a teacher, or a proclaimer, such as those who have and who may act under the commission of the Savior as given after his resurrection to the apostles, or Jonah to Ninevah, and may or may not, as the nature of the case may require, and the context will teach, be suspended upon conditions either expressed or implied.

3. But prophecy pertaining to the future must be given by one whose mind through the inspiring Spirit has been placed *en-raport* with the mind of Deity, where alone the purposes of the future may be found. These annunciations, necessarily, as they pertain to Deity's purposes and unfoldings of the future, must be unconditional.

These classifications prepare us, with satisfaction and with profit to consider this objection.

1. The first scripture generally cited upon this point as containing conditional prophecy is Jer. xviii: 7-10, and reads, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build, and to plant it: if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

That this scripture is not prophecy in the highest order, but falls under the head of intinction in our classifi-

cation, and is God's instruction to Israel direct through the prophet will readily be seen by reading verses 11-17.

But for a further, and a full comprehension of this case it becomes necessary to notice in connection with the verses cited the first of the chapter. The reading is thus: "The word which came to Jeremiah from the Lord, saying, Arise and go down to the potter's house, and there will I cause thee to hear my word. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as it seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel." vs. 1-6.

Here it is to be noted that the Lord calls upon Jeremiah to go down to the potter's house for instruction to be drawn from the work of the potter. Of the work presented to him there is,

A. A vessel made by the potter which marred in his hand.

B. Of the same clay which had in the first case marred, by the potter another vessel is made as it seemed good unto him.

C. Then the application of all this made to national Israel as the clay.

Note the application with its interesting points:

- A. God becomes the potter.
- B. Israel as a nation represents the clay.
- C. As was the clay so Israel as a nation was marred, plucked up and scattered by God—the potter.

D. But as was the marred clay, in the figure, by the potter made into another vessel as it seemed good to him, so this gives us the assurance that God—Israel's potter—will yet gather them—the marred clay—and another nation out of them make as it will seem good to him.

But the context studied further teaches just this. The remainder of this chapter and chapter xix–xxii teach of Israel's marred condition, but when we approach the opening of xxiii we have their restoration and the next vessel by the potter made as the following language will show: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that, I will raise unto David a right-

cous Branch, and a King shall reign and prosper, and execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore, behold the days come, saith the Lord that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt: but the Lord liveth, which brought up, and which led, the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." vs. 1-8.

But one more remark we desire to make before we dismiss this point. It is that had the clay in the hands of the potter never marred, the necessity for a second vessel out of the clay never would have existed, and hence the second vessel never would have been made. Therefore, the marring of the clay rendered the necessity and opened up the possibility of the second vessel. So with Israel. Had Israel obeyed God's laws they never would as a nation have been destroyed and scattered through the long sweep of Gentile times, and therefore, there never would have been the necessity for a regathering to nationality. But the very conditions have by Israel been complied with which renders their regathering to their land and to nationality possible, necessary and certain.

2. The next case of cited conditional prophecy upon our point is Deuteronomy xxviii: This scripture is entirely too long to here be transcribed, hence we will have to ask the reader with Bible in hand to turn and read. Here again is instruction, promise and warning to Israel by Moses their leader. In verses 1-14, we have the favorable side presented to Israel upon the condition of obedience, which had they complied with it is evident they would have secured the blessings, for ever remained in their land, and therefore restoration never would have been necessary, and by subsequent prophets never would have been declared.

Next, verses 15-68 contain the unfavorable side conditioned upon disobedience, which finally brought denationalization and dispersion among the nations and rendered restoration possible, necessary, and the subject of subsequent prophets. Therefore the very conditions necessary to restoration renationalization, and thus to a fulfillment of a large amount of prophetic declaration have been by Israel complied with.

OBJECTION III. TO ISRAEL'S RESTORATION.

A third objection to Israel's restoration to their land and to nationalization is urged from the language of the Savior as contained in the parable of the vineyard: "Therefore, say I unto you, the kingdom of God shall be taken from you, and given to a nation—people—bringing forth the fruits thereof." Matt, xxi: 43

But of this language notice,

A. The parties here addressed were Israelites. Therefore it could not have been a transfer of the church which was to be made, for it is never claimed that disbelieving Israel ever had the church or ever composed the church in the higher sense of the word.

B. The kingdom given to another class was not another kingdom, but the same kingdom which by right of covenant and lineage once belonged to Israel. Therefore the kingdom when transferred was still Israelitish.

C. The Greek word *Ethnon* from which the word nation in the text is derived signifies, a nation, a people, a tribe, a body, a troop, a multitude, etc., and therefore does not necessarily mean a transfer of the kingdom from one nationality of people to another. But the facts show that it is simply a transfer from one class of people to another and therefore both classes may be of the same nationality.

That we are here correct note that the Judean kingdom of Israel was overturned in the days of Zedekiah by Nebuchadnezzar, and is to remain overturned—not eternally, but until he comes whose right it is. Zedekiah the king was dethroned, and the throne was to remain vacated until the final exaltation of the Nazarene as shown by the prophet.—Ezk. xxi: 25–26.

Therefore, it is the kingdom of Israel which is to be restored; it is the throne of David which is to be rebuilt; and it is the Nazarene, of Israelitish descent and of

the house of David which is to become the head of the kingdom and to sit and to rule, instead of a transfer to one of another race.

Thus, as the Judean kingdom of Israel was destroyed in the days of Zedekiah, and was to remain destroyed till Jesus should ascend the throne, therefore the Jews addressed did not in fact have a kingdom, but only a kingdom in prospect—in promise, to be given them by their Messiah. From the language of their prophets they expected a restoration of their kingdom by their Messiah. Also, by right of lineage and covenant—Ex. xix: 1-6—they expected heirship in that kingdom if faithful to the discharge of duty. Therefore on account of unbelief and rejection of their Messiah, they forfeited their privilege; and heirship in this prospective kingdom was transferred to those who would believe, therefore it was not a transfer of the kingdom in all of its elements—king, associate rulers, territory, and subjects, to another nationality; but only a transfer of the right to heirship—associate rulership, while the king remains the same, while the territory remains the same, and while the disbelieving part of the race have their posterity dropped to the position of subjects.

But further, the context connected with our text teaches that the kingdom remains Israelitish. Notice verse 42—“Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the

same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?"

Here is not a rejection of the house—Israelitish kingdom—commenced and wrought upon by the builders and another substituted in its place, but the rejected stone becomes the head of the corner of the same house wrought upon by the builders.

OBJECTION IV. TO ISRAEL'S RESTORATION:

Another objection, and the last one which we propose noticing, urged against the final restoration of Israel to their land and to nationality, is, that they were blinded, to the extent that they rejected their Messiah, and that thus God rejected them. True. But first, all were not blinded. And secondly, further, in connection with the prophecy which tells us that they were to be blinded, stands a limitation of its duration and a promise of restoration. Notice the language:

"Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them

when they cast their leaves, so the holy seed shall be the substance thereof." Isa. iv: 9-13.

But there is another thought here of value to us. It is, that this limitation did not terminate with a restoration from Babylon, but the blindness still existed in the Savior's day, as the following citation shows:

"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. xiii: 13-15.

Further this particular blindness was still existent in Paul's day, and was to continue through Gentile times, and till the fulness of the Gentiles be come in. Therefore the restoration cannot be otherwise than future.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." Rom. xi: 25-29.

The Covenants. No. 18.

THE NEW COVENANT—THE COVENANTEES.

THE RESTORATION OF ISRAEL.



AFTER having considered the principal objections which are generally urged against Israel's final regathering to their land and to nationality, we will now advance to our point—Israel's restoration—affirmatively. A few of the prominent prophecies upon this point we will, cite with occasional comment.

ISAIAH XI: 1-16.

“And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots : and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Here is given us a description of the person of the Messiah and of the inauguration and character of his reign. Next, follows some of the effects of this reign:

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Isa. xi: 6-9.

After this a further description of the Messiah is given as to descent and official character—“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious.” That Messiah is here referred to,

1. All commentators agree.
2. Paul so applies in addressing the Romans xv: 9-12.

Now note the next language—“And it shall come to pass in that day.” A question of importance here rises, what day? Manifestly, not the day when Israel came up from Babylon, but the day when as above described, Messiah becomes the ensign and reigns. But question again, what will in that day be accomplished? The quotation in full answers:

„And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass

In that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." vs. 11-16.

Thus it becomes evident that here is a restoration which did not occur in the return from Babylon: did not occur during the personal ministry of Jesus: did not occur during the personal ministry of the apostles; has never occurred in the past; therefore it must be future.

AMOS IX: 8-15.

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners

of my people shall die by the sword, which say, 'The evil shall not overtake nor prevent us.'" vs. 8-10.

Here is brought to our view a removal of the Israelitish kingdom, a destruction of its citizens and a dispersion of the remainder among the nations.

Following all this, in the language of the next verses is presented a restoration of the Tabernacle—government of David:

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." vs. 11-12.

But this tabernacle of David was not re-erected upon the restoration from Babylon; for the throne was to remain vacated and the kingdom overturned until Messiah should come.—Ezek. xxi: 25-26.

This tabernacle was not re-erected upon the first advent of the Messiah, for the Messiah himself taught that for a confirmation of his title to the kingdom he was to go into a far country. See Luke xix: 11-15.

This tabernacle was not re-built upon the first Pentecost after crucifixion, for the Gentiles had not yet been called, which call was to precede its re-erection. See Acts xv: 13-17,

This tabernacle has not yet been rebuilt, for the Lord's return must antedate its re-erection See verse 17

as last above cited; the return to reign of the nobleman as cited in Luke; and he to come whose right it is, as cited in the prophecy in Ezekiel, which coming was not the first advent, and therefore must refer to the second.

Next in our prophecy in Amos follows a restoration of Israel:

“Behold, the days come, saith the Lord that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.” vs. 13-15.

Notice, here is a restoration of Israel to their land and a planting upon their land never more to be pulled up out of their land. But all restorations of the past have been followed with dispersions and removals from their land. Therefore this one here mentioned cannot be otherwise than future with its glorious results to follow. Neither can it be conditional any more than the restoration of the tabernacle is conditional.

The citation of Jeramiah xxxi: 27-40; and Ezekiel xxxiv: 24-31; xxxvii: 15-28 are now in place here upon this point, but as we have cited these while writing first upon the new covenant—pp. 148-157—we will without a re-citation refer the reader back to what is there said

EZEKIEL XXXIX: 22-29.

1. A scene is described by the Revelator in Rev. xix: 11-21 which is conceded by all writers to be yet future. After a description of the army and the one seated upon the white horse labeled KING OF KINGS, AND LORD OF LORDS, then follows a description of a supper to which the fowls of heaven are invited. We will cite:

“And I saw an angel standing in the sun; and he cried with a loud voice, say to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the king's of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.” vs. 17-21.

2. In Ezekiel xxxviii; xxxix, we have a description of a contest in the last days with Gog and his hosts, and in xxxix: 17-20 we have this same supper brought to view in the following words:

“And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side

to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God."

Therefore as the scene in Revelation is conceded to be future, so must the original in Ezekiel, from which John in Revelation quotes be future.

Then following this supper for the fowls of the air here brought to view, comes a restoration of Israel as described in the following words:

So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them

to be led into captivity among the heathen : but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them : for I have poured out my Spirit upon the house of Israel, saith the Lord God." 22-29.

ISAIAH LXVI: 19-23.

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarslish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory ; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

Here we have the house of Judah as instrumental in the regathering of the house of Israel, their establishment upon the land made, and their seed remaining as long as the New Heavens and the New Earth endure.

Our space will not permit us to pursue this point in our work, which seems already so well established further than by summary and tabulation, which we now submit.

SUMMARY.

- 1st—God calls Abraham. Gen. 12, 1.
- 2nd—God's promise to Abraham. Gen. 12, 2-7.
- | | | | |
|---|---|--------|-----------------|
| “ | “ | “ | Gen. 13, 14-17. |
| “ | “ | “ | Gen. 15, 18.) |
| “ | “ | “ | Gen. 17, 8. |
| “ | “ | Isaac | Gen. 25, 1-5. |
| “ | “ | Jacob. | Gen. 28, 1-13. |
| “ | “ | “ | Gen. 35, 10-12. |
- 3d—The land described. Ex. 23, 31; Nu. 34; Deut. 11; 21; Deut. 34; 1-4; Josh. 1, 2-6.
- 4th—The land partially possessed, 1 K. 4, 21.
- 5th—Punishment prophesied for disobedience. Lev. 26, 14-39; Deut. 4, 22; 28, 15; 31, 16.
- 6th—Israel's sins. Judges 2, 11-19; 1 Sam. 8, 6; 2 Kings 21, 11; 2 Kings 24, 3; Jer. 15, 4; Mat. 27, 25.
- 7th—The promises to be remembered and restoration assured.
- Lev. 26, 40-45; Deut. 4, 31; 30, 1-10; 2 Sam. 7, 10-11 Joel, 2, 18-32; 3, 1-21; Amos 9, 11-15; Hosca 1, 10-11; 2, 14-23; 3, 4-5; Isa. 2, 2-5; 9, 6-7; 10, 20-23; 11, 10-16; 19, 23-25; 27, 12-13; 33, 20-24; 43, 1-7; 49, 13-26; 60, 1-22; 61, 1-11; 62, 1-12; 65, 8-10; 65, 17-25; 66, 19-24; Jer. 3, 12-19; 11, 4-5; 16, 14-16; 23, 3-8; 29, 10-14; 30, 1-24; 31, 1-40; 32, 36-44; 34, 7-17; 44, 28; 46, 27-28; 50, 4-8; 50, 17-20; Ezk. 6, 8-10; 20, 36-44; 28, 24-26; 34, 11-31; 36, 1-38; 37, 1-28; 39, 23-29.
- Chapters 40 to 48 the New Temple.
- Micah 4, 1-7; 7, 8-20; Zeph. 3, 8-20; Zech. 2, 4-13; 3, 1-10; 8, 1-23; 10, 5-12; 12, 1-14; 13, 1-9; 14, 1-21; Mal. 3, 10-12; Mat. 23, 37-39; Luke 13, 34-35; 21, 24.
- “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” Rom. 11, 17-28; Acts 15, 13-16,—very important, as it is the apostle's summary of the prophets. Psalms 51, 18; 102, 16.

The Covenants. No. 19.

THE NEW COVENANT—MEDIATORSHIP.



WITH what we have now written upon the new covenant we are now prepared for the reproduction of our diagram upon the covenants as it stands upon page 83, with further explanations and additions.

B. C. 1012 Davidian cov. 2. Sam. vii: 12-18.

1921 yrs.	B. C. Abrahamic Covenant—Duration Eternal.	
430 yrs.	Siniatic cov.	2d. adv.
	1491 B. C. to 33 A. D.—Crucifixion.	
		Future ages—under a New Covenant—Israel and the nations blessed.

A. D. 70

With our diagram before us two questions of importance naturally arise, which are,

1. Where are we now?
2. And what is our covenant relation?

Our diagram answers the first question, and presents to us the thought that we are under the Abrahamic covenant, and in the interregnum between the cessation of the Siniatic covenant which was made with Israel, and the new covenant, with Israel as its covenantees.

It might be well enough here to remark that all that marks us now different from the heirs to the Abrahamic covenant from the time that that covenant was given till Sinai, is in the law of induction and relation or confirmation. Then it was natural birth and the rite of circumcision, while now induction and confirmation upon our part is the exercise of faith in the promises made to the fathers which make up the sum and the substance of the glad tidings, and obedience to the Savior's commands. The rite of baptism to us does not come to us as correspondent to the rite of circumcision to Isaac and to Jacob and others like situated, but it is the full exercise of faith, repentance and baptism connectedly that thus stands. See Rom. ii: 28-29: Col. ii: 11-13.

The second question cannot be answered with so few words. But we will remark that the terms of the covenant exalt Jesus of Nazareth to the dignity of,

I. THE SEED.

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” Gal. iii: 16.

But as we have shown in a preceding section, and while writing upon the point as to who are heirs to the covenanted inheritance, that the church stands associated with Christ, therefore they too are exalted to the dignity of *the seed*. While he is represented as an heir, they are represented as co-heirs; while he is represented as the

bridegroom, they are represented as the bride ; while he is represented as the head, they are represented as the body.

Therefore they are co-partners in position and in much of their work.

But it is written of the Fathers and of the *seed*—Jesus and his brethren, “*In thee and in thy seed* shall all of the nations,—shall all of the families,—shall all of the kindreds of the earth be blessed.” Gen. xviii: 18; xxii: 18; xxvi: 4; xxviii: 14; Acts iii: 25.

Here is covenant relationship and position worthy of further attention. Here is position and instrumentality. Here are blessings direct and, blessings indirect.

Of position and of blessings direct, which bring into position, they are “*In thee and in thy seed*”—the Christ body—and not *out* of that body. This has been true in all past ages, and will we believe remain true in all ages to come. The law for introduction into the seed body in past ages has varied, and that which now serves this purpose may not be suitable in ages to come. Yea, some of these ordinances will then have lost at least a part of their signification.

The entrance into the Christ body now is based upon faith in the promises to the Fathers, and those who exercise faith in these promises are said to *be blessed* with faithful Abraham—“And the scripture for seeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all

nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. iii: 8-9.

But this citation will imply more than faith as an act of the mind, it implies obedience to the Savior's commands—"For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii: 27-29.

Further, this blessing which is direct, and is obtained by an induction *into* the seed body comes to those whose iniquities have been turned away—"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts iii: 25-26.

This much is true now of those who are under this dispensation blessed; this much was true of those in past ages, nor can we expect less of those who are to be *thus* blessed in the ages yet to succeed this—they will be turned from their iniquities.

But while they now are required to exercise faith, while they now are required to exercise repentance, while they now are required to obey, and while the best authors

render the expressions "be blessed," in their various occurrences by *bless themselves*, which denotes action upon the part of those blessed, yet the instrumentality of the seed in this work must not be overlooked. It was Jesus of Nazareth who brought immortality to light, when the world with all of its wisdom had so long lain in darkness at this point. It was Jesus of Nazareth who has become the Captain of Salvation when none before was able to lead out of captivity. It was Jesus of Nazareth who became the author of eternal life to all those who obey him. And it is the church that has become the *pillar* and the *ground—support—*of the truth, and who *sound out* the truth. Thus in these administrations the *seed* has administered, the *seed* does administer, and the seed will administer to the nations—to the families—to the kindreds of the earth.

But of the blessings flowing from the *seed* indirect, they are of less magnitude than those obtained by being exalted to the dignity of position in Christ. They are as reflected rays of light emanating from the true source of light through another; they are such as come from righteous rulers to the ruled.

As such in a feeble way, as such in a typical manner was Israel among the nations anciently. One has written upon this point:

"The original Abrahamic covenant was renewed with Isaac and Jacob, and in the revelation made to the latter patriarch we learn how absolutely the accomplishment of it

must flow from the grace of God, since the time chosen was when Jacob became a homeless, helpless, lonely wanderer without a prospect in the world to cling to. He had no family—and yet an offspring was promised numerous “as the dust of the earth,” which should be “spread abroad” over the face of the globe wherever that dust should be found. I doubt not but that there was a primary hidden meaning in the words with which this promise was given. I believe that the dispersion of the Israelitish people over the earth will be found to have been, (however little the effects may be publicly known,) the means of blessing to the families of the earth by the spread of the knowledge of the one true God in the midst of heathen idolatry. God makes the evil of man instrumentally to praise Him, and to subserve his wondrous and mysterious ends. Moreover, if whilst compared to “the *dust* of the earth” in reference to their Adam condition of corruption, they are thus made a blessing to the nations amongst whom they sojourn, how much fuller a realization of blessing shall there not be when, according to the words to Abraham, they shall resemble “the stars” in heavenly condition and be heavenly messengers of light and truth? “Gentiles shall come to thy light, and kings to the brightness of thy rising all the ends of the earth shall see the salvation of our God,” is at once the promise of Jehovah and the response of the nation when in redemption.”—*Goodwin*. X

The church, also among the nations has been a great source of blessing to them. Compare England and America with their governments, with their Bible societies, with their multiplied schools, and in their civilizations under the auspices of only partial Bible teachings as set forth by a nominal church, with the nations of the East. Thus with an open Bible the church, though broken and

greatly corrupted, has laid the foundation for comparatively righteous governments, has planted her institutions of learning, and fundamentally prepared for civilization, for advancements in arts and sciences and moral improvements. Results have been vast, grand, and glorious. Yet these, under the auspices of a corrupt and a broken body must be but small and but feeble when compared with the future ages when corruption will be removed, when, the whole body will stand united with Jesus as the head, and incorruptibility will form the physical basis for thought and for action.

Then may we sing of her:

Arise and shine in youth immortal,
Thy light is come, thy King appears!
Beyond the centuries' swinging portal,
Breaks a new dawn—THE THOUSAND YEARS.

To her light as then reflected through Israel—the covenantees of the new covenant—the Gentiles will come and kings to her rising.

But while we are at this point in our subject we will advance one thought further in order to meet an oft repeated objection to our views. The objection is that in as much as we in our teachings set forth the thought that there will be probation in the ages to come, and for support of that thought cite the promise to the fathers, "In thee, and in thy seed shall *all* nations, shall *all* families shall *all* kindreds of the earth be blessed," therefore we must teach a universal salvation.

We will remark that this does not necessarily follow as a sequence, nor do the facts in the case warrant it.

First, we have shown that persons in the past, and also in the present age receive blessings, direct, *in the seed*, and indirect, *from the seed*. Therefore we believe it to be true that for each and for every age a sufficiency of light and offer for that age has been given without any repetition.

Secondly, the expression "all nations" does not in any manner imply a repetition of light and offer to the wasted nations of the past, but only to those who are in any given age living. Reader, a few scriptures in which the expression "all nations" occurs, we will cite.

1. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather *all nations* against Jerusalem to battle." Zech. xiv: 1-2.

2. "And it shall come to pass, that every one that is left of *all nations* which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts and to keep the feast of tabernacles." Zech: xiv. 16.

3. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered *all nations*." Matt. xxv: 31-32.

4. "And this Gospel of the kingdom shall be preached in all the world for a witness unto *all nations*; and then shall the end come." Matt. xxiv: 14.

5. "Go ye therefore and teach *all nations* baptizing them." Matt. xxviii: 19.

6. "Thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among *all nations* beginning at Jerusalem." Luke xxiv: 47.

7. Rom x: 18

8. Dan. ii: 44; vii: 26.

9. Rev. xi: 15

10. Isaiah ii: 2.

11. Rev. xv: 4

12. Rev. xxi: 24-26.

Here are twelve occurrences of the expression "*all nations*," selected promiscuously in which no reference can be had to the nations of the past.

Thirdly, the term "all nations" as it occurs in the promises is not to be understood in a universal, but only in a general sense even when referring to the future ages, for *then* there will be nations which will not be blessed. Notice,

1. The nations upon the left hand. Matt. 25, 31-46.

2. The nations symbolized by the Beast. Rev. 19, 20.

3. The nations symbolized by, and under the Dragon. Rev. 20, 1-3, 10-14.

4. The nations gathered around Jerusalem at the second advent. Ezek. 39; Zech. 14, 1-17.

5. All the nations broken by the Little Stone Kingdom. Dan. 2, 44.

Fourthly, the same will be found to be true of the families. Likewise all the families will not be blessed. Zech. 14, 17-18.

Fifthly, the same will be true also of individuals. Isa. 65, 20; 66, 24; Rev. 20, 15; 21, 8.

But further upon the second question which we are considering, "what is our covenant relation?" we will remark that the position in the covenant assigned to the seed, *to bless*, exalts Jesus to the dignity of

II. THE MEDIATORSHIP OF THE NEW COVENANT.

"For there is one God, and one *mediator* between God and men, the man Christ Jesus." 1 Tim. ii: 5.

"But now hath he obtained a more excellent ministry, by how much also he is the *mediator* of a better covenant, which was established upon better promises." Heb. viii: 6.

"And for this cause he is the *mediator* of the new covenant, that by means of death, in order to the redemption of the transgressors which were under the former covenant, that they which are called might receive the promise of eternal inheritance." Heb. ix: 15.

With two exceptions—Gal. iii: 19; Heb. xii: 24—these are all of the scriptural occurrences of the word "mediator."

Here we learn that Jesus is the mediator,

1. Of the new covenant.
2. Of men.

But as we have learned by former investigation,

1. That not a word of the new covenant has yet been written;

2. That Israel when restored, and not the church, will become the covenantees of the new covenant;

3. That the church stands united with Jesus as co-heirs, as the bride to the bridegroom, as the body to the head and with him as the seed of the promise, and dispensers of blessings, therefore it must follow that they are with Jesus exalted to the dignity of mediatorship in the new covenant. It cannot be otherwise. Therefore the mediatorship of the new covenant must be made up of the multitudinous man Christ Jesus—the multitudinous body. “For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ.”—the multitudinous man Christ—1 Cor. xii: 12.

But the question here arises, will this satisfy the demands of the language of Paul when he writes: “But our sufficiency is of God, who also hath made us able ministers of the new covenant.” 2 Cor. iii 6–7.

We think it does. This brings us to the consideration of the mediatorship of Christ to *men*. The word “men,” as found in 1 Tim. ii: 5 may possibly refer to Israel as the covenantees of the new covenant. It does not necessarily mean otherwise; yet we will admit that it does, and so will investigate.

Jesus was, as we read, made of a woman; made of the seed of David; he took upon himself the nature of Abraham; made in all points like his brethren as to their nature; partook of the nature of sin's flesh, and therefore from his constitutional nature mortal and subject to death. He also had a reward placed before him for which he labored.—“For the joy that was set before him he endured the cross and despised the shame.” For his fidelity to the Law, his Father raised him from the dead to the power of an endless life, and exalted him to be a Prince and a Savior. Therefore he has by his sacrifices, by his trials, by his denials, by his fidelity opened up the avenue to life from the dead, to immortality, and to the eternal inheritance. Therefore as the *avenue*, as the *way*, he lies between us and life from the dead, between us and the eternal inheritance based upon the Abrahamic covenant. Hence he has become to us a mediator. In his exemplifications and in his demonstrations he has become to us the *way*. Therefore it becomes evident, it becomes certain that if we will enter into him as *the way*, take his instructions as our *way marks* that through this *medium* we will gain the reward set before us, and with Jesus be exalted to the dignity of his positions and in his official work share as co-heirs and as co-workers.

It was not the terms of the new covenant which Paul had inscribed upon the tablets of the hearts of the Corinthian brethren, but the points above referred to, and terms as we have before shown to be inductive into heir-

ship to the Abrahamic covenant and into the seed body, preparatory to the ministration of the new covenant. This was Paul's work as his various speeches and letters will amply show—a minister of—preparatory to—a new covenant.

But to this view relative to the new covenant another difficulty is sometimes thought to exist. It is, why the shedding of the blood of the covenant so long before the enunciation of its terms? This difficulty which exists in the minds of some, is without foundation when we come to consider their own claims, which are, that the blood was shed upon crucifixion day, and that the terms of the covenant were delivered upon the next Pentecost day. Thus if objection it really is, the same objection of inter-regnum exists in both cases.

The Covenants. No. 20.

THE NEW COVENANT—PRIESTHOOD—SACRIFICE.

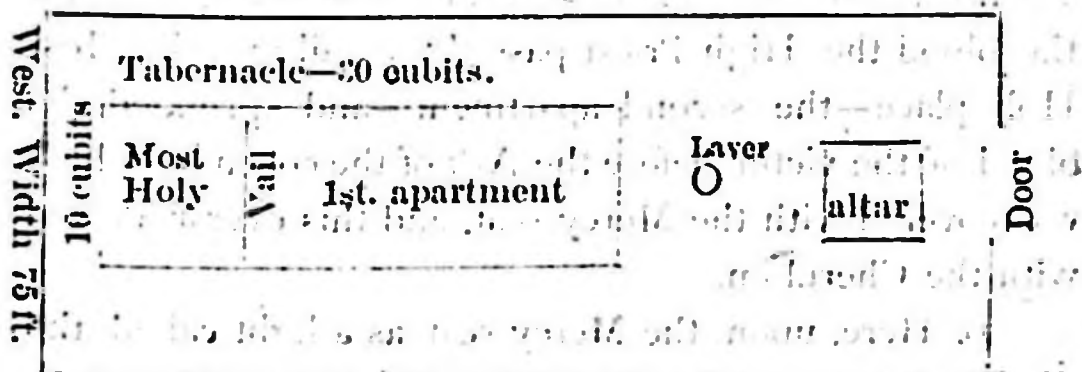


IN CONNECTION with the ministrations of the Seed in blessing the nations, and the work of the mediation body, the subject of sacrifice and of priesthood naturally connect themselves. But we will consider these by the introduction of, and the answers to objections.

The idea of probation to any one in the ages to come is objected to upon the ground of what is supposed to be the type and the ante-type of the priesthood.

To render this objection and our answer intelligible we will give a diagram of the tabernacle.

North. Outer Court. Length 100 cubits—150 feet.



With the diagram before us, for the annual sacrifice we have the order:

1. At the door of the outer court and before the altar the victim by the High Priest was slain.

2. From the altar the High Priest next, under penalty of death, went to the Laver to wash. Ex. xxx: 19–20.

3. Next, the High Priest came to the door of the tabernacle to be clad with the garment of the priesthood, which consisted of the linen breeches, the coat, the girdle, the mitre, the robe set with its bells and its pomegranate upon its border, the breast-plate set with its precious stones representing the twelve tribes of Israel and the Urim and Thummim supposed to have been deposited in its pockets, and the Golden Crown. Ex. xxviii; Lev. xvi.

4. Thus clad, the High Priest entered into the first apartment of the tabernacle to do the services there. Lev. xvi: 12

5. From the altar of incense which stood in the first apartment, with the incense taken from the altar, and with the blood the High Priest passed the vail into the Most Holy place—the second apartment—and sprinkled the blood of the victim before the Ark of the covenant, which was covered with the Mercy seat, and this overshadowed with the Cherubim.

6. Here, upon the Mercy seat as a light called the Shekinah the Lord manifested his presence, and his approbation of the work and reflected his presence from the Mercy seat to the breast-plate worn by the High Priest.

7. From this work in the Most Holy, with the Shekinah still resting upon the breast-plate, the High Priest came out into the presence of the people and with uplifted hands blessed them. Lev. ix: 22-23.

Thus as this exercise ended the work of the High Priest in the annual atonement, it is claimed that likewise must Jesus return from heaven to judge and to bless the people, Heb. ix: 6-28, and that thus sacrifice and mediation end, and that as sacrifice and mediation end so must probation end.

This difficulty arises out of misconceptions of type and ante-type.

1. The work of the High Priest was not divided into two parts—offering of sacrifice, and judgment—distinct from each other, judgment beginning where offering sacrifice ended; but both were in connection, and at the same time, and while the priest was before the ark. See Ex. xxxiii: 30—“And thou shalt put in the breast plate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the Lord: and Aaron shall bear the *judgment* of the children of Israel upon his heart before the Lord continually.”

2. That Jesus, when he comes to earth the second time, has then left the ante-type of the Most Holy place, and then ends his official work as High Priest, is also a misconception as to the type and the ante-type.

An important scripture upon this point which is almost universally overlooked, we will now make our ba-

sis or starting point. It reads, "Having therefore, brethren, boldness—liberty—to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the *vail, that is to say, his flesh.*" Heb. x: 19–20.

Turn again to our diagram and notice that the two apartments—the Holy and the Most Holy places are separated by a line representing the veil. Upon the one side is the Holy place or first apartment, upon the other is the Most Holy or second apartment. Before the veil the priest was in the one, and after the veil the priest was in the other. But our text says this veil is the FLESH. That is, this veil through which the typical High Priest passed in order to enter the Most Holy place, represented the FLESH through which the ante-typical High Priest passed in order to enter the ante-typical apartment. In passing through crucifixion, the tomb and resurrection then the ante-typical High Priest moved from one apartment to the other in the ante-typical tabernacle. To this order allusion is made in 2 Cor. v: 1–10. Before death Jesus was officiating in the one apartment, since his resurrection he is officiating in the other apartment. Before death his work as a priest was upon the *plane of the flesh*; since his resurrection his work as a priest is upon the *plane of the spirit*. Before death he was, as we have before cited, made of a woman, made of the seed of David, made of the seed of Abraham, made as to nature like his brethren, made of the nature of Adam, and there-

fore mortal—a flesh being; since then he has been raised a spirit being, raised to the power of an endless life, and therefore officiates upon the plane of spirit.

Thus we are made to see that while the work of the typical priest was in the two apartments in the tabernacle and referred to place,—to locality,—it is not so with the ante-typical priest. His work refers to condition. The one side upon the plane of flesh, the other side upon the plane of spirit.

But further upon this thought we will introduce an extract from another who has devoted much study upon type and ante-type. He writes:

“But as many have a very incorrect idea as to the meaning of the different parts or places of the typical Tabernacle, we want simply to suggest that none of those apartments indicate *places*. They are places in the type, but *conditions* in the antitype.

The “Most Holy” represents the perfect, spiritual and glorious *conditions*. The “Holy” represents the consecrated *condition* in which we are now as priests ministering before God, offering up sacrifices on the Golden Altar, a sweet incense, acceptable to God by Jesus Christ, and eating of the spiritual food and being enlightened by the Golden Lamp—the Word of God. We are there now in *condition*, but not in *place*; there is no such place where we will need a Golden lamp, etc., for when we are perfected and go beyond the Vail we shall know as we are known and not need the light of the lamp—Word. We repeat, we are *now* in the *condition* typified by the “Holy,” just as we expect shortly to be in the condition typified by the “Most Holy.”

“The Court” represents the *condition* (not *place*) of justification by faith—the *justified human*.

“The Camp” represents the *condition* (not *place*) of the World busy with its own pleasures and affairs.

All these are conditions, as much as when, Paul says: “Let us go to him without the Camp,” (referring to the sacrifices for sin—the bullock, Christ and goat—the Church). He refers to our being cast out from and dead to the World—he refers to a condition into which we are to go and not to a place.

The confusing idea as to place has been obtained by many from Paul's expression that Jesus did not enter the Tabernacle (Holy and Most Holy) made with hands—the type, but he entered the real—even “heaven itself.”—Heb. ix: 24—Now, while not disputing the fact that there is a locality called heaven and that Jesus is there, yet the meaning of the word heaven here is spiritual reality, as contrasted with the earthly type.

We think that Paul's statement and the type he was explaining referred to Jesus' having gone first into the condition represented by the Holy, in which condition he ministered and offered sacrifices before God during his three and a half years' ministry, and then at his resurrection, his entering the “Most Holy” or perfected spiritual condition—afterwards proceeding to the Glory plane in that Most Holy spiritual condition.

This is shown by the connections, for Paul says—Heb. viii: 5—that the earthly tabernacle, etc., served as an example and shadow of heavenly spiritual things, and (ix: 23) that though the pattern or typical Tabernacle was sprinkled by blood of bulls and goats, yet the heavenly (spiritual) must have better sacrifices. Therefore, Christ Jesus entered not the literal (neither do we) but the real or spiritual. (So do we as members of the same body following our fore-runner.) Both of the above words rendered heavenly (Greek *epourane-*

ous) are the same exactly that Paul uses in describing our position when he says (Eph., ii: vi) that God hath quickened us (Ye are alive toward God) and made us sit together in heavenly (spiritual) places in Christ Jesus.

Thus we see as Jesus went into these heavenlies in their proper order—into the first during the three and a half years' of self-sacrifice, and into the other (the perfect spiritual condition) at his resurrection, so we are to do as followers of our forerunner. And those who are living the consecrated life (living sacrifices) toward God, are now in the first of these "Holy" or spiritual conditions, and, like our leader, will enter into the other, the "Most Holy," when at resurrection (or change) we are made like unto Christ's glorious body.

The force of this is more clearly seen when we notice Paul's statement in Eph. i, 20. Here Paul asserts that at his resurrection Jesus was exalted by God *far* above all powers, etc., and placed at his right hand (choicest condition of favor) in **THE** (chief) heavenly place. The Greek word heavenly, here used, is emphatic, and signifies the chief heavenly condition which is in perfect harmony with what we have already seen, viz: that Jesus (as we are) had been in a heavenly condition during three and a half years before, but by resurrection he had reached **THE** *heavenly* or perfect spiritual condition.

Let us remind you that here also, the word rendered heavenly is the same word used with reference to our position as spiritually begotten—new creatures. This text affirms that at resurrection Jesus entered **THE** epouraneous (heavenly, spiritual condition), while now we are in an epouraneous condition as asserted by the Scripture above referred to (Eph. 2:6), and in due time we hope to reach **THE** epouraneous condition and be like him."—*Russell*.

Therefore, in conclusion upon this point we will remark, that, if, in the economy of God, the time ever comes

when Jesus in the long sweep of the ages to come passes from the plane of spirit into that of some other in nature, then will he leave the ante-type of the Most Holy place, and then may his priesthood close.

But here we encounter another position upon priesthood which is sometimes set forth. The position is, that Jesus is now officiating, and will continue to officiate until he comes again after the *order* of Aaron, and that then he will enter upon the order of Melchisedec; that the one is temporal, or limited, and that the other is eternal.

To this we will reply, that while the priesthood of Christ is the ante-type of that of Aaron, yet it is not of the order of Aaron, Heb. vii; 11, but of the order of Melchisedec. Heb. v: 10; vi; 20; vii: 11, 17. Therefore, whether officiating upon the plane of flesh, or upon the plane of spirit the priesthood is the same—the ante-type of the Aaronical, and of the order of Melchisedec. It is one unbroken priesthood from commencement on and eternal; upon the plane of flesh in the first apartment, from crucifixion to resurrection passing from one side to the other, and since that time and ever in the second apartment or condition.

But here with this position before us, we are met with another difficulty. It is, that since Melchisedec, was priest of the Most High God and also King of Salem, will it not place the Crown upon Jesus at too early a date—at commencement of his personal ministry? To this we reply that Paul's illustration simply applies here

to priesthood and not to royalty. From this text we could never infer that Jesus would ever wear a crown. Paul had to meet the disbelieving Jew upon the subject of priesthood. To do this he introduces this obscure personage upon the following points:

1. On order, higher than Aaron in as much as he blessed Abraham, the progenitor of Aaron.
2. Not dependant upon genealogy, in as much as predecessors were not given.
3. Without limitation—eternal—in as much as no successors were mentioned.

These were all the points Paul made. They were all that he had need to make. More was not necessary.

But here another question arises; it is, is not Jesus to be a priest while upon his throne? We answer affirmatively.

1. Necessarily so from what we have already said as to the commencement and duration of his priesthood.
2. It is so stated prophetically and typically in Zech. vi: 9-18: "And the word of the Lord came unto me: saying, take of them of the captivity, even of Heldai, of Tobijah and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the

temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

But should any one doubt that this language refers to Jesus the Messiah we ask such to read in connection with the text and the word "BRANCH." Isa. iv: 2-6; xi: 1-10; Jer. xxxiii: 14-16.

But to our position, that the priesthood of Jesus began upon the plane of the flesh while here on earth, an objection might possibly be raised from the language of Paul, Heb. viii: 4, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." To this we reply.

1. It is not here stated that he had not been, nor could at some subsequent period be, a priest on earth, but that he was not a priest on earth at that time. The idea to be gathered from the text is that were he on earth he would not be a priest after the Aaronical order, seeing that there are priests after the Aaronical order who officiate at the altar. This must be the correct idea in the text when we come to consider that the disciples of Jesus now are priests—1 Pet. ii: 5-9—and are on earth, and are officiating upon the plane of the flesh in the antetypical first apartment of the tabernacle.

2. That he was a priest while on earth, read: "Who in the days of his FLESH, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Heb. v: 7.

2. He offered up himself upon the cross while yet upon earth.—His whole life from his baptism, his trials, his denials, his battles, his victories, his sorrows, his sympathies and his ministrations for fallen humanity, to the cross, where was the consummating act of his life of sacrifice, was but his work on earth upon the plane of flesh and in the ante-typical first apartment of the tabernacle.

Another objection to continued priesthood and sacrifice, and therefore to probation in the ages to come is based upon atonement. It is claimed that Christ has atoned for all humanity, and therefore that continued sacrifice and priesthood is unnecessary and but presumptuous.

We are led to believe that this objection rises out of a misconception of the subject of atonement, and of the nature and purposes of sacrifices. Therefore, to answer this objection we must, at least to some extent, enter into a discussion of these subjects. In the outset we will remark,

1. That in one sense of the word—a secondary sense of the word atonement—that Christ's atonement is general.

2. That in another sense of the word atonement—in the radical, in the primary sense of the word—he has atoned for none but himself. Reader, be not alarmed at this last remark before we explain. Our explanation will possibly prepare for clearer views.

ILLUSTRATION.

To illustrate—While Israel was in Egypt, and just before their exodus God commanded them through Moses to commence at a certain date to count their time, and at the tenth day of count each family to take up a lamb or a kid, and upon the fourteenth day to kill it and to take of its blood and to strike it upon the door posts and upon the lintel of the doors as a sign, of their fidelity to him, for that night the Lord intended to send his messenger of death throughout Egypt to slay the first born in every house unless the blood was thus applied; and wherever the blood would be thus found the messenger of death would pass by—*Passover*—that house. Thus we have the *act* which was in the radical sense—in the primary sense of the word, the *Pass over*. But as God commanded Israel to, in memory of their preservation from the hand of the destroyer, ever after keep this feast with its regulations, the word *passover* which originally denoted the act of the Angel in *passing over* the houses of Israel in Egypt was applied to the feast. Thus we have a secondary, a more extended meaning of the word; one which denoted all of the circumstances connected with the *act* instead of the *act* itself.

Again, as time grew on one of the attendant points, as the victim to be slain, was called the *passover*. Thus we see the growth of this word made this word to apply to one, or to all of the attendant circumstances which

stood connected with the *act* itself. The act itself of the angel was the strict and the primary sense of the word while the others are but secondary. To comprehend a writer who mentions the passover we must comprehend the sense in which he uses this word, whether it be the primary or the secondary use.

Again, the word *Berith*, as we have already on p. 18 remarked denotes primarily an agreement between two. This was its radical or primary meaning, but afterward it, like as in the case of the passover came to denote more. It came to denote either one or all of the circumstances connected with it. Thus again, to comprehend a mention of a covenant we must consider the circumstances connected with the word to learn whether it is the agreement, or the confirmation or some other attendant circumstance. In the Abrahamic covenant it may be the primary use of the word denoting agreement; Gen. xii: 1-2; or it may be a connecting circumstance and denote God's part of confirmation; xv: 7-21; or it may denote Abraham's confirmation; Gen. xvii: 9-14.. Also in the Siniatic covenant it may be primary and denote agreement; Ex. xix: 1-6; or it may be secondary and denote the law entire or in part as given to Israel.

Thus, as in reference to the passover and the covenant so is the word *Atonement*. The word *Atonement* has in it its radical—primary—signification, and then its extended signification taking in with its radical idea all

of the attendant circumstances. And then next it is used denoting some one of these attendant circumstances. Thus to comprehend a writer's use of it, like as we have remarked in the former cases, so here, we must discern the sense in which it is used.

After these illustrations we are now prepared to study the word

ATONEMENT.

To introduce this word and to approach the primary idea in it we will give some extracts.

Belsham in his notes on Romans v: 11, says: "The words, as they stand in the public version, have a very uncouth sound, 'by whom we have received the atonement;' but the translation is strictly just. The word atonement, at the time when this version (King James') was made, signified nothing more than reconciliation, or setting those *at one* who were before at *variance*. But of late years this word has acquired a mystical sense; and has been used to express an action or suffering by one person or victim, through which the anger of another person is appeased. And in this sense we are told that the death of Christ is an atonement for the sins of men; that is, that it appeases the wrath of God, and satisfies the claims of justice. But no such doctrine as this, nor anything approaching to it, is to be found in the New Testament."

M. E. Lard, than whom there was none better pre-

pared in the Disciple church to treat this word, in his commentary, and at Rom. v: 11, says, "With its cognates it (atonement) is thus defined by Richardson: 'To be, or cause to be, *at one*; to be in unity or concord, in friendship or amity; to return or restore to favor; to reconcile, to satisfy, to propitiate.' As a definition this is exhaustive. But religious speculators were not long in losing sight of the true meaning of the word, which was good and pertinent; and so in the course of time it became the mere canonized designation of a certain theory of the value and the effects of Christ's death. It is now known almost exclusively in this sense, and not in its original and proper meaning. At first it meant, if not precisely what reconciliation means, only a little more, namely, return to amity or good feeling. But on hearing it pronounced in this day we never receive such an idea from it. The word has, I believe, one advantage over reconciliation. It involves the notion of repairing the injury done to God by sin, not wholly, it may be, but still of repairing it. This notion of reconciliation may, at bottom imply, but it does not express it. It is a matter of regret that atonement can not be restored to its strictly original meaning; but till this is done, which is not probable, it should be displaced by reconciliation."

These two quotations teach us of the departure in definition from the original idea in the word, and prepare our minds for

WEBSTER'S DEFINITION OF ATONEMENT.

"At one. (From *at* and *one*) *At one*; together; at once.

Atone—*v. i.* supposed to be compounded of *at* and *one*. The Spanish has *adunar*, to unite or join, and the Italian *adunare*, to assemble; from Lat. *ad* and *unus*, *unio*. In Welch *dyun* signifies united, accordant, agreeing; *dyunaw*, to unite or agree.

1. To agree; to be in accordance; to accord." Here he adds a note saying that "this sense of No. 1 is obsolete." But as we have seen from the extracts quoted, when it became obsolete with theologians, and from Webster's etymology what its etymological meaning is, the remark greatly strengthens our position, and shows us that it is only with modern definitions instead of original ones that we have to combat; and that this word, too, in definition like many others has by mystical interpreters been corrupted. But to return to Webster's definitions.

2. "To stand as an equivalent; to make reparation, amends, or satisfaction for an offense or a crime, by which reconciliation is procured between the offender and offending parties.

3. "To atone for; to make compensation or amends."

"Atone—*v. t.* 1. To expiate; to answer or make satisfaction for.

2. To reduce to concord; to reconcile, as parties at variance; to appease (not now used)."

“Atonement. 1. Agreement; concord; reconciliation after enmity or controversy. Rom. v.

2. Expiation, satisfaction or reparation made giving an equivalent for an injury, or by doing or suffering that which is received in satisfaction for an offense or an injury.” Further, our attention is directed to expiation which is from *Expiate*—from *ex, out of, from,* and *piare* to seek to appease, to purify with sacred rites, from *pious, dutiful, pious, devout.* Thus volition—penitency. Or in other words, it is to go out of sin by penitency—by becoming pious.

3. In theology the expiation of sin made by the obedience and personal sufferings of Christ.”

These remarks and definitions lead us to the irresistible conclusion that the word primarily is

AT-ONE-MENT,

and is equivalent exactly to *reconciliation*, when reconciliation in all of its parts is studied. This leads us then into a study of this word

RE-CONCILIATION.

In this word, then, as it is correlative in its nature. we find implied,

1. By the offended party, to the, offensive party, the submission of terms or conditions upon which the offensive party may return.

2. The acceptance and compliance with these terms. This brings the two parties who were at variance *at one*—into *at-one-ment*.

3. Then following this is the application of the seal which binds the agreement or covenant of peace.

This seal, if the alienation and reconciliation are between men, and from personal affairs, may be simply a hearty shake of the hand. If it has originated from the boundaries of landed estates, it is the custom now, and has been from time immemorial, to seal by planting a stone or building a monument. In more grievous affairs, and anciently, it was the shedding of blood. Also sometimes covenants of promise were sealed by the shedding of blood. In Egypt, 1. Volition—obedience brought Israel into *at-one-ment* with God. 2. An application of the blood to the doors, by act, bore evidence to their fidelity and stood as a seal of their faith, and also of God's acceptance. 3. Then followed the merey of God in averting the course of the messenger of death from the houses of Israel. On the day of the annual atonement for Israel was 1. *Volition—affliction of souls*; this brought them into *at-one-ment* with God. 2. The sacrifice by act testified to their fidelity to God, and sealed the agreement of peace. 3. Then was extended the pardon. Of individual sacrifices. 1. There was volition. "He shall offer it of his own *voluntary will* at the door of the tabernacle." Lev. i: 3. This reconciled him to God—the *two* were thus made *one*. 2. Then followed the sacrifice—the seal by overt act of his fidelity. 3. Next was mercy extended. Here we have developed the radical idea—the true idea in at-one-ment. In this sense Jesus atoned for no one

beyond himself. Our at-one-ment with God we must make for ourselves.

1. The terms of reconciliation to God must be submitted to us in the Glad tidings of the kingdom.

2. By our compliance with these terms we become reconciled to God and enter into at-one-ment with him.

3. Then follows an interest in the sealing blood of Jesus.

Thus *at-one-ment* implies an act upon our part, it implies an act which we can perform in harmony with the terms of reconciliation, or we can neglect or refuse its performance. It implies an act which stands distinct from the sealing blood of Jesus. It implies an act and is a union with God which does not follow, but antedates the application of this seal. It implies an act and is a union which is not procured by an application of the blood, but it procures this application.

But we are fully aware that the popular idea entertained relative to atonement is, that it is the shed blood of Jesus, or the satisfaction supposed, to have been rendered to the Father by the sufferings and the shed blood of Jesus. Yet from what we have developed by way of illustration and definition we trust that every reader can see that this can only be a secondary meaning of the word—an attendant circumstance put for the act and its effect—the union with God, the substitution of one word for another.

But lest some one who here reads, may think that this position depreciates the work of Christ in his sacrifice, we will remark that it but exalts his work to its proper and to its relative place in the remedial system.

But again, we may here be met with the objection that our position conflicts with the idea in the original Hebrew word for atonement. We will reply that an investigation of this word but confirms our position; yea, our position, with us, has mainly grown out of an investigation of this Hebrew word

KA-PHAR'.

This word occurs in our Bibles just 101 times, and is in twelve different ways rendered.

- | | |
|--|-------------------|
| 1. Atonement. | 2. To Pitch. |
| 3. To be merciful. | 4. Purge, purged. |
| 5. Reconcile, reconciled.
reconciliation. | 6. To put off. |
| 7. To pacify. | 8. To appease. |
| 9. To forgive, forgiven. | 10. Pardon. |
| 11. Cleansed. | 12. Disannuled. |

While here we have several definitions of the word, what we have already said prepares us to see that where the primary idea is not mentioned, that it is implied, and that some one or more of the circumstances connected with the primary idea is given as the word and that such occurrences can be but a secondary meaning.

That such is the case, and that at least *reconciliation* is either in the word as given in the text, or taught in the text and context, we invite attention to this original word further. This word *Ka-phar*, as above remarked, occurs in our Bible just 101 times, and as follows:

1. There are fifteen occurrences where atonement is made for inanimate objects—Gen. 6, 14; Ex. 29, 27 36; 30, 10; Lev. 8, 15; 14, 53; 16, 16 18 20 33; Num. 35, 33; Deut. 32, 43; Ezek. 43, 20 26; 45, 17—and of course nothing can be said here of penitency, reconciliation, pardon or expiation.

2. There is one occurrence where all prerequisites or consequents are left indefinite—Dan. 9, 24.

3. There are five occurrences where atonement—sacrifice is denied on account of impenitence—Ex. 32, 30; 1 Sam. 3, 14; Isa 22, 14; 28, 18; Jer. 18, 23—These are all to the point, and unmistakably argue the necessity of *penitence—reconciliation* in order to the acceptance of an offering. While this is the case with all these texts, yet it is remarkably and forcibly so with Ex. 32, 30, when viewed in connection with vs. 33-35; Rom. 9, 15-16; and Ex. 20, 5-6.

4. There are eighty occurrences of this word where *penitence—volition*—upon the part of those for whom sacrifice is offered, is stated, and as preceding the offering of the sacrifice. And as this is an important point in our subject we propose giving the texts in which the word

occurs, with the texts in which penitence or volition is stated, that those who desire to trace out this point may do so.

ATONEMENT.

- 1. Gen. 32, 20; 33, 8-15.
- 1-3 Ex. 29, 33 36.
- 4-5 " 30, 10 16.
- 6 Lev. 2, 4.
- 7-10 " 4, 20 16 31
- 11-16 " 5, 5 6 10 13 16 16 18
- 17 " 6, 7.
- 18 " 8, 34.
- 19 " 10, 17.
- 20-21 " 12, 7-8.
- 21-28 " 14, 18 19 20 21 29 31
- 29-30 " 9, 7 7.
- 31-32 " 15, 30.
- 33-47 " 16, 10 11 17 17 24 27
 80 32 33 33 34 34;
 Num. 25, 13;
 1 Chron. 6, 39.
- 48-49 " 17, 11 11.
- 50 " 19, 22.
- 51-52 " 23, 28 28.
- 53. Num. 5, 8.
- 54 " 6, 11.
- 55-56 " 8, 12 19,
- 57-59 " 15, 25 28 23
- 60-61 " 16, 46-47.
- 62-64 " 28, 22 30; 29, 5.
- 65 " 31, 50.
- 66-67 Deut. 21, 8 8.
- 68 2 Sam. 21. 3.

PENITENCE—VOLITION

- 1. Gen. 32, 1-6; 33, 8-11.
- 1-3. Ex. 24, 1-7; 25, 1.
- 4-5. " 30, 12-15.
- 6. Lev. 1, 1-3.
- 1-10. " 4, 14 23-24 2-31.
- 11-16 " 5, 5 7 11 12-16 27-18
- 17. " 6, 5-6.
- 18. " 8. 33-36.
- 19. Ex. 24, 1-7.
- 20-21. Lev. 12, 6.
- 22-28. " 14, 1-7 23.
- 29-30. " 16, 29-31.
- 31-32. " 15, 14 29.
- 33-47. " 16, 3-5 29-31.
- 48-49. " 16, 29-31.
- 50. " 19, 21.
- 51-52. " 23, 27-29.
- 53. Num. 5, 7.
- 54. " 6, 9-10.
- 55-56. " 8, 7-8 12 13.
- 57-59. " 15, 24 25 29.
- 60-61. " 16, 46 47,
- 62-64. " 29, 7.
- 65, " 31, 24 49 50.
- 65-67. Deut. 21, 1-7.
- 68. 2 Sam. 21, 3.

69	2 Chron.	29, 24.	69.	2 Chron.	29, 5 1-2 20 28 30
70	"	30, 18.	70.	"	10, 28-32
71	Neh.	10, 33.	71.	Neh.	10, 28 29 32.
72	Psa.	65, 3.	72.	Psa.	65, 1-4.
73	"	78, 38.	73.	Ex.	20, 6.
74	"	79, 9.	74.	Psa.	79, 8.
75	Prov.	16, 6 14.	75.	Prov.	16, 6 14.
76	Isa.	6, 7.	76.	Isa.	6, 5.
77	"	27, 9.	77.	"	37, 1-9.
78	"	47, 11.	78.	"	47, 8.
79	Ezek.	16, 63.	79.	Ezek.	16, 60.
80	"	45, 15.	80.	"	9-10.

Thus with this array of Bible testimony before us in the study of this word we are unmistakably led to see that *volition* and *penitence* as an antecedent were absolutely necessary upon the part of him for whom a sacrifice was to be made in order to its acceptance. And strikingly manifest is this thought set forth in the case of the annual atonement, which typified the sacrifice of Christ. It will not be out of place by way of quotation to call attention to this noted case as it is typical, and therefore has a great bearing upon the ante-type—the one in which we are so much interested. This bearing of the type upon the ante-type is so forcible that it renders the mental and moral qualifications in the typical necessary in the ante-typical. But to the quotations: "And this shall be a statute for ever unto you, that in the seventh month, ye shall *afflict your souls*, and do no work at all, whether it be one of your own country or a stranger that sojourneth

among you ; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall *afflict your souls* for a statute forever. Lev. xvi; 29-31. But to be a little more explicit, and to see that the *affliction* of the soul preceded the offering, we will quote from chap. xxiii: 27-32: "Also on the tenth day of the seventh month there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall *afflict your souls*, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be *afflicted* in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day the same soul will I destroy from among his people. Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall *afflict your souls*; in the ninth day of the month at even, shall ye celebrate your sabbath." Thus, as we see, if all the work of reconciliation is not in the word atonement wherever found in our Bibles, it is taught in the context, can we longer doubt that the word when primarily defined is equivalent to our word *reconciliation*? I am persuaded that no candid reader who will take up

the texts and contexts where this word occurs, as above given, and study them, can entertain a single doubt at this point.

This thus prepares our minds to clearly see,

First, that when this word atonement is used in a secondary sense, and signifies the sacrifice of Jesus as a seal, that atonement in this sense has been made for all. That is, that as a seal it has been prepared for all, and can if applied for, be applied to all.

Secondly, that according to the radical—the primary meaning of the word he has atoned for none but himself.

But further, this thought that Jesus must atone for himself may be very strange to many. Yet we think the idea to be both rational and scriptural.

1. The High Priest of the Aaronical order before offering for the people, with all of the necessary afflictions, offered for himself. Lev. xvi. Therefore as Jesus became the ante-type of that order of priesthood, would we not necessarily expect a correspondence at this point?

2. As we have before written that Jesus was made of a woman, was made—in nature—like his brethren, was made of the seed of David, was made of the seed of Abraham, was made of the nature of Adam, therefore he as to nature must have been mortal and subject to death—the principles of decay must have been implanted in his constitution. But as the penalty for the violation of the law pronounced upon Adam, and which by the natural law of transmission spread to all of his posterity, was death—

not the act of dying but the absence of life—"Dust thou art, and unto dust shalt thou return"—therefore without relief this penalty would have forever held him in its embrace as well as any other member of the Adamic family.

But a question from whence the relief? We reply from the Father. But question again, how was this relief secured? We answer by his complete fidelity to the expressed will of the Father. This commenced at the Jordan, continued through his ministry, and was consummated at the cross. He offered up strong crying, he denied the offers of the world, he resisted the temptations of the enemy, he endured the cross and despised the shame that he might obtain the joy that was set before him. By this fidelity he stood *at one* with the Father, and for it he was raised to the power of an endless life and given the joy which was set before him. Thus the force of the Adamic penalty upon him was averted and the way out of death for him was opened up. But the question arises since Jesus has thus brought life—life from the dead—and immortality to light, is not the avenue thus opened up to all others? We answer affirmatively. But here we will repeat a point or two before stated.

1. To all to be thus benefited the terms of reconciliation must be submitted.

2. These terms of reconciliation must be complied with by which the *at-one-men* with God can be entered into.

3. Following the entrance into the *at-one-ment* with God by a compliance with the terms of reconciliation comes the seal.

Following the seal is the removal of sin's penalty—death—the absence of life—which of course can only be done by a resurrection from death to those who are dead, or a translation to immortality to those who are living, or a bestowment of a remedy which will continue life upon the plane of mortality.

Thus Christ's fidelity to the Father by which he stood *at-one* with the Father, and for which he obtained life, stands as a pattern for our observance in order to these blessings now and when he comes; and will stand as a pattern in order to *at-one-ment* with the Father and to the blessings in the ages to come as long as mortality will last. Therefore continued priesthood. A priest yet upon the plane of Spirit. An ever abiding priest after the order of Melchisedec. One sacrifice for all time. His life a pattern then, his life a pattern now, and his life a pattern in the ages to come.

But at this point we in all probability will be met with the question, why the necessity of sacrifices in the ages to come? To this question we will reply.

1. That we do not expect further sacrifices from Jesus and his brethren—the Christ body;—all will have by then been made that will be necessary. One pattern—one way—one avenue—to continued life sufficient for all time. No more necessity will then exist

than has existed for the past 1800 years. Yet notwithstanding no more sacrifice made by the Christ body, they will continue in the priesthood as the mediation body, and as the dispensers of blessings to the nations.

2. And yet in order to bless the nations they will have their agents and their agencies, which will be Israel and many of their restored institutions.

The Siniatic covenant contained in it a clause promising to make of Israel a kingdom of priests and a holy nation. Ex. xix: 1-6. But Israel apostatized into idolatry around the golden calf, save the tribe of Levi, and for their fidelity at this point they were retained in the priesthood Dent. ix: 20; xxxiii: 8-11. So on account of fidelity upon the part of Zadoc of the house of Aaron there stands upon the record a promise of a restoration of the Aaronical priesthood and of the house of Zadoc. Isa. lxvi: 19-24; Ezek. xlv: 9-31; xlvi: 11. These Zadoc priests apparently under the supervision of the Prince—Ezek. xlv: 3; xlv: 7-24; xlvi: 2-18; xlvi: 21-22—will administer upon the plane of flesh, and be organized as instruments to, and under, and subordinate to those who will administer upon the plane of spirit.

Here we are ready to more closely approach and to discuss the necessity of sacrifices in the ages to come.

It appears from history, that from time immemorial, upon altars to the gods sacrifice has been offered.

Anciently not only animals, but human beings, to appease the supposed wrath of Baal were offered to him

by many of the eastern nations, even including at intervals Israel—God's own chosen people.

Moloch, one of the gods of the Ammonites likewise was fond of human flesh and blood, as was believed by the people, including upon many occasions Israel, and was made to accept even of infants placed in the arms of the red hot image; and while, as they supposed his wrath was thus appeased the people produced upon their drums and other instruments a noise to drown the cries, the shrieks and the groans of the roasting infants.

Under the Hindoo religion with complacency, to appease the wrath of a god, many of the people give infants to the deep rolling streams to carry away, or to the crocodiles to devour. Men, infirm, believing themselves to be thus afflicted by their gods, to appease their wrath, cast themselves under the great car of the Jugernaut to have their lives crushed out, or cast themselves into the fire, or offer themselves up as a sacrifice to their gods in some manner to remove their supposed displeasure

Early in the year of 1880 King Thebau of Bermuda, resting under afflictions caused by his great dissipations, supposed that these afflictions came from the hand of his gods for some offense which he had given. And to remove the displeasure of his gods, supposing them to be like some carnivorous animal—the lion or the tiger lovers of human flesh and blood, he ordered the sacrifice of 700 of his subjects.

Do we conclude that the God of the Hebrews—the God of the Bible, He whom we love to admire and to adore, likewise is a lover of flesh and blood, that it need be offered to him at stated intervals to keep his wrath turned away, and we be upon salvable terms with him? Reader, pardon me for the introduction of such a question. Let me ask your attention to a few scriptures at this point.

“Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds: For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High: And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.” Psa. 1: 8-15.

Here thanksgiving is rather preferred to sacrifice.

2. “Thus saith the Lord of hosts, the God of Israel; Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: But

this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ears, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.” Jer. vii: 21-24.

Here reference is made to the Sinaiatic covenant given to Israel, where obedience was required in order to the blessings. In this covenant no mention is made of sacrifice. Obedience was desired, but sacrifices grew out of disobedience as we have before shown while writing upon the unity of the law.

3. “Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you; yea when ye make many pray-

ers I will not hear: your hands are full of blood.” Isa. i: 10-15.

Here the sacrifices of Israel while impenitent and disobedient were an abomination unto the Lord. Nor could they become a procuring cause to pardon, but the Lord said, “Wash ye make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow.” After this cleansing upon the part of Israel and this information they have gained, then they are called upon to come to God for pardon and for favors. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.” Isa. i: 18-20.

4. “And Samuel came to Saul; and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifices unto the Lord thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay,

and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Lord, he hath also rejected thee from being king.”

1 Sam. xv: 13-23.

This scripture is plain enough without comment. Obedience was what God desired.

5. “O Lord open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice;

else would I give it: thou delightest not in burnt offering." Psa. li: 15-16.

Equally significant with the former citations is this. But more significant is the next verse, which teaches us of the worship which to the Lord is well pleasing. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Thus it was not the burning of meats or the flow of blood that procured the blessing of God or his sanction secured, but the humble and contrite heart which by obedience beat in union with the divine mind.

6. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me I delight to do thy will, O my God: yea thy law is within my heart." Psa. xl: 6-7.

This language is prophetic, and was written of the Messiah, and teaches us that even upon the part of the Messiah sacrifice was not desired but obedience. God even here did not desire suffering, did not desire the flow of blood, but to have his will performed—suffering upon the part of the Messiah was not desired, but obedience, and out of the obedience under the circumstances came the suffering. God did not upon the part of the Messiah desire the flow of blood as a sacrifice, but his will to be performed, and out of this under the circumstances as a result came the death. It was not the

literal blood of the Messiah which flowed upon Calvary, to be caught and to be preserved by some one, and by Jesus to be carried to heaven and to be chemically applied to us which dissolves and removes our sins, but it was the will of the Father performed which to us becomes the pattern, becomes the avenue, becomes the consecrated way of life to us. Therefore as our exemplar Jesus performed this will of the Father instead of sacrifice of blood, only as an attendant result, and in turn we perform his will and are thereby consecrated.

But here a question. If the shedding of blood as sacrifice was not, and is not desired upon the part of God, but obedience—a broken and a contrite heart—a willing people, why the shedding of blood as sacrifices in the ages to come? We answer that they will be as appropriate and as acceptable then as they were in the ages past.

But now since we learn,

1. That sacrifice was not a procuring cause of *at-one ment* with God, but followed as a seal;

2. That God did not desire sacrifice, but obedience to his will;

3. That God did not command sacrifice; are we not irresistably led to conclude that sacrifice was of human origin, and came as a matter of gratuity to God for blessings and for favors received? No other conclusion can we reach.

Apparently the principle of equity lies implanted naturally in all humanity. For favors received one of another we all feel as if something must be returned; and toward the bestower of favors we feel grateful, and justice says compensate. If there is no object in our possession, which we can in return give, then from the thankful heart will come words expressive of gratitude.

When God had upon the occasion of Adam's transgression, withdrawn his presence, for protection, and for the blessings of life received, what more reasonable than something offered in return. And as he had retreated from sight and apparently from earth, what better medium of transfer to the invisible one had Abel than to consume by fire the object offered, and thus have its properties ascend to meet the beneficent one?

The act of sacrifice stood as an evidence of an humble, a contrite and a grateful heart; just that which was to God well pleasing. God's will contains in it the highest principles of ethics, and therefore submission to his will must result in the highest ends civilly, morally and physically; hence submission he desires. God desires submission to his will, not as a tyrant, but,

1. For the sake of order and harmony in his government.

2. For the highest good to his people.

Sacrifice but spoke the condition of the heart which offered it. It was a gratuity.

1. Noah's sacrifice—Gen viii: 20.—was not to procure further blessings, but it came as a gratuity for past deliverance from the old world and the watery deluge. It is true that it was followed by the rainbowed covenant of peace, but apparently Noah knew nothing of this covenant until God was pleased to announce its terms.

2. The sacrifice of Abraham—Gen. xv—was not to procure a covenant, for the terms of the covenant eight years before had been announced, but this sacrifice stood as God's confirmation of what before had been promised.

3. The freewill offerings—Lev. i: 1-3—were not to procure further favors, but were *voluntary-freewill-offerings* because of past favors.

4. The annual offerings—Lev. xvi: 39; xxiii: 26-32—as we have already shown, were preceded by affliction of soul, and therefore a gratuity for past favors.

Therefore as sacrifice was in the past ages a gratuity, and arose from an humble, a willing and a contrite heart, and stood as an evidence of the condition of that heart, so in the ages to come, sacrifice at the altar under the Zadoc priesthood, officiating upon the plane of the flesh, will be a work of gratuity coming forth from the hearts of an humble and an obedient people, and will speak the condition of the hearts of that people. Therefore sacrifice at the altar in the ages to come will be for the same purposes, and as appropriate as in the ages pas

The Covenants. No. 21.

THE NEW COVENANT—ROYALTY.



READER, once more we invite you back to the second question which we propounded upon page 200, "what is our covenant relationship?"

As the terms of the Abrahamic covenant, as we have seen, exalt Jesus and his brethren to the position and to the dignity of the seed of Abraham to bless the nations, to the position and to the dignity of mediatorship of the new covenant, therefore they must by virtue of these positions become governmentally the head of the covenantees, and through these the head of the nations. For them this necessarily suggests

ROYALTY.

To this end came Jesus into the world. He was born King of the Jews. He was crucified with the inscription written upon the cross over his head "Jesus of Nazareth King of the Jews." Before his birth the angel announced unto his mother, "He shall be called the Son of the highest; and the Lord God shall give unto him the throne of his father David; and he shall rule over the house of Jacob for the *ages*; and of his kingdom there shall be no end."

But as this is written of Jesus, of his brethren it has been recorded, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and *joint heirs* with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii: 16-17. "If we suffer with him, we shall also reign with him." 2 Tim. ii: 12. "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. v: 9-10. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Rev. iii: 21. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Rev. ii: 26-27. "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. vii; 18.

Therefore by virtue of covenant relation and covenant position the Christ body becomes, not the author of, but the subject of

THE DAVIDIAN COVENANT.

This covenant is based, upon and grows out of the third specification in our analysis of the Abrahamic cov- }

enant as given on p. 19, that God would make of Abraham a great nation.

It is to be remembered that in the confirmation of the Abrahamic covenant, Gen. xv, God informed Abraham that his posterity should go into bondage to another nation and remain there 400 years, and that he would then bring them out and into the covenanted land. This deliverance he accomplished under Moses, and organized them into nationality, crowning Moses as their first king in Jeshuren. Moses was succeeded by Joshua, and after Joshua followed the long line of rulership by the Judges for 450 years. After Samuel, the last of the line of the Judges came Saul as king for 40 years, and then David ascended the throne, who, in many respects and in general demeanor, was a man after God's own heart or desire. David conquered his enemies, extended his dominions, and then thought to build to the Lord a house in which to dwell among Israel. For this and for his general fidelity and piety to him, the Deity condescended to covenant with him, concerning his kingdom, and concerning his seed as royal heirs, in the following words: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father and he shall be my son. If he commit iniquity I will chasten him with the rod of men, and

with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. . And thine house and thy kingdom shall be established for ever. According to all this vision, so did Nathan speak unto David.” 2 Sam. vii: 12-17.

To this covenant we have a reference in Psa. lxxxix: 1-4, 20-29, to which attention is called—“I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. . . I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him: The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and my in name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall carry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

His seed also will I make to endure for ever, and his throne as the days of heaven.”

Here the terms of this covenant we discover are, as to duration, the same as the Abrahamic, to *endure for ever*, and as the *days of heaven*. In harmony with this thought, in our diagram of the covenants as given on p. 200, we have produced our line representing it into the ages to come, and to where along with the Abrahamic covenant it is lost in the cycles of the beyond.

Following these words are the words of caution and of warning to David's posterity, as given in vs. 31-32. “If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes.”

Next to these were the words of promise, that if chastisement should have to be visited upon the seed, that it should not be for ever, as shown in vs. 33-37. “Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.”

When David slept with his fathers and Solomon his son ascended to the throne, he erected the contemplated house of the Lord, magnificent in its structure and are,

rangements, and governed his kingdom in wisdom, justice, and in the fear of the Lord for a while. But prosperity and honor brought pride and many of its vices till finally Solomon was drawn sufficiently far enough away from the Lord to erect upon mount Olivet an altar to Astoreth the queen of the heavens and to do sacrifice there. For this idolatry, and for encroachments upon the people made by his son Rehoboam, the kingdom was divided, and ten of the tribes in government were rent from the hands of Rehoboam. The kingdom of Israel composed of the ten tribes maintained their nationality from B. C. 975 till 721, two hundred and fifty-four years, when for their idolatry and general wickedness God had them removed from the covenanted land by the hand of the Assyrians. See 2 Kings xvii.

The Judean kingdom composed of the tribes of Judah and Benjamin and with whom the Levites remained, and over whom the descendants of David reigned, continued until B. C., 606, when for general wickedness and idolatry the Lord through the instrumentality of the Babylonians had the king in the person of Zedekiah dethroned, the throne vacated, and the nationality overturned, and the larger part of the people carried away to Babylon.

But their harps were not to hang upon the willow trees by the river side for ever. Prophecy had said their captivity should continue for seventy years. When this period had ended, under the decree of Cyrus, and under

the leadership of Ezra and Nehemiah a detachment of near 50,000 of them returned rejoicing to their fatherland. They rebuilt their city and their temple, and maintained a provisional government until their final overthrow by the Romans in A. D. 70.

But during their provisional stay in the land no descendant of David ever sat upon the throne. David's descendants as royal heads had sinned, and had led their subjects into sin, and therefore in accordance to the terms of the covenant they were to be chastised, and under the hands of chastisement as visited by men they have rested. But this chastisement was not to endure for ever. This is evident,

1. From the language of the covenant with David, as before cited in Psa. lxxxix: 33-37; 2 Sam. vii: 14-16.

2. When Zedekiah was removed the throne was to remain vacated until the Messiah should come to occupy it, and the kingdom was to remain overturned until he would come whose right it was—"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi: 25-26.

In company then with the occupancy of the throne by the Messiah, was to come the restoration of this king-

dom which by Nebuchadnezzar was overturned. This point from the above citation from Ezekiel we cannot escape.

But to us a question of importance, arises, which question is, does this prophecy for its accomplishment refer to the first, or to the second advent of the Messiah? But as we intend to discuss this question more at length further along, here we will only state a few points in brief.

A. That this kingdom of Israel over which the Messiah was to reign, was not during his personal ministry, nor before his ascension, restored, is evident from the language of the apostles to him upon the morning of the ascension as recorded in Acts i: 6—“When they therefore, were come together, they asked of him, saying, Lord wilt thou at this time *restore again the Kingdom to Israel?*”

B. That Jesus did not expect a restoration of this kingdom, and his ascension to its throne at his first advent and during his personal ministry, is further evident from his parable spoken to the people near the close of his ministry. When they were nearing the city of Jerusalem, and when the people expected that the kingdom of God should immediately appear,—“He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.” Luke xix: 12.

C. That the restoration of this kingdom and the ascension of the Messiah to its throne was not to take place

at the first advent, but at the second is further evident from the language of Peter at Solomon's portico as recorded in Acts iii: 19-21, where he said to the people, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive—retain—until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." Here the *Restitution* of all things which God hath spoken of by the mouth of all the holy prophets since the world began—and the restoration of the kingdom of Israel we find is one of these prophetic points—is deferred until the *second* advent.

3. From the vision presented to Nebuchadnezzar and interpreted by Daniel, concerning the human form which symbolized the supremacy of human government in the chastisement of Israel for idolatry, rebellion and general wickedness.

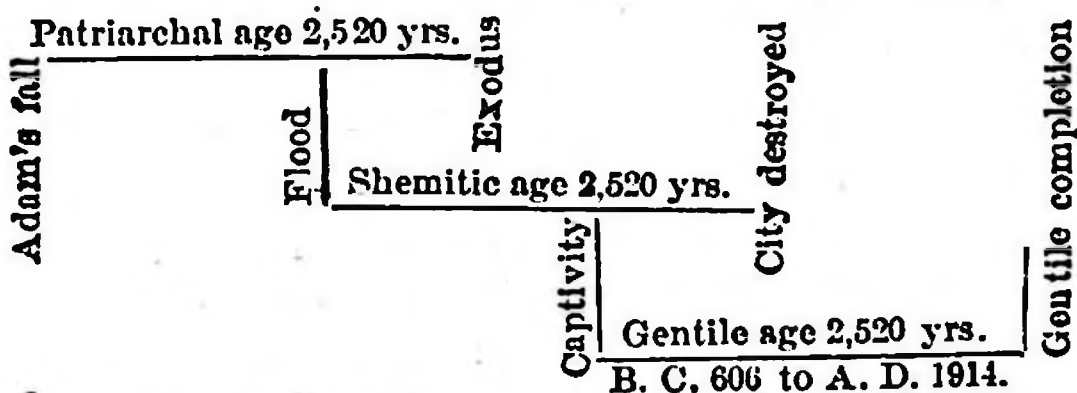
A. With the expulsion of Adam from Eden began, as is generally conceded, the Patriarchal age of the world. This in its duration measured out about 2,520 years, and found its complete terminus with the exodus of Israel from Egypt.

B. By dropping about one third of the way back upon the chronological line measuring the Patriarchal age, began the blessing pronounced upon Shem, and what is

generally known as the Shemitic age. This Shemitic age continued likewise about 2,520 years and found its full termination with the overthrow of the city of Jerusalem by the Romans in A. D. 70.

c. By retreating about one third of the way back, likewise, upon the chronological line measuring the Shemitic age, we are brought into that cluster of events which brought about the overthrow of the kingdoms of Israel and of Judah, which last event took place B. C., 606, when Babylon as an empire became supreme and universal, and began as the head of the image which symbolized human government and Gentile rule. But as the former ages—the Patriarchal and the Shemitic—were marked by a duration of 2,520 years may we not naturally expect a like period to mark the Gentile age. Our minds irresistably drop upon these figures as its measurement.

We will illustrate these ages by diagram as follows:



By this diagram, and by placing at its terminus the figures 1914 we do not mean to be understood as a timist,

and as figuring in behalf of time, or a time movement. This is not now our theme; Yet the time *will* arrive in the future when Gentile authority will close its supremacy and give place to the Kingdom which the God of heaven is to set up—Davids kingdom and throne restored under the Messiah which kingdom is to break in pieces finally all other kingdoms.

But to notice this symbol of human government a little more closely,

1. The head of gold represented the Babylonian empire.
2. The arms and breast of silver represented the Medo-Persian empire.
3. The body of brass represented the Macedonian empire.
4. The remainder of the image in its various phases represented the Roman empire through the various phases which it has passed, and is yet to pass:
 - A. The empire is first presented as a united body.
 - B. Next the image represents the empire as divided into two parts as the two legs.
 - C. The image next presents the empire as passing into the foot and toe state, and in this state as having in it elements of discord and repulsion—possibly the clay element in a scattered condition as spoken of by Jeremiah xviii: 1-10, employed as God's instruments for the dissolution of the empire.

D. Not before, but while this empire is at this point in its divisions—"In the days of these things *will* the God of heaven set up a kingdom which shall break in pieces all these kingdoms, and shall stand for ever." Dan. ii: 44.

Thus when Nebuchadnezzars human image shall have been completed; when Gentile rule with its usurpations, with its misrule and with its cruel oppressions shall have fully marked its long and dreary days; when Israel's seven times—2,520 years, Lev. xxvi: 18, 21, 23, 28—of divorcement, of sorrow and of suffering shall have ceased; when God shall have taken out of the Gentiles a people for his name; when the tame olive tree shall no longer be marred and disfigured by broken branches, but rendered complete and symmetrical in all of its parts, then will God remember his land and give it Edenic beauty; then will God remember his people, long scattered, oppressed and driven to and fro with no resting place for the soles of their feet, and carry them homeward to their fatherland with joy upon their heads; then will God remember his covenant with David and return the rightful heir in Royal robes and with commission to reign in righteousness and peace; then will Jesus remember the resting places of his brethren and the mossy old graves where the pilgrims long have slept and bring them triumphantly through the dim portals of the grave to immortal nature, to endless life and to joys eternal.

But when Jesus comes in the clouds of heaven and appears before the Ancient of days to be invested with power, then will the saints of the Most High take the kingdom and reign for ever, even for ever and ever; when Jesus as the rightful heir to David is enthroned in power, then will his brethren be joint heirs with him; when Jesus as the Bridegroom reigns in beauty, then will the church as the Bride share with him in his estates, join with him in his reign, and in his joys and in his glories participate.

Thus with the covenant of David remembered and the Christ body enthroned, they become, the *seed* of the woman to bruise the serpent's head—to put down sin in all of its deformities, they become the *seed* of Abraham to bless the nations, the kindreds, and the families of the earth; they become the *Mediation* body to administer the covenant to Israel and through Israel to the nations; they become the *Royal priesthood* as the ante-type of Aaron, as the ante-type of Joshua, Zech. vi: 9, and after the order of Melchisedec, whose office it will be to teach the nations wisdom, and to direct the worship to God in purity, in simplicity, and with intelligence, and to acceptance in the ages to come.

The Covenants. No. 22.

THE DAVIDIAN—THE KINGDOM OF GOD.



AS WE have in the consideration of the sveral covenants and their relation, thus far, laid the foundation for discussing the nature of the kingdom of God, and the time of its organization, and so have entered into the discussion affirmatively, we will now reverse and give a consideration of a few objections which are frequently urged in opposition to the views which we have now set forth. These objections have formerly been submitted to us in the shape of questions by an enquiring friend and we have written our replies, which we now subjoin.

FRIEND MYERS—I would be glad of the privilege of asking you a few questions pertaining to the kingdom; and for information, I respectfully solicit your attention and replies. Yours,
ENQUIRER.

QUESTION I.

Do you understand there to be any difference in the terms "Kingdom of Heaven," "Kingdom of God," "Kingdom of Christ," and Everlasting Kingdom?" May not the Kingdom of Christ be now, and the Kingdom of God hereafter—as the Kingdom Militant, or of Grace, and the Kingdom Triumphant, or Everlasting; and therefore disciples now in the Kingdom of Christ?

REPLY—SYNONYMOUS EXPRESSIONS.

FRIEND ENQUIRER—Your letter containing your questions on the kingdom has been received, and without preliminaries we will reply.

We understand the expressions, "kingdom of Heaven," "kingdom of God," "kingdom of Christ," and "Everlasting kingdom," to be exact synonyms, and used interchangeably. As a reason for this understanding and use we will not resort to a definition of, and a lengthy dissertation upon these terms, but will select a shorter and more satisfactory solution of this point.

In the language of Jesus discoursing to various persons upon the kingdom, the historian Matthew in full twenty occurrences records "kingdom of the Heavens," while Mark and Luke in giving an account of the same discourses in their records use the term "kingdom of God." And so are the terms "kingdom of God," Kingdom "of Christ," and "Everlasting kingdom" used interchangeably.

That this use may be seen, and no doubt left resting upon the mind relative to their equality, we will cite a few occurrences.

KINGDOM OF HEAVEN VS. KINGDOM OF GOD.

1. Verily I say unto you Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is the least in the kingdom of heaven is greater than he.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force. Matt xi. 11-12.

2. And the disciples came and said unto him, Why speakest thou unto them in parables? He said unto them Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Matt. xiii: 10-11.

3. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. Matt. xiii: 31.

1. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. Luke xvi: 16.

2. And he said unto them, He that hath ears to hear let him hear. And when he was alone they that were about him with the twelve, asked him, the parable. And he said unto them Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables. Mark iv: 9-11.

3. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed. Mark iv: 30.

4. Another parable spake he unto them: The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened. Matt. xiii: 33.

5. And I say unto you That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. Matt. viii: 11-12.

6. Then said Jesus unto his disciples, verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Matt. xix: 23-24.

4. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Luke xiii: 20-21.

5. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you your selves thrust out. And they shall come from the east, and from the west, and from the north; and from the south, and shall sit down in the kingdom of God. Luke xiii: 28-29.

6. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! Mark x: 23-24.

KINGDOM OF GOD VS. KINGDOM OF CHRIST.

1. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom. Matt. xvi: 23.

1. And he said unto them, Verily I say unto you, That there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power. Mark. ix: 1.

For this ye know, that no whoremonger, nor unclean person, nor covetuous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. Eph. v: 5. Here both expressions the "kingdom of God" and "kingdom of Christ" occur in the same text.

3. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the Kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever. Rev. xi: 15.

Now as it is seen from the first contrast of parallel texts that the kingdom of heaven and the kingdom of God are equal; and from the second contrast that the kingdom of God and the kingdom of Christ are one or equal, it follows therefore as a self-evident axiom that the kingdom of heaven and the kingdom of Christ are one, and that whatever is predicated of one is predicated of all.

Next, by way of contrast let us call your attention to

**THE KINGDOM OF GOD VS. THE EVERLASTING
KINGDOM,**

or as will be seen in the texts here cited the kingdom of God is declared to stand "for ever," "forever and ever," and to be "everlasting."

1. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Dan. ii: 44.

In the midst of a description of the same events in which the last above text occurs, but in different symbols we have the following statements :

2. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Dan. vii: 18.

3. And the kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. vii: 27.

Let us remark that with these scriptural citations before us, it is observable that what is predicated in the Bible relative to the nature, duration, time of beginning and manner of entrance into the kingdom as set forth relative to one of these expressions, is equally predicated of any other one of the expressions or all of them since they are all one and the same.

With this point thus well established and before us, let us call your attention by way of conclusion to one additional scripture which is to the point.

“And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. . . . Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” 2 Peter i: 5-7, 10-11.

There are a few points about this text bearing very materially upon our subject.

1. We discover from verses 6 and 10 that this address was made to persons who had exercised faith,—who were brethren—and therefore in the body—the church.

2. These brethren who were in the church were required to cultivate these Christian graces.

3. And this cultivation we learn from verse 11, was in order to an entrance into the kingdom:

Therefore, as one may be in the church and not in the kingdom, the church and the kingdom cannot be the same.

QUESTION II. LUKE XVII: 21.

As Jesus addressed the people upon one occasion—Luke xvii: 21—and told them that the kingdom of God was within them, are we not to understand that the kingdom was in some sense—as a kingdom militant, or a kingdom of Grace—then in existence?

REPLY.

1. As to a kingdom militant, the idea of such, has grown out of the supposition that the kingdom and the church are one; and as the church is described by the apostles as having a warfare in which to engage, therefore, a military church from the word *militans* meaning military, but the Bible knows of no such terms as applied either to God's called out, or God's kingdom.

2. We read in the Bible, of salvation by grace, of the abundance of grace, of grace abounding, of a dispensation of grace, and of growth in grace, but the phrase above referred to,—a kingdom of grace—is a stranger to the Bible.

3. The supposition arising generally from this text is, that the kingdom of God was then, and consequently may now be, in the hearts of the people. To this supposition, we offer two objections which we consider insurmountable.

A. By noticing the context, the preceding verse, it is learned that the Pharisees were the enquirers, and therefore the addressed parties in the text.

B. That the kingdom of God literally—consisting of a king, a code of laws, subjects, territory and a metropoli-

tan city, could not then, now, nor at any other time exist in the hearts of the Pharisees, or any other people.

But futher, if it be claimed by any one that the kingdom of God here in this text should not be so literalized, but that it may refer to one's having his thoughts directed toward, affections set on, the hope for, and the love of the kingdom existent in the heart, and thus the phrase to be understood, I grant that such might by remote figure be said of a disciple, but not of a Pharisee. And yet, to concede all this of the text—which is far from true—it would be to argue a future instead of a present existence of the kingdom.

But now as touching the plausible meaning of the Savior in the text, there are two words which demand notice, viz: the word *entos*, rendered "within," and *Basileia*, rendered "kingdom."

Of the word *entos*, an adverb, perhaps its most literal rendering would be when detached from circumstances, as given in the text "within," but the circumstances, some of which we have given above, rather forbid this rendering, as also do the best authors, some of whose renderings we will here give.

Albert Barnes in his notes, John Wesley in his notes, B. Wilson in the Diaglott, the Improved Version, H. T. Anderson, Boyer, Markland, Alford, Bengel, De Wette, and Meyer give *among*. Tischendorf says that the Vatican and the Siniatic manuscripts give *among*. Darby, Wakefield, Noyes, and Rotherham give *in the midst of*.

The plausibility of this rendering which varies from the King's Version will further be seen after a consideration of the word *Basileia*.

Of the word *Basileia*, we will remark first that we believe it to be properly rendered kingdom, as in the the text. We are led to this belief from the most natural and plausible lexicographical definition, together from the uniform rendering of its 160 occurrences in the apostolical writings. Secondly, the fundamental law of this, as well as of all words require their natural and radical use everywhere unless the circumstances obviously show different.

This much then having been stated for the word the question naturlay arising in reference to it is, can it in the text be accepted in its natural and radical sense? Of this the circumstances in hand alone must determine. Then to the work in the case. As the word naturally signifies kingdom, as we have conceded, and literally imports nothing less than a king, a code of laws, subjects, territory, and a metropolitan city, could it be said that all these were actually present and among the Pharisees when Jesus addressed them? To propound this question is but to elicit a negative answer from all the candid.

If then the word cannot under the circumstances have its full literal import, must we not accept of it in meaning in a more restricted—figurative sense, as by

way of *synecdoche*, where a word denoting the whole of a thing is put for only a part? That this is the sense of the word in this text we verily believe. But next arising is the question, if the word *Basileia* in the text denoted only, the presence of one of the elements above referred to of the kingdom which one could it have been?

A. That Jesus could have referred to territory we can hardly believe. Though the territory promised to the fathers was ever present to the Jew while dwelling in Palestine; yet, it was then in the hands of the Romans, and for long centuries was to remain in the hands of the Gentiles.

B. Could he have referred to Jerusalem, the metropolitan city? This we can hardly concede, for this was yet, he said—Luke xxi. 24,—to be trodden under foot by the Gentiles until the fullness of the Gentiles be come in.

C. Could reference then have been made to the presence of a code of laws? This you will hardly concede, nor will scarcely any Bible reader, as it is to be granted that the law—Isa. ii. 3; Micah iv. 2—had not yet gone forth from Zion, nor the new covenant—Jer. xxxi. 31-34—yet been made.

D. And next, could reference have been made to the presence of subjects over which he was to rule? Hardly this, from the consideration that all then living who were to have a part in his kingdom had the promise of heirship instead of position of subjects.

As conclusion then, reference only could have been made to the presence among them of the Royal Majesty or King.

Under the circumstances then, by way of *synecdoche* the word *Basileia*, a word denoting the whole, put for a part—the king—alone can we conceive of the text. Calling up the history as set forth in 2 Chron. xxii: 10 ; xxiii: 1-11 of the manner of the introduction of King Joash to office as the basis of the question by the Pharisees we would paraphrase the text:

And when he was demanded of the Pharisees, when thy kingdom of God—king of the *Theos*—should come, he answered them and said, The kingdom of God—the king of the *Theos*—cometh not with outward show: Neither shall they say, Lo here! or, lo there! for, behold the kingdom of God—the king of the *Theos*—is among you.

QUESTION III. LUKE. XVI: 16.

Jesus said to the Scribes and Pharisees, as recorded in Luke xvi. 16: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." As you teach that the kingdom of God was not then, nor now in existence, how will you explain this text?

REPLY.

There is one grand law of interpretation of Scripture which should never be lost sight of. It is not given by uninspired men, but by the apostle Peter, 2d. letter i: 20, which is: "That no prophecy of the Scripture is of any private interpretation." I understand this to mean,

that, we are not, when much has been written upon a subject, to single out from all others upon that subject, one text and interpret it alone, but to the contrary to draw our conclusions from a consideration of all. To observe this rule, is but to lay the foundation by which much error may be removed, and truth deduced. Before we come to the text, let us give you a few cases by way of illustration, to show the value of this rule.

1. Jesus says: "He that believeth on the Son hath everlasting life." John iii. 36. Now, to accept of this expression alone, independent of all others upon this subject, is but to conclude that when faith is exercised eternal life is possessed. But, to observe the rule, let us have a few more inspired statements upon the point— "Who (God) will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. ii: 6-7. "But he that soweth to the spirit shall of the spirit reap life everlasting." Gal. vi: 8. "And he (Jesus) said unto them, (disciples), Verily I say unto you there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke xviii: 29-30. Of these texts there are a few things to suggest.

A Faith is exercised by one before he begins to seek as described in Romans.

b. Now, in this life as a disciple, is the sowing time and at the commencement of the next is the reaping time as described to the Galatians.

c. Jesus places the reception of life everlasting by the disciples in the world to come.

Then must the first statement cited—John iii: 36,—be understood not in an absolute, but in a relative sense, indicating that when one exercises faith on the Son he then has the promise of everlasting life.

2. The spirit itself beareth witness with our spirit that we are the children of God. Rom. viii: 16. Now were we to accept of this statement alone and in an absolute sense no other conclusion could be drawn than that disciples are now actually the children of God. But to apply the rule, the next verse renders the heirship conditional and yet incomplete—“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” Rom. viii: 17. And Jesus in his reply to the Saducees as set forth in Luke xx: 35-36, places the consummation of heirship at the resurrection from the dead—“But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, *being the children of the resurrection.*” Heirship, then, as set forth in Rom. viii. 16, cannot be viewed as absolute, but only as a matter of faith, hope and promise.

3. One more illustration of Peter's rule before we approach the text. Jesus said in his commission given to his disciples, "He that believeth and is baptized shall be saved"—Mark xvi: 16. And Peter, when interrogated by the people upon the day of Pentecost as to what they should do, replied: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost." Act. ii: 38 The conclusion drawn from these Scriptural statements almost universally is, that salvation is now, absolutely in the possession of him who has thus obeyed. But, compare further. "Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; by which also ye are *saved if ye keep in memory what I preached unto you.*" 1 Cor. xv: 1-2. Here is seen an "if;" a condition; salvation to these disciples yet incomplete, and future. Further, Paul says, to the Romans, viii: 24, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Here salvation is presented, not as something already possessed, but as something hoped for. Again Paul says—Rom. i: 16,—“For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth;” and Peter says, 1st letter, i: 5. addressing disciples that they are kept by the power of God (the gospel, of course,) *unto salvation ready to be revealed at the last day.*

With these points, by way of illustrating the rule of interpretation and its importance we are ready to approach the text. And like the leading texts in our illustrations we grant that were there no other Scripture bearing upon the subject it would seem to be absolute, and declare a then existence of the kingdom. But let us call to our aid the language of Jesus, Luke xix: 11-12. —“And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.”

Of this last verse, Albert Barnes, in his notes remarks: “This expression—‘Went into a far country’ is derived from the state of things in Judea in the time of our Savior. Judea was subject to the Romans, having been conquered by Pompey about sixty years before Christ. It was, however, governed by *Jews* who held the government *under* the Romans. It was necessary that the prince or king should receive a recognition of his right to the kingdom by the Roman emperor, and in order to this that he should go to Rome; or as it is said here, that he might receive to himself a kingdom. This actually occurred several times. Archelaus, a son of Herod the Great, about the time of the birth of Jesus, went to Rome to obtain a confirmation of the title which his father had left him, and succeeded in doing it. Herod

the Great, his father, had done the same thing before to implore the aid and countenance of Antony. Agrippa the younger, grandson of Herod the Great, went to Rome also to obtain the favor of Tiberius, and to be confirmed in his government. Apply the parable which Jesus introduced and what of its bearing upon the former text?

But this is not all we have to offer. "Joseph of Arimathea, an honorable counsellor, which also *waited for the kingdom of God*, came and went in boldly unto Pilate, and craved the body of Jesus." Mark xv: 43. But why wait for the kingdom of God at this late date, if in existence and every man in it in John's day?

Jesus to the disciples in A. D. 33, said—"Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii: 32. But why this promise if they had already received, and were in the kingdom?

Again, in A. D. 33, Jesus said to the disciples—Luke xii: 31,—"*But rather seek ye the kingdom of God: and all these things shall be added unto you.*" But why seek if it had been given and they in it in John's day?

One more text we will add on this induction. On the morning of Christ's ascension, "When they (the disciples) therefore were come together, they asked of him saying, "Lord wilt thou at this time *restore* again the kingdom to Israel?" Acts i: 6.

Now, to observe Peter's law of interpretation in view of a harmony of all these texts of scripture, must

we not accept of Luke xvi: 16, in a relative instead of an absolute sense?

Then to paraphrase the verse as we believe it teaches: The law of Moses and the teaching of the prophets were all that were given for the consideration of the people till John the Baptist. Since that time the glad tidings of the kingdom of God is proclaimed and every man—many men—embrace it.

QUESTION IV—COLOSSIANS I: 13. ,

Paul wrote in A. D. 64, to the Colossian brethren, and said, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." If the kingdom was not in existence when Paul penned this letter, as you claim it was not, how could these persons have been translated into it? What of the word "into?" Do you change it to "unto," or to "for," or to "in order to?" Will you please give us a fair exposition of the text?

REPLY.

In reply, we will remark that the word *Eis*, here rendered "into" is of quite frequent occurrence in the writings of the apostles, and as the context requires is variously rendered. In Matt. v: 35, it is rendered "by"—"Swear not by Jerusalem." In Acts ii: 38, in the King's version it is rendered "for," and in the New version it is rendered "unto," and might have had its full adjunct "in order to." We will not cite other cases, but will remark that of the word in the text you have cited I prefer the radical idea of "into" to that of any other. "Unto," or "for" or "in order to," might be

ustificable by the laws of Grammar, or definition, yet we will deal with the word as it stands in the Authorized version.

Next, we will remark that there are three Greek particles or prepositions which seem, though of different significations, to associate themselves in many respects together. They are, *en*, *ek*; and the word of our text, *eis*.

While the other two are words of motion, and are transitional in their nature, *en* is generally passive, and as such, denotes rest in position or location.

Ek transfers an object from position within a given relation or space, to a position without.

Eis, the opposite of *ek*, also is transitional in its meaning, and transfers an object from position without a given relation or space to a position within, and also denotes a forward movement, an object or an end to be obtained by the transition however far in the distance that object or end may be.

Since then, *eis*—the opposite of *ek*—the word under consideration denotes a transfer from position without to position within, there are two important questions arising which the Bible alone can settle. These questions are:

1. Does this transition consist of one act, or of a series of actions?
2. Is this transition momentary, or otherwise?

To the first question then, and that the transition does not consist of one act alone, but of a series of actions, we will remark,

1. That even upon the hypothesis that the church and the kingdom are one, it is so understood by the entire religious world to consist in a series of actions. Whatever benefits may be claimed as antedating the act of baptism, it is held that baptism is the door, or stands as equivalent to the door, into the church or kingdom. But none teach that the act of baptism independent of some antecedents is of any value whatever. Therefore, as they teach, the act of baptism with its antecedents make up a series of actions as necessary to the transition from darkness into the church—kingdom.

2. That the Bible so teaches the transition to consist of a series of actions.

1. Jesus said to Nicodemus, "Except a man be born of the water and of the Spirit, he cannot enter "into" the kingdom of God." Jno. iii : 5. Here the transition denoted by the word *eis*, is not made to consist of one act alone, but of at least two—a birth of the water and a birth of the spirit, and even more acts are in the series, as set forth in this scripture, when we come to analyze further. Nor as touching upon the second question is this transition momentary, but it is made to continue from the time that the Glad tidings of the kingdom is first heard till it is finally consummated by a resurrection to the power of an endless life.

2. Next, Luke in writing a history of the travels of Paul and Barnabas, says that on a certain occasion they visited Lystra, Iconium, and Antioch, "Confirming the

souls of the Disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.” Acts xiv: 22. A few thoughts of interest upon the point in hand, here arise.

A. Here are disciples not yet in the kingdom.

B. The transition here is not one act alone, but all of the acts and all of the events of tribulation.

C. The transition is not momentary, but reaches over all of the time and over all of the Christian life, and can be only consummated at the resurrection.

3. Again, in this same Colossian letter, iv: 10-11 Aristarchus, Marcus, Justus and Paul are all presented as yet outside of the kingdom, and as co-workers *eis*—‘unto,’ or ‘for,’ or ‘into’ the kingdom. But why would these four distinguished disciples yet be on the outside of the kingdom if the language of your text was in every way consummated?

4. But again, two years later Paul in writing to Timothy, 2nd. letter iv: 17, says: “And the Lord shall deliver me from every evil work, and will preserve me unto—*eis*—his heavenly kingdom.” Here Paul at a date two years later than the Colossian letter was yet upon the outside of the kingdom and desiring to be preserved *unto—eis—*it.

4. One more citation we will make upon this point before dismissing it. “And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge, and to knowledge, temperance; and to temperance, pa

tience; . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i: 5-11. Notice, here are parties addressed as brethren in Christ, and represented as having faith in Christ, and therefore, in the church, who are still required to cultivate these Christian graces in order to an entrance into the kingdom. This entrance then is not in this life nor is it this side of the Master's return and resurrection from the dead. Thus in answering the first question, and in developing the thought that the transition from darkness into the kingdom consists in a series of actions, we have also amply answered the question and shown that the transition is not momentary.

But further upon the text, allow us to ask you, have you ever here applied Peter's law of scriptural interpretation, as developed in our last number? The texts above cited—Acts xiv: 22; Col. iv: 10-11; 2 Tim. iv: 18; 2 Peter i: 5-11, with Luke xxi: 24-31, all teach a future entrance into the kingdom. These texts given their due weight along in connection with Colossians i: 13 teach that the latter text can only be understood in a relative sense and subordinate as to its correct meaning to the former.

But one more difficulty, when you have read this far, may still linger upon your mind. You may be led to ask the question, if the transitional work described by *eis*, though commenced with the disciples, is yet incom-

plete, why then the perfect tense "hath" in the text instead of the future, where the work will be complete? To this possible question we will reply,

1. That as to the Grammatical difficulty Moses Stuart says: "The future is sometimes energetically designated by the perfect." Winer says: "The perfect is used to express an action still future, but viewed in this event as wholly complete."

2. As to the use and to the application of scripture in many instances, Paul gives us a law bearing direct upon this point when he says: "As it is written, I have made thee a father of many nations before him whom he believed, even God who quickeneth the dead, and calleth those things which be not as though they were." Rom. iv: 17.

Further, by the figure of Synecdoche the word indicating a thing entire in all of its parts or elements is sometimes put for a part or for one element, as we have before remarked and shown in answering your second question. A present existence of the kingdom by synecdoche is true—the church in part as the Royal head—and this is all that can be true now; this much Col. i: 13 we think teaches, and this is all, in harmony with the texts above cited, that it can possibly teach.

QUESTION V.—PSA. CX: 1; HEB. X: 12-13;

1 COR. XV: 23-28.

Since we learn from Psa. cx: 1, that Jesus was to ascend to the right hand of the Father and sit there till his enemies are

made his footstool; from Heb. x: 12-13, and other texts that he now is occupying that position; and from 1 Cor. xv: 23-28, that when he ceases to occupy that position he will deliver up the kingdom to the Father; how will you reconcile this position and these scriptures with your idea of a personal reign of Christ over the nations here on earth?

REPLY.

We are led to believe that the difficulty existing in your mind relative to these texts, arises out of a very restricted sense which you give to the expression "sit at my right hand." Your question evidently portrays to us that you understand these scriptures to teach,

1. That the the word "sit" denotes a literal seat, absolutely so.

2. That, "at my right hand," denotes literally a relative position on the right hand of God as opposed to left, and,

3. That this position must be occupied, absolutely so, by Jesus till all enemies are put under his feet.

That this is the correct idea contained in these scriptures we offer the following objections :

1. That Jesus has not occupied the sitting posture from the date of his ascension till now. For evidence,

a. Stephen saw him standing on the right hand of God. Acts vii: 55-56.

b. Paul saw him while on the way from Jerusalem to Damascus. Acts ix: 2-5.

2. That Jesus will not, and cannot occupy the sitting posture till the last enemy is destroyed, chronologically we offer,

a. When ready for the second advent he will leave the courts of heaven—or presence of the Father.

b. He will descend into the vicinity of the earth.

c. Then follows the shout. 1 Thess. iv: 16.

d. Next the voice of the archangel. 1 Thess. iv: 16.

e. This is followed by the sounding of the antetypical Jubilee trumpet. 1 Thess. iv: 16; 1 Cor. xv: 52.

f. Then the dead in Christ arise. 1 Thess. iv: 16-17; 1 Cor. xv: 52.

g. And this is followed by the shout of victory over the grave—the last enemy, to these, now vanquished.

Now if point seven in this chronological order which appears from these scriptures, can be made to precede, and become the tocsin for point one, then may there be a claim for the position you suggest.

3. That the word rendered “right hand” is more liberal and general as to position, than right hand as opposed to left hand.

The Greek word in Psa. cx: 1 (Septuagint cix: 1) *Dexioon*, the genitive plural of *Dexios*, is defined, “Favorably, auspiciously, dextrously, cleverly.” The word in Heb. x: 12-13, is *Dexia*, nominative singular feminine of the same *Dexios*, and is defined by Groves—“The right hand; a pledge of honor, faith, fidelity; a bargain, agreement, covenant, promise.” The Hebrew of Psa. cx: 1—*Yah-meen*—is defined by Gesenius—“The right hand, as the pledge of good faith.” Thus it is observable that the work denoted by the word can, and

may be carried on with Jesus on earth as well as while anywhere else as to locality.

4. The context of 1 Cor. xv: 33-28 forbids the narrow view evidently existent in your mind upon the subject. Let us investigate the context. The apostle is treating of the subject of the resurrection.

Verse 1-4, he calls the death, burial and resurrection of Christ (fundamentally and accessorially considered) the Gospel.

Verses 5-11, he gives the witnesses testifying to Christ's resurrection.

Verses 12-19, he considers the resurrection negatively, giving the consequences provided Christ be not raised.

Verse 20, he reaffirms his proposition, that Christ has risen.

Verses 21-22, he presents Adam and Christ antithetically; death by relationship to one and life by relationship to the other.

Verses 23-24, he gives the order in the resurrection. 1. Christ the first fruits. 2. They that are Christ's at his coming. 3. Then the end. Question:—End of what? Not the end of the kingdom, but of the resurrection, the subject under consideration in the chapter.

Now with these remarks before you the only question of trouble that can still possibly arise, is does not the third order here spoken of in the resurrection follow too much in proximity to the second to admit of the reign of the Christ over the nations intervening? To this we

will reply that the words “afterwards” and “then,” are virtually from the same Greek word. Then is from *Eita*, and afterwards is from the same word with the preposition *epi* prefixed, which preposition simply means on, upon. Further the two words *eita* and *epeita* are defined by all Lexicons the same. Now if the word in the first case spans the time 1800 years and more between the first and second orders, may it not mark a long interregnum in the second? Let inspiration settle this question. Then to the testimony.

The Revelation, after describing the first resurrection and the position of those who have a part therein, in Rev. xx: 1-4—says in verse 5, “But the rest of the dead—as seen in Rev. xiv: 13—live not again until the thousand years were finished.” Therefore the difficulty is removed, and intervening the second and third order in the resurrection inspiration places the reign of the Christ over the nations for their subjugation and conversion.

One more remark on the text before we dismiss it. It is, that the deliverance of the kingdom from the Son to the Father as indicated in 1 Cor. xv: 23-28 cannot be in the sense of absolute abdication. Our reasons for this are,

1. That the Hebrew word *Gad*, rendered “until” in the phrase, “sit at my right hand until I shall set thy enemies a stool at thy feet,” Psa. cx. 1, does not restrict the word “sit,” simply to the accomplishment of the work here described, but looks even beyond this for its complement.

On the use of this word as described see Gesenius, on page 751—"The sacred writers have not in all places assigned the extreme limit, of the word *Gail*, but a nearer one, without intending however to exclude at all the time beyond. When a person setting off on a journey says to a friend: farewell till we meet again! he now thinks indeed chiefly on this nearer term, although he also wishes his friend to "farewell" in like manner after his return. These remarks apply to passages like Psa. cx: 1; cxii: 8; Dan. i: 21; Gen. xxviii: 15; 1 Tim. iv: 22."

2. That while the millennial period appears to be but one period or age, and that somewhat definite—see Rev. xx: 2-7—yet Christ's reign over the house of Jacob is expressed as to duration by *eis tous aionas*—during the ages.

3. That of the duration of his kingdom it is said in Psa. cxlv: 13, "Good is *Yahvah*—the coming one—to the all, and his tender mercies are over all his works. Shall give thee thanks, O *Yahvah* (the coming one) all thy works and thy saints shall bless thee. To make known to the sons of man his might, and the glory of the majesty of his kingdom. Thy kingdom is a kingdom of all eternities"—(Bagster's interlinear of the Psalms). The word eternities here is from the Hebrew word—*Golaim*—plural which does not mean one age, but a hidden number of ages—a succession of ages—all ages to come.

4. That absolute abdication seems to be in conflict with Dan. vii: 18. "But the saints of the Most High

shall take the kingdom, and possess the kingdom forever, even for ever and ever." Standing connected with and at the head of this host is Jesus of Nazareth; and all taken together as one body they are the seed of the woman, to crush the serpent's head, Gen. iii: 15; and the seed of Abraham to bless the nations. Gal. iii: 16, 27-29.

Rotherham, after discussing the words *Golame* and *Gail* and their combinations, says of the expression,—“*Golame* of *Golames* ;” to the previous combination (referring to some former remarks) it might have seemed unlikely that anything could be added. What more could our weak minds desire than the ages of perpetuity? Extensively—nothing. intensively—one thing remained, namely, to characterize the ages to come as better in quality than the ages that are past. And this it was possible to do. Just as the Holy of Holies was the holiest, the best, the most beautiful, fruitful, and precious of all the holy places of Israel, so it was possible to relate the ages to come with those gone by in a way of supereminency of character. The ages of perpetuity, which may be summed up as the perpetual age, will be in every sense the supreme age. That age will justify the risks, realize the hopes, garner the fruits of all past ages. It will glorify the age-abiding God, who emphatically dwells in perpetuity. Isa. lvii: 15. Example—Dan. vii: 18, “But the saints of the Most High shall take the kingdom “unto” (during) the *golame*, even unto (during) the *golame* of *golames*.”

5. Absolute abdication conflicts with Luke i: 33, which says: "And of his kingdom there shall be no end."

Thus we have submitted our answer to your question, and offered our criticisms upon the supposition that the renderings of the texts you cite are correct as they stand in the Authorized Version; yet we believe that the general tenor of scripture as a context will justify a better rendering of 1 Cor. xv: 23-27, than we now have. Yea, we believe that the citations, and the criticisms, above offered demand a better rendering, and one which is also in harmony with the original language. Such a rendering is given us by Wakefield, which is as follows:

"Then will the end be, when God the father delivereth up the kingdom to him; during which he will destroy all dominion and all authority and power: for he will reign till he hath put every enemy under his feet: inasmuch as God hath put all things under his feet: and so the enemy death will be destroyed at last. Now when the Scripture saith, all things are put under him it manifestly means a subjection to him who put all these things under Christ."

QUESTION VI—HEB. I: 6-8; II: 6-7.

Since Christ was addressed when first introduced into the world, "Thy throne, O God, is forever and ever." Heb. i: 6-8; and is said, and was said in Paul's day to have been already crowned—Heb. ii: 6-7—must he not be King, and reigning now?

REPLY.

We think your difficulty relative to these texts

will vanish out of the way entirely when we consult a few other renderings and prophetic quotations.

Of both texts in common we will remark that they are quotations from the Old Book and have the same tense there that they had in Paul's day. Therefore if a past tense would denote an existent throne and crown in Paul's day, it would do as much in the Psalmist's day. There is no trouble then as to tense.

Of the first of these texts there are a few points which are worthy of note.

I. The common version of verse 6 is, "And again (denoting additional argument) when he bringeth in the first begotten into the world," etc., thus denoting the time of address to these parties addressed—as you say—when Christ was first introduced into the world. But that this phrasology bearing upon the time of address is incorrect, we offer the following renderings:

A. That the margin of our Bible reads: "When he bringeth again the first begotten into the world."

B. Diaglott: "And when again he shall introduce the first born into the habitable, he says, 'And let all of God's angels worship him.'"

C. Bible Union: "But when he has again brought in the first begotten into the world he says, 'And let all the angels of God worship him.'"

D. Macknight: "But when he bringeth again the first born into the world, he saith, 'Yea let all the angels of God worship him.'"

e. A. Campbell: "But when he brings again the first born into the world, he says, 'Let all the angels of God worship him.'"

f. Improved Version: "And when God bringeth again the first born into the world, he saith, 'And let all the messengers of God pay homage to him.'"

g. Bishop Pearce: "But when he again bringeth the first begotten into the world he saith."

h. Belsham: "And when he introduces the first born again into the world, he saith: 'Let all the messengers of God pay homage to him.'"

i. Henry Craik: "And when he bringeth the first begotten into the habitable earth, he saith, 'And let all the angels of God worship him.'"

j. Rotherham: "But whensoever again he introduces the first begotten into the inhabited earth, he says: 'And let all of God's messengers worship him.'"

k. A. Clark says on the King James: "This is not a correct translation of the Greek. But when he bringeth again, or the second time, the first born into the habitable world."

2. On the expression, "Let all the angels of God worship him," A. Clark says, it is a quotation from Deut. xxxii: 43. The Hebrew of this he gives: "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people." The Septuagint Greek he translates: "Rejoice ye heav-

ens together with him; and let all the angels of God worship. Rejoice ye Gentiles with his people; and let the children of God be strengthened in him; he will avenge, and will repay judgment to his adversaries; and those who hate him will recompense: and the Lord will purge the land of his people."

We will here pause to call your attention to a few points of interest contained in this language.

1. Paul in connecting this quotation with the preceding part of verses 6 and 8, shows conclusively that Moses spoke it prophetically, and of the introduction of the Christ into the world.

2. The language "He will avenge the blood of his adversaries," "He will avenge, and will repay judgment to his adversaries; and those who hate him will he recompense," belongs to another age than this—it belongs unmistakably to the age of government and of judgment of the Christ over the nations.

3. The phrase "And will be merciful to his land and to his people," "The Lord will purge the land of his people," in connection with the address makes it a matter of the future, as nothing of the kind has ever yet transpired.

3. The address "The throne, O God," is not made to Jesus of Nazareth alone, but to him standing connected with all the co-heirs in the kingdom—the Christ body. The word "God," in the text in the Psalms is from the Hebrew word *Elohim* which is the plural of *Eloah*, and is defined by Gesenius "mighty ones, heroes." To this

view and application of the word you, and possibly some reader may raise a few objections. 1. If it be claimed that this word though plural in form is singular in sense, and is so rendered by the LXX., from the Hebrew into the Greek Septuagint *Theos* instead of *Theoi*, we reply that it was so done by these seventy Jews in order to meet and defeat the idea of a plurality of gods among the Greeks. 2. If it be claimed that this word is so used in the plural, setting forth the idea which theologians call the *pluralis excellentiae*, we reply that this idea of *pluralis excellentiae* is entirely without foundation and is a mere fiction belonging to trinitarianism. 3. If it be said that this word is frequently made to refer to angels, we reply that such cannot possibly be the case in our text from the consideration that the angels are commanded to worship this *Eloh-heem*; and further the apostle declares in ii: 5, that God hath not subjugated the *world* or *age* to come to angels.

Of your second text: 1. As we have already remarked the tense in the Psalm is that of the quotation in Heb. ii: 6-7, and if the text in Hebrews will denote the act of crowning at past, so it will in the Psalm.

2. Turning to the Psalm it scarcely appears to be Messianic, but historical referring back to Genesis i: 26 as its foundation. This I think will become apparent by giving the two texts together. Genesis i: 26 reads: "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the

sea, and over the fowls of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth upon the earth.” The Psalm reads: “What is man that thou art mindful of him? and the Son of Man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowls of the air and the fish of the sea, and whatsoever passeth through the seas.”

That we are not alone in this view we will quote Belsham’s comment on the text. He says: “The eighth Psalm does not appear to have any peculiar claim to be regarded as prophetic of the Messiah. It is a poetical composition which beautifully expresses the condescension and goodness of the Divine Being in the formation of man, and in the dominion granted to him over the inferior creatures. This, therefore, is an additional instance of quotation by accommodation from the Old Testament, so familiar with this writer, and with the Jews in his time.”

If correct in thus applying this Psalm, which we verily believe, then it means no more when appropriated by the apostle than that Jesus on account of his suffering (see Heb. v: 8, 7; xii: 2) had the same honor and glory bestowed upon him, that Adam had in the beginning, and was appointed to carry out the work wherein Adam

failed. No more then can it refer to a literal crown as having been placed upon the brow of the Christ than to one having rested upon the brow of Adam. But when all the seed of the woman is obtained, when the Christ body of which Jesus is the head is completed by selection from the nations, Acts xv: 14, and by resurrection, then will the crown be bestowed, then will the King be seated upon the throne, then will princes rule in righteousness, and then will be the world's subjugation and government by the mild sway of the Christ.

QUESTION VII.—MATT. XVI: 16; ACTS ii: 36.

I have been taught that the term "Christ," as applied to Jesus—as I suppose you also concede—signifies a prophet, a priest and a king. Now as Peter confessed Jesus to be the Christ, Matt. xvi: 16; and others likewise confessed the same, Acts ii: 36, must he not be a prophet, a priest, and a king now, and therefore the kingdom now?

REPLY.

The word "Christ" simply signifies *anointed*, and therefore, it may be applied to any one who has been anointed, be prophet, priest, or king; as anciently prophets, priests and kings were anointed. Or it may be applied to a disciple of Christ, if he is a *Christ-ain*, as it is written, "You have, a *chrisma*, an anointing from the Holy One." And, "The *chrisma*, anointing which ye have received of him abideth in you." 1 Jno. 2-20, 27.

But the expression "the Christ" would indicate or mark Jesus as a particular Christ. As such as a prophet

he is the one of whom Moses prophesied when he said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken; and the Lord said, I will raisethem up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I command. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xviii : 15, 17-19.

As a priest he is the one of whom the Psalmist wrote in the words, "The Lord hath sworn, and will repent, Thou art a priest for ever after the order of Melchisedec." Psa. cx : 4.

As a king he is the one referred to by the prophets, and in the annunciation, in the words, "The Lord hath sworn in truth unto David; he will not turn from it: of the fruit of thy body will I sit upon thy throne." Psa. cxxxii : 11. "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high." Ezek. xxi : 25-26. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i : 32-33.

As the one thus prophesied of, we learn from Acts x: 37-38, that it was at John's baptism that he was *Christ-ened*, or anointed. It was then, or shortly after then, that he entered upon his mission as a prophet or teacher and taught as one having authority, and taught in the synagogues in the villages and in the cities, and preached the glad tidings of the kingdom. Matt. vii: 27; ix: 35. It was at his baptism that he entered upon his mission as a priest after the order of Melchisedec, and as the ante-type of Aaron; officiating then upon the plane of the flesh, and since his resurrection, upon the plane of the spirit in the ante-typical Most Holy place.

But here a question in turn; was it at his baptism that he entered upon his official duties as a king? The many expressions relative to the then future existence of the kingdom forbid the idea—such as, “He said, a certain nobleman went into a far country to receive for himself a kingdom and to return.” Luke xix: 11. To the disciples when eating the supper, “I will not drink of the fruit of the vine, until the kingdom of God shall come.” Luke xxii: 18. “I appoint unto you a kingdom, as my Father hath appointed unto me.” Luke xxii: 29. “Fear not little flock; for it is your Father's good pleasure to give you the kingdom.” Luke xii: 32. To Joseph of Aramathea—“Who also himself waited for the kingdom of God,” Luke xxiii: 51.

Thus a time intervening between the act of anointing, when Jesus was anointed and became the Christ—

anointed one, and the entrance upon discharge of his official work as a king. This was likewise true in the case of David, who was anointed by Samuel several years before his coronation as king. This is also true of all of the disciples of Christ who have been anointed and become christ-ians. They are yet in the waiting period. It is not till Jesus as the chief shepherd appears that they receive the crown, 1. Peter 5-4. It is not till they are over comers—and the last enemy overcome is death by a resurrection 1 Cor. xv : 54-55—that they are given a seat and a charge Rev. iii:21 ; ii:26-27.

In the line of thought with that of your question we will suggest as a gratuitous thought, that what is here said is also applicable to the language of Acts ii-36, where Jesus is declared also to be *Lord*. This thought is further confirmed by noticing closely Gal. iv: 1-5—where it is to be seen that a child—an heir—in minority, is described as Lord, and waiting for the adoption, or the time of full majority to arrive. Thus it is with Jesus the Christ; as the Christ and as the Lord exalted, he is in the waiting time, tarrying until full investiture and installation in the exercise of Royal rites.

But further of this word Christ in its fullness, the church is viewed—Matt. xviii : 8-9 ; Rom. xiii : 4-5 ; 1 Cor. xii : i2, 18, 27 ; Eph. i : 17-22 ; ii:16—under the symbol of the human system with Jesus presented as the head. Therefore, not until the whole body is taken out of the nations—Acts xv : 13-17—and the dead are raised to life

and to incorruptibility, and all are joined together with Jesus as the head, will *the Christ* be complete.

QUESTION VIII.—ISAIAH. II. 3; MICAH. IV: 2;
LUKE XXIV: 47-48.

I read in Isaiah ii: 3, and Micah iv: 2, that the law should go forth from Zion, and the word of the Lord from Jerusalem. I read also that Jesus bade the disciples to tarry at Jerusalem until they were endued with power from on high; and then that they were to be witnesses of him and to preach repentance and remission of sins in his name among all nations, beginning in Jerusalem. Luke xx iv: 47-49. Then following this I find that they tarried in the city after the ascension and received this power upon the important and notable day of Pentecost. Therefore are we not to conclude that the kingdom was then set up or organized.

REPLY.

In consideration of this question we will ask your attention to Luke's statements. By turning to Acts i: 8, you will find there that the same power is referred to as in Luke xxiv: 49. This power they were to receive not after, as the text would indicate, but by receiving the Holy Spirit. The literal idea in the text and in the original is, "The Holy Spirit having come upon you, you shall receive power." Murdoc renders it from the Syriac, "But when the Holy Spirit shall come upon you ye will receive energy."

The question now is, power or energy for what purpose? The remaining part of the verse, Acts i: 8, and Luke xxiv: 48, answers, not to organize a kingdom,

but, to become witnesses of Jesus. The verses in hand tell us of the extent—in Jerusalem, in all Judea, in Samaria, and unto uttermost parts of the earth—among all nations. Another question of importance is, witnesses of what? Or in other words, what testimony and tidings were they to bear? Not that a kingdom had been organized; but by consulting Luke xxiv: 46-47. we learn that they were to testify of the sufferings and of the death of Christ, of his resurrection, and then to preach repentance in his name, to the extent above mentioned. Of your citations there is nothing more in them of organization. Pentecost day was one of importance and interest, but as one or two more of your questions are touching more direct upon the work of this day we will submit nothing further upon it now.

Of the prophecy you here cite, let me ask of whom was it written? We should never forget the grand law of interpretation when we open our Bibles, who are the parties addressed in the language which we read. From Isa. ii: 1, we learn that this was written concerning Judah and Jerusalem, and not the church. From verse 2, of the same chapter we learn that it is not to be fulfilled until the last days. But if the thought should arise in your mind that the last days as spoken of by Joel began on Pentecost, then we desire to suggest that the fulfillment which was there begun, was but miniature and typical of a more extensive work in the future when Israel

will be returned to his land. (Here the reader is directed for further thought upon this point to pp. 60-65). Then as results which will follow this regathering of Israel to his land in the last days, we will note,

1. That they shall beat their swords into plow-shears, and their spears into pruning hooks, verse 4.

2. That nation shall not lift up sword against nation, neither shall they learn war any more, verse 4.

3. That then they shall sit every man under his vine and under his fig tree; and none shall make them afraid. Micah iv: 4.

4. That then every man will walk in the name of God, verse 4.

5. That in that day the Lord will assemble her that halteth, and gather her that is driven out, and her that is afflicted, and make them a strong nation, verses 6-7.

6. That then the Lord will reign over them in Mount Zion from henceforth, even forever, verse 7.

7. That then to the tower of the flock, of the stronghold of the daughter of Zion will come the first dominion—the kingdom, verse 6.

Now with these plain simple points relative to the prophecy and the effects to follow thus enumerated we leave you to determine for yourself as to whether they have ever been fulfilled, or can in any manner be applied to the day of Pentecost.

QUESTION IX—MATT. XVI: 18; ACTS ii: 47.

1. We read in Matt. xvi: 18, that Jesus said unto Peter, "Upon this rock I will build my church."

2. We read in Acts ii: 47, that those parties to whom Peter preached, and to whom he opened the doors of the the kingdom were added to the church. Therefore, was not the church, or the kingdom organized upon that day—the day of Pentecost?

REPLY.

As your question apparently is principally based upon the word church, we inquire into that word from its various points of interest.

1. The word is derived from the Greek word *Ekklesia*—*ek*—out, out of, and *klesis*—to call, a calling; therefore a calling out, or the called out. This word, then, in addition to the work of calling out, is applicable to any body of persons which have been called out whether organized or unorganized. By reading Acts xix: 32, 39, 41, you will find its application made to a rabble. By turning to Acts vii: 38, you will find it applied to Israel while in the wilderness. Also, we read of the congregation in the wilderness, and of the tabernacle of the congregation in the wilderness. Thus, we see that God, in the days of Moses, had an *Ekklesia* or a church, and if a called out body of people then, we are led to believe that he has ever had a called people from the days of Abel and Enoch down to the present date.

2. This called out body which belonged to God, composed of those to whom John the Baptist preached,

and who afterward became the disciples of Jesus, we find Jesus claiming; composed of the twelve, of the seventy and of more than five hundred brethren, who, as Paul says, 1 Cor. xv: 6, at one time saw Jesus. This body then inorganic, Jesus said he would build—organize as the word *ikodomeso* will signify.

3. This body of disciples existent as a called out body, in an inorganic state before the ascension, which Jesus said he would organize, has not *yet* been organized. Naturally the chaotic—the inorganic—always precedes the organic, yet it pre-supposes the organic. Such was the case in creation. Such is the case in all systems of science and in all systems of government—phenomena must precede system. Such is the case in the economy and in the government of God which is given into the hands of the Savior. The seed which is to stand at the head of the nations and to administer the governmental affairs of the earth in the future cycles, for ages past have been, and yet are in a state of development. While the head of the seed body has been born to the power of an endless life, yet many of the members are resting under the power of death. They are as lively stones prepared for the metaphorical house, yet in this condition no more are they organic than were the stones prepared for Solomon's temple before they were gathered together for erection. Therefore as the body is yet broken, the head at the right hand of the father, some of

the members on the earth and some of them under the earth, we cannot expect organization until all of the several parts are called together, when the head returns, when the dead members are raised to life, and when the living ones are changed to immortality, and all are joined together into the one body.

But here a question arises, viz: what of organization in the days of the apostles? We answer that organization then is presented only as local in nature, and simply as a matter of expediency. When the necessity existed for servants or deacons then servants or deacons were chosen—not upon Pentecost day, but the first appearance we have of such a selection is presented in Acts vi: 1-6. The first appearance of the word “elder” in connection with the church we find in Acts xi: 30, in the year 42—nine years after Pentecost. And the first appointment of these elders—older ones—to office, of which we read is in Acts xiv: 23, in the year 46. Now with these points before us, shall we not discard the old idea that the church was organized upon the memorable day of Pentecost.

As marked distinctions between the church of God or Christ, and the kingdom of God or Christ, we will enumerate,

1. That persons may be in the church and yet upon the outside of the kingdom, Acts xiv: 21-22—“And when they—Paul and Barnabas—had preached the gos-

tha city—Derby—and had taught many, they returned again to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God.” Next, we read, Col. iv: 7–11, of Tychicus, Onesimus, Aristarchus, Justus and Paul as fellow workers unto the kingdom of God. Again, in 2 Tim. iv: 18, we read, “And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.” And last, as a citation upon this point which we will give, is 2 Peter i: 5–11. Here disciples who have exercised faith and are in the church, are required to then add courage, knowledge, patience, temperance, godliness, brotherly kindness and charity to their faith, and then in verse 11 are informed that it is so—in this way—by this process, that an entrance shall be administered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

2. That the church is composed of the disciples of Christ, while the kingdom is to be composed of Christ and his disciples—the Christ body—as the head over the kingdom, Israel as the subjects, the promised land as promised to the fathers as the territory, Jerusalem restored as the metropolitan city, and the nations as the dominion.

3. That while the church is composed of the disciples, yet it was the Father’s good pleasure to give to them

—not the church composed of themselves, but—the kingdom- Luke xii : 32.

4. We read of the work of the persecuting power, that he was to wear out the saints—who are the called out—the church—Dan. vii : 25. But of the kingdom it is written ; “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.” Dan. ii : 44.

5. We read that the saints—who are the called out—were to be given into the hands of this persecuting power for a time, and times and the dividing of a time. Dan. vii : 25. But of the kingdom it is written : “And the kingdom shall not be left to other people.” Dan. ii : 44.

6. We read of this persecuting power that he was o make war with the saints—the called out—and to revail against them. Dan. vii : 21. But of the kingdom it is written : “But it shall break in pieces and consume all these kingdoms, and it shall stand forever.” Dan. ii : 4.

7. We read of the church at Jerusalem, Acts viii : 1 ; xi : 22, but no where of the kingdom in Jerusalem.

8. We read of the churches of Galatia, 1 Cor. xvi : 1 ; of the churches in Asia, 1 Cor. xvi : 19 : o the churches in Macedonia, 2 Cor. viii : 1 ; of the seven churches in Asia, Rev. i : 4 ; but no where of the kingdoms in these cities or localities in Asia.

9. We read of churches meeting in private houses,

Rom. xvi: 5; Col. iv: 15; but no where of the kingdom thus located.

10. We read of the ordination of elders, and of precepts in every church, Acts xiv: 23; 1 Cor. vii: 17; but not so in every kingdom.

11. We read in Matt. xix: 23, where Jesus said, "That a rich man shall hardly enter into the kingdom of heaven;" but there is no difficulty now in the rich gaining entrance into any modern church.

12. We read now in modern times of a Methodist church, of a Presbyterian church, of a Baptist church, of an Episcopal church, of a Catholic church, but who ever would think of talking about a Methodist kingdom, or a Presbyterian, kingdom, or of a Baptist kingdom, or of an Episcopal kingdom, or of a Catholic kingdom.

We will close by remarking that the word *Basilcia*, rendered kingdom; occurs in the apostolical writings 160 times, and is never once rendered church; and that the word *Ekklesia*, rendered church, occurs 115 times, and is never rendered kingdom. Thus, we hope that you will be induced to cease using these terms interchangeable; and also abandon the idea of organization of either church or kingdom as having occurred upon Pentecost day.

The Covenants. No. 23.

THE DAVIDIAN—THE GOSPEL OF THE KINGDOM.

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. xxiv : 14.

SINCE we have learned that the kingdom of God is the outgrowth of the covenants made with the fathers; and since so much was said of the kingdom by the Savior while here upon his mission, our work would be incomplete were we not to say something of the Glad tidings of the kingdom of God. Of the importance of this theme, and of the burden of the Master's discourses we will give an extract of recent date from Lyman Abbott, Editor of the Christian Union, which is as follows :

“The emphasis which Christ put upon the kingdom of God appears from the fact that that phrase occurs in the four Gospels alone over fifty times, and the corresponding phrase, kingdom of heaven, occurs in Matthew alone, the only Evangelist who uses it, thirty times. But there are more significant indications of its importance. It formed the staple of Christ's preaching. As it may be said that the theme of Luther was justification by faith,

and that of Calvin the sovereignty of God, and that of Wesley free grace, so it may be said, with almost equal truth, that the theme of Christ's preaching was the kingdom of God. His first ministry was that of a herald, proclaiming, The kingdom of God is at hand; almost his last witness was that borne before Pilate: I am a King. He bids his disciples seek this kingdom above everything else; he declares that it is better to enter this kingdom with one hand or one eye, rather than having two hands or two eyes to be cast out; he declares that little children are citizens of this kingdom, and that the wise and experienced must become as little children in order to enter it; he commends the scribe who puts love above all the law as one who is not far from the Kingdom of God; he refuses to be stayed by the appeals of the people, because he must go and preach this kingdom to other cities; he ordains the twelve to proclaim it everywhere in Galilee, and the seventy to repeat the same proclamation in Perea; he warns the Pharisees—as though it were the most to be dreaded of all possible feats—that they shall see the heathen admitted to the kingdom of God, and they themselves shut out; he foretells the advent of that kingdom as near at hand; and bids men prepare for it by representing and accepting the good tidings; and finally, when the Jewish Rabbi comes to him for instruction respecting it he tells him that except a man be born again he cannot so much as even see this kingdom.”

We desire here to repeat what we have above said, and what we have in former numbers developed, viz: that the kingdom of God is the out growth of the covenants made with the fathers. The covenant made with Abraham, renewed with Isaac, and again with Jacob, teaches us as we have learned,

1. Of an inheritance, to be given to the heirs.

2. As many of the heirs have fallen under the power of death it involves their resurrection from the dead as was foreshadowed in the deep sleep which came upon Abraham, and the bright light which arose from the midst of death—the two pieces of the sacrifice—and the subsequent inheritance then promised, when the covenant to him was confirmed, Gen. xv; and as was figuratively manifested to him when Isaac upon the Altar was saved from death, Gen. xxii; Heb. xi.

3. The work of the seed or heirs after they are raised from the dead and are brought into the possession of the inheritance, the blessing of the nations—of the kindreds—of the families of the earth.

The Gospel, when viewed in all of its parts by the apostle in his addresses to the churches is thus, as above, analyzed.

1. In addressing the Corinthian brethren upon the resurrection of the Savior, and the intimate connection between his resurrection and the resurrection of the disciples he styles the death, the burial, and the resurrection

of Jesus as the Gospel. 1 Cor. xv. Accessorially and fundamentally this is true; without a resurrection from the dead through the avenue which Jesus has opened up, life and its advantages beyond this state of existence can never be entered upon. With a resurrection from the dead to incorruptibility the heirs will be fully prepared to enter upon the inheritance and to enjoy its blessings.

2 Addressing the Hebrews, iv: 2, the apostle says that the Gospel was preached unto us (the apostle and the Hebrew brethren) as well as unto them (Israel in Egypt). By turning to Ex. iii: 14-17, we learn that this Gospel set forth to Israel was relative to the inheritance promised to their fathers, Abraham, Isaac and Jacob. Unmistakably then it was this Gospel of the inheritance which was to the apostle and to these Hebrews declared. This is corroborated by the sequel of the chapter, vs. 1-11.

3. In addressing the Galatian brethren, iii: 8, the same apostle sets forth the thought that the Gospel is contained in the language of God to Abraham in declaring that in him—that is, in Abraham and in his seed—shall all nations be blessed.

Here is not three Gospels, but one; it is the Gospel analyzed, it is the Gospel viewed from its several points of interest. The first gives life from the dead to incorruptibility, the second places the heir in possession of the inheritance, and the third brings to view and describes his work in the golden ages yet to come. As a whole this is the Gospel which Jesus preached, this is the Gospel re

ferred to in our text which stands at the head of this number, and was to be preached to the nations, world wide in range, and this is the Gospel which the apostles were commissioned to preach to the nations, world wide in its range, Mark xvi: 15, and which the nations were required to believe. To have proclaimed one of these points to the negligence of the others would have been to have fallen short of duty then, and it would be to fall short of duty now. To have have comprehended all of these points then and not to have proclaimed them to the people would have been but acting as unjust stewards, nor can we conclude otherwise now. Not to have comprehended these points in the Gospel then, would have been but to have rendered one as unqualified as a minister of the Gospel then, nor can it be any different now. Not to have believed all these points in the Gospel then, would have been but to have had an insufficient faith, nor can the same deficiency now render the faith of sufficiency and acceptable. But since baptism was only administered to believers—Matt. iii: 5-6; xxviii: 19; Mark xvi: 15-16; Acts ii: 37-38; xix: 1-4—not to have believed the Gospel in its fulness then would have been but to have had an insufficient faith to have received the act acceptably to God, nor can it be otherwise now. It is true that baptism then would have been, and also now would be of as much value as the faith. If the faith is right and full, then will the baptism be valid; if the faith is deficient in one point, then the baptism must also be defi-

cient at the same point; if the faith is deficient at two points, then the baptism cannot be otherwise; if the faith is vain and delusive in its nature by reason of being placed upon unscriptural objects, then the baptism never can be otherwise also than fruitless.

But here the question arises, if the faith was insufficient when the baptism was administered, will not an amendment or a correction of the faith subsequently render the obedience or the baptism of sufficiency and valid? It did not do so in the case of the twelve disciples at Ephesus, Acts xix : 1-5. Can more be hoped for now; can more be expected now? In addition to what they had already learned Paul taught them more. He did not then have them still rely upon their former baptism which was based upon an insufficient faith, but baptized them again, and with a sufficient faith as a basis of their obedience. These thoughts here we submit to the candid reader for consideration, and if found to be applicable then for action.

But now in the conclusion of our work, dear reader, we commend you to the God of peace, and to the power of his word which is able to establish you in all truth, and to lead you into *the* inheritance which is incorruptible, and undefiled, and that fadeth not away;

To where the Ransomed will be free from the toils of life's cares,
And the sorrows and ills of mortality will be ended;
To where peace in its fulness the saints forever will share,
And with their songs, the chorus of bright angels will be
blended.

M. C. C.

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5. That the nation of Israel, now scattered to the ends of the earth, will be brought back to the land of Canaan and become the subjects of God's favor again.
6. That the wicked will perish, be destroyed, burned up root and branch and "be as though they had not been."
7. That eternal life, or immortality, is not *transmitted* by mortals, but is the gift of God, and can be obtained *only* through Christ.
8. That in order to be saved, men must first believe the Gospel, repent and be baptized. A living faith that works by love, is the only faith that will please God.

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