

THE BETTER TESTAMENT



WM. G. SCHELL

The Better Testament; or, THE TWO TESTAMENTS COMPARED

Demonstrating the Superiority of the Gospel over Moses' Law
According to
The Epistles of Paul, Especially That Addressed to the Hebrews

**By
Wm. G. Schell**

“By so much was Jesus made a surety of a better testament.”—Heb. 7:22.

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Preface

IN the name of the holy trinity this volume has been written and is now offered to the public with the prayer that our heavenly Parent will bless it to the enlightenment of many a soul, who may, by perusing its contents be led to the all-cleansing fountain where freedom from sin may be obtained.

We have adhered mainly to the intention expressed in the Introduction to establish the glorious doctrine of holiness in the mind of the reader—and have therefore, after thoroughly discussing the validity of Moses' law in the first part of the book, only treated such themes as may be considered kindred to the doctrine of holiness.

Throughout the book the author has indulged liberally in the use of premises that may at first glance be viewed with suspicion by both teachers and opposers of the doctrine of holiness; but believing that they have been given by the Spirit of God, he is inclined to believe that their plausibility will be discerned by every careful reader.

The author believes that this book is not unlike other books, in that it will be found to contain some errors, he also believes that special reliance upon the guidance of the Holy Spirit has prevented a great many mistakes that otherwise would have crept into its contents. Let the reader submit this volume to the same rules of criticism unto which he would submit other books, and that which

will not stand the test of the most scrutinizing examination, in the light of God's word, is hereby recalled and apologized for. But that the incontrovertible arguments employed to substantiate the premises that are truly based upon the Holy Scriptures, may, independent of preconceived ideas, be devoutly believed by the reader, is the sincere prayer of the Author.

Moundsville, W. Va.

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Contents

Introduction	1
The Two Covenants	5
The Old Covenant.....	11
The New Covenant	17
The First Covenant Done Away	23
Reasons Why the Old Covenant Could Not Remain in Force in the New Dispensation	26
The Two Laws	34
The Law of Works and the Law of Faith.....	38
The Yoke of Bondage and the Law of Liberty	43
The Abolition of the Law of Moses.....	51
The Relation of the Two Testaments	61
The False Claim of Two Laws in the Old Testament	66
The Shadow of Heavenly Things and Heavenly Things Themselves	73
The Types of the Old Testament Explained	77

The Better Testament.....	85
The Better Promises.....	90
The Better Sacrifice	104
The Better Priesthood	111
Spiritual Sacrifices	119
The Better Salvation	124
The Better Salvation Explained	134
Bearing the Cross.....	138
Present and Future Salvation	145
A New Creation	150
Twofold Salvation	156
Two Works of Grace Received by the Apostles and Their Converts	167
Two Works of Grace Typified by the Tabernacle of Moses and Its Services.....	178
The Forsaking of All and Consecration.....	183
The Better Justification.....	192
A Spiritual Birth	199
Repentance.....	203
All Lived Under Sin Before the Coming of Christ	210
All Children of God Live Without Committing Sin Under the New Testament	216
What Is Committing Sin?	221
Holiness-Opposers Driven from the New Testament	226

The Better Sanctification	234
Holy and Perfect Men of the Old Dispensation	241
Holiness Our Only Hope of Heaven	245
Holiness to Be Obtained in This Life	250
Perfect Holiness	255
The Fruits of Holiness	259
Sanctification an Instantaneous Change of Nature	264
Sanctification a Second Work of Grace.....	269
Grafting, Pruning, and Purging.....	273
The Tithing System Abolished	277
The Better Financial System.....	280
Capital Punishment.....	287
Matrimony Restored to the Edenic Standard.....	294
Matrimony Restored to the Edenic Standard —Concluded	301
A Higher Standard of Healing	306
A Better Access to God	313
Rest	318
The Church of God Under the Old Testament	326
The Better Church of God Under the New Testament	339
Human Ecclesiastical Organizations Modeled after the Church of the Old Testament	344
Jerusalem Which Is Above, or the New Jerusalem	348

Introduction

THIRTEEN years of experience in the gospel work has fully established in my mind the fact that the masses of today are not in possession of a correct knowledge of the privileges afforded them in Christ. The real sublimity of the promises of the gospel, and the superiority of the New Testament over the Mosaic system seems not to have been fathomed by the church since the great apostasy. This solemn truth of which I have been so fully convinced is my chief apology for the birth of this volume, which has been entitled, *The Better Testament*.

Having been an advocate of the doctrine of holiness from the time I preached my first sermon, I have had the sad opportunity of learning that the majority of our fellow creatures are inclined to oppose this most sacred of Bible doctrines; and being fully convinced by a prayerful study of God's holy word that it is a misapprehension of the gospel itself that causes men to oppose the doctrine of holiness, I am forced into the belief that I can do nothing to more successfully advance the cause of holiness than to set forth a thorough delineation of the character of the New Testament. Men will not oppose the doctrine of holiness when they possess a correct understanding of the New Testament. My experience with the opposers of holiness has developed within me the conviction that they, as a rule, are unable to draw the lines between the Old and the

THE BETTER TESTAMENT

New Testament, where they are drawn in the word of God. While they profess to base their faith on the New Testament, the moral privileges held up by them and the standard of righteous living they advocate are in reality the standard held up in the Old Testament. In fact, the pulpits do not discriminate between the Old and the New Testament. The law of Moses and the gospel of Christ are so conglomerated by those who profess to be the ministers of the gospel, that the hearers are completely confused. Their faith is neither law nor gospel, but a mixture of the two; and as the two systems are so widely different, people with no correct knowledge of the true dividing line between the Old and the New Testament, are led into a state of instability, with respect to their standard of believing; and by the very reading of the Bible itself, with such dark spectacles on, they are led to changeableness.

I would exhort all true ministers of the gospel, who desire to propagate the doctrine of holiness, to give this subject special attention, and be sure that in all your gospel meetings people are enabled to see the difference between the law of Moses and the perfect law of liberty. If the people have never been instructed with respect to the superiority of the new covenant over the old, can we be surprised if they endeavor to oppose the doctrine of holiness with the low standard advocated in the Old Testament? Explain to the people the New Testament, the mission of Christ, and the sublimity of the gospel, and do not fear to admit that all the world was in sin up to the incarnation of the Savior, and you will hold before the masses incontrovertible arguments.

It has been some time since I first advanced the idea that all the opposers of holiness were void of an understanding of the New Testament itself, and I still adhere to it. If we can succeed in making all men see the mission of Christ to this world and the superiority of

THE BETTER TESTAMENT

the New Testament over the Old Testament, we shall have converted them to the doctrine of holiness.

Many holiness people seem to think that they cannot properly defend the doctrine of holiness except they try to prove that every pious man since the creation of Adam possessed it and lived it in this world. In this they make a great blunder, and not only do they lift up ideas that are scripturally untrue, but they befog the mind of the hearer until he is rendered incapable of learning the doctrine of holiness. The fact that all men were in sin and lived in sin, whose lives were passed before the birth of our Savior, is too plainly set forth in the Bible to be controverted. If the poor sinner should hear us teach that Old Testament patriarchs and prophets possessed the experience of holiness the same as New Testament saints, and then should read in the Old Testament that there was not a just man upon earth in those days who did good and sinned not, he would generally find a hindrance to his faith in the genuineness of the doctrine of holiness.

What is still worse, to hold that men before the coming of Christ could be justified and sanctified and live just as pure and holy as they can since the coming of the Savior is, in one sense, denying Christ; for if that be true, our Lord's incarnation is of no benefit to the world, and he had as well remained in heaven where he was. The fact is, man did not gain complete victory over sin until the shedding of the precious blood of our Lord. This point I shall specially argue in the following pages. There is no truth more prominent in the word of God than that the possession of the experience of holiness is a thing peculiar to the New Testament dispensation.

It might also be suggested to holiness-opposers that they are, every time they affirm that we cannot gain perfect victory over sin in this life, indulging in a denial of our Lord. If it were true, as they

THE BETTER TESTAMENT

teach, that we cannot in the New Testament dispensation obtain grace from God to live without committing sin, the New Testament is in no way superior to the Old, and we cannot since our Lord's coming live any better lives than men lived before his coming; and therefore his coming is of no value to the world. I pray God that all my readers may solemnly consider these sacred thoughts upon which hangs the eternal destiny of the souls of all men.

Not only with respect to our moral privileges are men unable to draw the lines between the Old and the New Testament, but they also commingle the ceremonies and doctrines in general of the two systems. We mean to charge this as a crime upon the pulpit agents. The masses, left as they are in a confused state, are in many cases constrained to take up one or more of the principles of the Old Testament to adopt as a plank in a professedly New Testament creed. This is entirely the result of an inability to draw the lines between the Old and the New Testament. The people should be instructed to base their faith and confide their hopes exclusively in the New Testament and to look upon the Old Testament as a merely temporary arrangement that ended with the death of our Savior.

We are not discarding the inspiration of the Old Testament by thus setting it aside in this sublime gospel age, but contrariwise, we are establishing its inspiration; for the Old Testament teaches that it should serve only a temporary purpose and should not be considered a standard of government for the people of God, after the ushering in of the sublime system which our Lord brought from heaven.

The Two Covenants

THE word *covenant* is used in two senses in the Bible. In some instances it signifies a mere agreement, but the prevailing signification is that of a dispensation, or code of laws. It is translated from the Hebrew word *beriyth* in the Old Testament and the Greek *diatheke* in the New Testament. The Greek word is defined by lexicographers as follows:

“*Diatheke*—any disposition, arrangement, institution, or dispensation; hence a testament, will. Heb. 9:16, 17.”—*Greenfield*.

“*Diatheke*—a disposition, arrangement; a testament, a law: the Abrahamic covenant; the Mosaic covenant, entered into at Sinai, with sacrifices, and the blood of victims (See Ex. 24:3-12; Deut. 5:2); the new covenant, the gospel dispensation.”—*Robinson’s Lexicon*.

“Thus the covenant of Sinai was conditioned by the observance of the Ten Commandments (Ex. 34:27, 28; Lev. 26:15), which are therefore called Jehovah’s covenant (Deut. 4:13), a name which was extended to all the books of Moses, if not to the whole body of Jewish canonical scriptures. 2 Cor. 3:13, 14. This last mentioned covenant, which was renewed at different periods, is one of the two principal covenants between God and man. They are distinguished as old and new (Jer. 31:31-34; Heb. 8:8-13; 10:16).”—*Smith and Barnum’s Dictionary*.

THE BETTER TESTAMENT

From these definitions we see that the original word for *covenant*, which is frequently translated *testament*, signifies a dispensation, or code of laws. God has delivered unto man at different periods two such codes. They are distinguished in the word of God by the terms “old covenant,” and “new covenant”; “Old Testament” and “New Testament”; “first testament” and “second testament”; “law” and “gospel”; etc. I shall proceed to show the dates and places where each of these covenants was revealed, the blood by which each was sealed, their mediators, etc.

“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 bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman 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.”—Gal. 4:21-26.

The apostle here denominates the account of Abraham’s two wives in Genesis an allegory. We are not to understand from this that it is not a historical fact, but as Abraham’s wives perfectly typified the two covenants, the apostle took license to consider the account an allegorical description of the two great divine codes of law in the Bible. Agar, who was Abraham’s bondwife, he tells us, signifies the covenant which came from Mount Sinai. The freewoman he seems to associate with Jerusalem which is above, that is “above the hills” (Isa. 2:2-4), which is the New Testament church; therefore the covenant signified by the freewoman must be the new covenant.

THE BETTER TESTAMENT

The place where the new covenant was revealed is not stated in this text, but if we turn to the prophecies by Isaiah, we find it predicted concerning the new covenant: “Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”—Isa. 2:3. Micah also predicted concerning the new covenant: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.”—Mic. 4:2. From these prophecies we see that the second, or new, covenant was to be revealed in Zion. Sinai, as stated by Paul, is in Arabia, but Mount Zion is Bethlehem near Jerusalem.

The commission of Christ unto his apostles, recorded in Luke 24:46, 47, shows that these prophecies were fulfilled in the giving of the New Testament. “Thus it is written, and 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.” The gospel was to go forth into all the world, but should begin at Jerusalem; and we are told in the historical part of the New Testament that the apostles did first thoroughly indoctrinate Jerusalem, after which they went forth into all the world. In this the reader may see the fulfillment of the prophecy that out of Zion should go forth the law, and the word of the Lord from Jerusalem.

The two mountains upon which the two covenants were revealed are very plainly set forth in the twelfth chapter of Hebrews. “For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken any more (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I

THE BETTER TESTAMENT

exceedingly fear and quake): but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”—Verses 18-24.

The mount that might be touched, mentioned above, that burned with fire, surrounded with blackness and darkness and tempest, is Mount Sinai, where the first covenant was revealed. Mount Sion is an ancient name of the city of Bethlehem, a suburb of ancient Jerusalem, which was the birthplace of Christ. 2 Sam. 5:7-9; Luke 2:4. The expression, “Ye are not come unto the mount that might be touched . . . but ye are come unto Mount Sion,” signifies that we are not now governed by that code of laws given on Mount Sinai, but by the glorious gospel of Jesus Christ, revealed at Mount Sion by the birth of Christ.

Both these covenants have been dedicated by blood. The blood of the old covenant is described by Paul in Heb. 9:18-20—“Whereupon neither the first Testament was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you.” A record of the incident here referred to by Paul is found in Ex. 24:6-8. The blood of animals which Moses sprinkled upon the people, he also sprinkled upon the book of the covenant; hence this blood was properly called the blood of that covenant. The blood of the New Testament Paul shows to be the blood of Christ, in Heb. 12:23, 24. Speaking there of our coming

THE BETTER TESTAMENT

unto Mount Sion, he says we are come also “to the blood of sprinkling, that speaketh better things than that of Abel,” which shows that this blood of sprinkling is the blood of the new covenant that was given at Mount Sion. It is the blood of Christ that he here refers to, which of a truth speaketh more than Abel’s blood. It speaketh not only our sins forgiven (Rev. 1:5), but we are also sanctified by the blood of Christ. Heb. 13:12.

It remaineth yet for us to show in this chapter the mediators of each of the two covenants. Speaking of the Old Testament in Gal. 3:19, which he there denominates the law, Paul tells us, “It was ordained by angels, in the hand of a mediator.” A mediator is one who stands between two parties when a covenant is made. In Deut. 5:5 we find Moses professes himself to have occupied that position between God and the Israelites at the time the Sinaitic covenant was given. His words are: “I stood between the Lord and you at that time.” The mediator of the new covenant is mentioned in 1 Tim. 2:5—“For there is one God, and one mediator between God and men, the man Jesus Christ.” Law-teachers frequently use this text to prove that Christ was also the mediator at the giving of the first covenant, because it says there is one mediator between God and man: but this is no fair argument; because the first covenant being now abolished, its mediator ceases to stand any longer between God and man, and the mediator of the new covenant is our only mediator. Hence the apostle says, “There is one mediator between God and men, the man Jesus Christ.”

In Heb. 12:24 it is plainly stated that Jesus is the mediator of the new covenant. Verse 25 speaks of the mediators of both covenants as follows: “See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from

THE BETTER TESTAMENT

heaven.” He who spoke on earth was Moses, the mediator of the old covenant. He was said to have spoken on earth because he was a mere man. But he who speaketh from heaven is the Lord Jesus Christ, the mediator of the New Testament. He is said to speak from heaven because he is divine and proceeded from heaven. Surely these arguments are sufficient to set forth to the mind of the reader the fact that there have been two distinct covenants made. I shall proceed in the following chapters to show the embodiment of each.

The Old Covenant

WE have seen that God has made two covenants, also where each was revealed, the blood by which each was sanctified, and the mediators of each; now we shall proceed to give a full description of what is contained in the old covenant.

Let us first see the date of the giving of the old covenant. In Heb. 8:9 it is said to have been made with the fathers in the day that God took them by the hand to lead them out of the land of Egypt. According to this, the old covenant was made at the time the Jewish nation was led out of Egyptian bondage, through the wilderness, and into the promised land. In Gal. 3:17 Paul says the law was given 430 years after God delivered his promises to Abraham. That which he here calls the law is the same as the old covenant, and 430 years from the time God delivered his promises to Abraham would reach to the Exodus from Egypt. These are sufficient proofs to show us at what date the old covenant was made.

But just what is included in the old covenant is the chief burden of this chapter. “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, and do them. the Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the

THE BETTER TESTAMENT

mount out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount), saying,” —Deut. 5:1-5. Here Moses is calling the attention of the Jewish people to the covenant that God had made with them in Horeb. He proceeds in verses 6-21 to quote the Ten Commandments. In verse 22 he says the Lord “added no more,” which shows that the covenant here spoken of includes the Ten Commandments only.

Seventh-day Adventists try to dodge the fact so plainly taught here, that the Ten Commandments constitute the covenant God made on Mount Sinai; because the New Testament shows the old covenant to have been abolished by the Lord Jesus Christ. They say the Ten Commandments are eternal, and therefore cannot be the covenant that God made on Mount Sinai. The reader will please observe the following ideas clearly set forth in the chapter before us. First, God made a covenant in Horeb. Second, he spoke no more than the Ten Commandments; therefore, the Ten Commandments must be the covenant. Third, he made this covenant in Horeb; therefore, it never could have existed before; for if it ever existed before, it could not have been made in Horeb. When God makes anything, he brings it into existence; so he actually brought that covenant into existence in Mount Horeb.

For the sake of those who may have imbibed some of the false doctrines of law-teachers, I shall quote a number of texts to prove that the Ten Commandments constitute the old covenant. We first turn to Ex. 34:28—“And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the Ten Commandments.” It seems that sensible men would scarcely attempt to contradict such a plain declaration of inspiration.

THE BETTER TESTAMENT

We will proceed with another text. “And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.” —Deut. 4:13. This text, like the previous one, is so very plain that it seems almost unnecessary to produce further proof that the Ten Commandments constitute the covenant. Nevertheless, we will proceed further, that the reader may see that throughout the Old Testament the decalogue is denominated the covenant.

In Deut. 4:23 we read: “Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of anything, which the Lord thy God hath forbidden thee.” The making of images is forbidden in the second commandment. If, therefore, the making of images would be a breaking of the covenant, the decalogue is the covenant.

“Even all nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt; for they went and served other gods, and worshiped them, gods whom they knew not, and whom he had not given unto them.”—Deut. 29:24-26. In this text disobedience unto the first of the Ten Commandments is called a breaking of the covenant, which is another proof that the decalogue is the covenant.

“And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I made with them.”—Deut. 31:16. Here again the breaking of the first

THE BETTER TESTAMENT

commandment is styled a breaking of the covenant. The same thing is also taught in Judg. 2:19, 20 and Josh. 23:16.

King Solomon is said to have broken the Lord's covenant (1 Kings 11:9-11) when he had broken the first of the Ten Commandments by running after strange gods.

Achan's crime is styled a breaking of the covenant (Josh. 7:10-12, 21), in that he had coveted the gold and silver, and the Babylonish garment (that is, broken the tenth commandment), and had also stolen these articles, by which he had broken the eighth commandment in the decalogue. This we must also add to our list of proofs that the decalogue is the covenant.

Israel, by worshiping Baal, breaking the first commandment, and murdering God's prophets, breaking the sixth commandment, is said to have broken God's covenant. 1 Kings 19:9, 10.

The breaking of the second commandment is also styled a breaking of the covenant. See 2 Kings 17:15, 16, 35.

Jeremiah calls a breaking of the first commandment, a breaking of the Lord's covenant. Jer. 11:10; 22:9.

These are surely sufficient proofs to convince any teachable reader that the Ten Commandments constitute the old covenant. The term "covenant," at a later period than the giving of the Ten Commandments, became applicable to more than the decalogue. For instance, in Heb. 9:18-20 Paul says concerning the dedication of the first covenant: "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you." From this text the old covenant

THE BETTER TESTAMENT

seems to have been a book. We have an account of the writing of this book of the covenant and its dedication in Ex. 24:3-8, which we might here insert. “And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning; and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said. Behold the blood of the covenant, which the Lord hath made with you concerning all these words.”

The book of the covenant which Moses wrote, contained all the words of the Lord; that is, all the words that the Lord had spoken on Mount Sinai. This included the Ten Commandments spoken by God in the ears of all the people, in the 20th chapter of Exodus, and the judgments, feasts, etc., recorded in the 21st, 22d, and 23d chapters. We have sometimes heard law-teachers affirm that the Ten Commandments were not written in the book of the covenant. If this were true, a parenthesis would be required as follows: “And Moses wrote all the words of the Lord (but the Ten Commandments).” No such parenthesis occurs in the Bible; therefore the Ten Commandments, being of the words of the Lord spoken on Sinai, were written in the book of the covenant. This book would not be styled the book of the covenant had it not contained the Ten

THE BETTER TESTAMENT

Commandments, which we have already shown to be the embodiment of the first covenant.

At a later period Moses wrote the Pentateuch, in which he copied this book of the covenant, which now forms chapters 20-23 of Exodus. And as the decalogue is the covenant proper, it having been recorded in the Pentateuch, caused it (the Pentateuch) afterwards to become known as the old covenant, or the Old Testament.

Ezekiel called the bringing of strangers uncircumcised in heart and flesh into the Lord's sanctuary a breaking of the covenant. See Ezek. 44:7. This was forbidden in Lev. 22:25. We regard this as a clear proof that Ezekiel understood that it was proper to call the entire writings of Moses "the covenant."

Malachi styled the breaking of the law of Moses respecting matrimony, a breaking of the covenant. Mal. 2:9. The laws referred to regarding matrimony are recorded in Deut. 7:1-3. This shows that Malachi also denominated the entire Pentateuch the covenant.

In Heb. 9:1 the apostle Paul says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." According to this all the ceremonies of the tabernacle with its services pertained to the old covenant. From this we are to conclude that Paul, like the prophets of the Old Testament, applied the term "covenant" to the entire Pentateuch.

In 2 Cor. 3:14, 15 the reading of the Old Testament is styled by a Paul reading of Moses. This clearly proves that the apostle commonly styled the Pentateuch, the old covenant. No broader application of the term "old covenant" is found in the scriptures.

The New Covenant

JEREMIAH is the first among the inspired writers to mention the new covenant. Six hundred years before the birth of our Savior, he prophesied, saying, “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law into their inward parts, and write them 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.” —Jer. 31:31-34. This prophecy is quoted by Paul in Heb. 8:8-12 and 10:16-17, where he shows very clearly that it relates to the testament of which Jesus is the mediator. Heb. 8:6.

Unlike the old covenant which was written upon stone, the new covenant was to be written in the inward parts; in the hearts and minds of the people. This refers to the experimental salvation to be wrought in the heart by the Spirit of God under the new covenant.

THE BETTER TESTAMENT

But just what law is thus written in the heart is the real idea that I desire to establish in this chapter. It is affirmed by the law-teachers that the ten-commandment code is the law God promised through Jeremiah to write in the hearts of his people for the new covenant; but this is evidently a mistake, from the fact that the law to be written in our hearts in the Christian dispensation was to be a better covenant than that given at Mount Sinai (Heb. 8:6), which covenant we have in a previous chapter shown to be constituted by the Ten Commandments.

But can it be possible that there is a more perfect standard taught in the New Testament than that which was held up in the decalogue? We answer, Yes. Jesus, in his sermon on the mount, seems to have taken special pains to show that his law raised the standard of righteousness higher than the decalogue. We will notice some of his sayings. “Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.”—Matt. 5:21, 22. “Thou shalt not kill” is the sixth commandment in the decalogue, and Jesus here raises a standard that is higher than that lifted up in it. He makes anger without a cause as great a crime as was actual murder under the decalogue. The decalogue did not condemn a man until he had actually shed blood, but Jesus’ law, according to his teaching here, condemns a man as an offender if he allows even hatred to form in his heart against his fellow man.

The apostle John teaches the same thing in 1 Jno. 3:15. His words are: “Whosoever hateth his brother is a murderer.”

THE BETTER TESTAMENT

Again, Jesus says, “Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.”—Matt. 5:27, 28. He here quotes the seventh commandment in the decalogue, which he also shows to be imperfect, and raises a higher standard than that contained in it. Not only does the New Testament, like the decalogue, condemn and cut off a man for the actual deed of adultery, but it condemns him as a sinner when even the desire is allowed to find its way into the heart. Can you not, dear reader, see very clearly that the law of the New Testament is a higher standard than the decalogue?

To more perfectly establish this thought in your mind, I will call your attention to a higher standard in the New Testament than another commandment in the decalogue. The third commandment forbade profane swearing by taking the name of God in vain, but the New Testament says, “Swear not at all,” which cuts off all profane swearing. Even the speaking of a single idle word is cut off in the New Testament. Matt. 12:36.

It is surely unnecessary to proceed any further to show that the New Testament throughout lifts up a higher standard than was lifted up in the decalogue. We must therefore conclude that the ten-commandment code was not a perfect code, and acknowledge the apostle right in his declaration that the New Testament is a better covenant than the old.

It would be well also to notice that the new covenant according to Jeremiah’s prophecy was to be “not according to the covenant that God made with the Israelites in the day that he took them by the hand to bring them out of the land of Egypt.” From this we see that the new covenant is to be different from the decalogue, or old

THE BETTER TESTAMENT

covenant. In what sense was it to be different? In the sense that it was to be more complete than the decalogue.

To understand just what law is written within us under the new covenant, we must consider a few texts of scripture which describe this inward writing. Ezekiel predicted it in language somewhat different from Jeremiah. “And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.”—Ezek. 11:19, 20. “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”—Ezek. 36:26, 27. According to these prophecies of Ezekiel the writing God was to do in our inward parts, under the new covenant, is an entire change in our nature, that we should be caused thereby to walk in God’s statutes, and his judgments, and do them.

Not only are we, with God’s law written in our hearts, to live to the low standard lifted up in the decalogue, but we are to have God’s original law of righteousness so perfectly restored in our natures that we will be enabled to practice every principle of righteousness. This we shall understand better after we have read a few texts from the New Testament.

“For it is God which, worketh in you, both to will and to do of his good pleasure.”—Phil. 2:13. According to this text the writing of God’s law in our hearts by his Spirit, under the new covenant, is so perfect a change in our nature that we are no longer unwilling, but actually inclined to do God’s pleasure in everything.

THE BETTER TESTAMENT

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.” —Heb. 13:20, 21.

This text shows very clearly the embodiment of the law written in our hearts in the New Testament. It is the making perfect of our nature to do God’s will and to perform that which is well-pleasing in his sight in everything.

If it were the decalogue that God writes in our hearts in the New Testament dispensation, the inward writing would not be the perfecting of our nature to do God’s perfect law. The decalogue within us would enable us to refrain from shedding blood, but not from hating our brother. It would enable us to refrain from committing adultery, but not from the lust of the heart. It would enable us to refrain from worshiping images, but would not cause us to worship the true God. It would enable us to abstain from swearing profanely by taking the name of God in vain, but would not enable us to “swear not at all.” There are many evil things that are not forbidden in the decalogue; hence the foolishness of the teaching that the decalogue is the embodiment of the New Testament.

The law of the New Testament is a perfect duplicate of those principles of righteousness that God wrote in the heart of man in his creation. Sin had effaced these almost entirely from the human heart, but in the saving of our souls under the New Testament, these laws of righteousness are perfectly restored in our hearts. This is the law of God that Jeremiah predicted should be written in our inward parts. The possession of God’s nature, within us, so to speak, acquaints us with God to such a degree as man could not otherwise be acquainted

THE BETTER TESTAMENT

with him since the fall. Hence the prediction by Jeremiah that all should know the Lord who should receive this writing within them, from the least to the greatest.

The perfect principles of righteousness which constitute the New Testament, are on record in the last twenty-seven books of the Bible. This is why they are called the New Testament.

The First Covenant Done Away

“HE taketh away the first, that he may establish the second,” said Paul, when speaking of the mission of Christ to this world. Heb. 10:9. His meaning is that he taketh away the first covenant, that he may establish the second. According to this declaration it was impossible that two covenants could stand at once, and the taking away of the first was simply a making room for the second. The same thought is conveyed in Heb. 8:13, where Paul is commenting upon the prophecy quoted from Jeremiah. In verse 13 he says, “In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”

It seems ridiculous to some people to teach that the Ten Commandments are done away; but what other idea are we to gather from these texts? If the first covenant was the decalogue (which fact we have so clearly proved before), and the first covenant was taken away, then the Ten Commandments are taken away. Of course, after the giving of the decalogue the term “covenant” was enlarged to include the entire Pentateuch, but this does not weaken the argument; for if the Pentateuch is taken away, the Ten Commandments are taken away with it, because they are contained in it.

“And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but

THE BETTER TESTAMENT

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 veil 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 veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away.”—2 Cor. 3:4-16.

In the foregoing the two covenants are contrasted as follows:

<i>Old Covenant.</i>	<i>New Covenant.</i>
“LETTER.”	“SPIRIT.”
“Letter killeth.”	“Spirit giveth life.”
“Ministration of death, written and engraven in stones glorious.”	“Ministration of the spirit rather glorious.”
“That which was made glorious.”	“The glory that excelleth.”
“That which was done away was glorious.”	“That which remaineth is glorious.”
“That which is abolished.”	

THE BETTER TESTAMENT

Surely the word of God could not more plainly set forth the abolition of the first covenant than in this text. Paul plainly calls the Old Testament “that which is abolished,” “that which is done away,” etc.

Law-teachers oftentimes affirm that the apostle is not speaking here of the abolition of the decalogue, but I affirm that he is speaking of it and nothing else; because, as the reader will observe, he is speaking of that which was written and engraven in stones. What was ever written and engraven in stones but the Ten Commandments? In Ex. 32:15, 16 we read concerning the writing that was contained in the two tables of testimony as follows: “And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their 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.” In this text we see the Ten Commandments were graven upon the tables of stones, and this is the only instance of engraving of law upon stones found in the whole Bible. Therefore, the law written and engraven upon stones, which Paul in the text quoted shows to have been abolished, must be the Ten Commandments.

There are other texts of scripture showing the abolition of the old covenant which speak more directly of the abolition of the ceremonies and ordinances of the old covenant, but it is unnecessary to mention them here. If the covenant itself is abolished, all the minor principles of the covenant must be abolished with it.

Reasons Why the Old Covenant Could Not Remain in Force in the New Dispensation

It is the clamor of law-teachers that the decalogue has been made the embodiment of the new covenant. This cannot be true, for several reasons. First, because, as I have shown, the decalogue is a covenant within itself, distinct from the new covenant, and two covenants cannot be in force in the same dispensation. This is why it is written in Heb. 10:9 that Christ took away the “first [covenant] that he might establish the second.”

Another reason why the old covenant cannot continue in force in the new dispensation is, that it was but a temporary institution designed only for a means of governing the people till the coming of the Savior. In Gal. 3:19 we read: “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.” The word “law” in this text has special reference to the decalogue; because it is here stated that the law was ordained by angels, in the hand of a mediator. To confirm this assertion we have but to turn to Moses’ writings and see what law was ordained in the hand of Moses, the mediator. “And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their

THE BETTER TESTAMENT

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. 32:15, 16. “So I turned, and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.”—Deut. 9:15. According to these texts it was two tables on which the Ten Commandments were written that was ordained in the hands of the mediator of the old covenant. Therefore the decalogue is the law referred to in Gal. 3:19, that was added until the seed should come. Can anything be more clearly taught than the fact set forth in the scriptures before us, that the decalogue was but a temporary institution, to remain in force only until the promised seed should come?

But who is the promised seed referred to? This is explained in Gal. 3:16—“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.” This is very plain, the decalogue was to continue in force until Christ came.

Jesus also taught that the old covenant was but a temporary institution. “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.”—Matt. 5:17, 18. In this text some seem to see a proof that the law is not abolished, but to our mind it is a clear proof that it is abolished. True, he said, “I am not come to destroy” the law, but he needed not to turn his hand to destroy the law, since it was but a temporary system to pass out of force with his coming. He said the law was to continue until fulfilled, and that he came to fulfill it. Do not these declarations

THE BETTER TESTAMENT

taken together prove the very doctrine taught by Paul in Galatians, that the law should last only until the coming of Christ?

We might best convey our understanding of the text before us with an illustration. Suppose Congress should enact a law that no man should shoot, kill, or pursue with intent to kill any wild game for five years, and said law should come into force Dec. 1, 1899. Dec. 1, 1904 that law would die of itself and sportsmen would not wait for Congress to pass an act to abolish it; because the very construction of the act would show that it was to continue in force no later than Dec. 1, 1904. This beautifully illustrates the abolition of the first covenant. It was enacted as a restraint upon sin until Christ should come to destroy it out of the heart; and Christ needed not to do anything to destroy or abolish that system; his coming itself did that.

Verse 19 is also used by law-teachers against the idea of the law being abolished by Christ; therefore, we had better consider it. “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.” “These least commandments,” the law-teachers say refers to the Ten Commandments. But how contrary to the tenor of their teaching, which exalts the Ten Commandments above all the commandments of Moses. But Jesus is not speaking here of the Ten Commandments exclusively. He came to fulfill the law of which he speaks; therefore it contained some prophecies or types, otherwise he could not have fulfilled it. The decalogue contained no such prophecies, and apart from the fourth commandment it contained no types. At this point the law-teacher will take the turn that “fulfill” here means to obey. But this cannot be true; because Jesus taught that the law should pass

THE BETTER TESTAMENT

away when fulfilled. Therefore the fulfillment in question must be viewed in the light of antityping, or bringing to pass. A mere commandment cannot be thus fulfilled. Therefore Christ is speaking of a law that contained types and prophecies or types or prophecies as well as commandments. Who is so dull of understanding as to be unable to see that he is speaking of the entire Mosaic system? The expression “these least commandments” we are to apply not to the ten only but to all the commandments of Moses’ law. Therefore Christ is enjoining obedience to all the law of Moses, as he did in Matt. 23:1-3. The law was not fulfilled until the death of Christ, and was, therefore, in force during his lifetime: hence it was his duty to teach and practice the law. This is the reason why such sentiments as the foregoing are to be found in his sermons. I believe I have now fully overthrown the lawist’s claim that Jesus carried the old covenant into the new-covenant dispensation.

The prophets of the old dispensation also knew that the old covenant was only a temporary system, because they prophesied of a new covenant. Jeremiah very clearly predicted a new covenant in Jer. 31:31-33. Isaiah predicted that a new law should be given at Mount Zion. Isa. 2:3. Micah predicted the same thing. Micah. 4:2. All the prophets have been the authors of similar declarations, and if they knew that a new law was to be given at some future time, they certainly knew that the law by which they were governed was to fall into disuse when that new law should be given.

The very mediator of the old covenant knew that his system was but temporary. He prophesied that a new lawgiver should be raised up who should give a new law. The following are his words: “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken. According to all that thou desiredst of the Lord thy God in Horeb in

THE BETTER TESTAMENT

the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever shall not harken unto my words which he shall speak in my name, I will require it of him.”—Deut. 18:15-19. If Moses knew so perfectly that a new lawgiver should arise, could he also have failed to see that his system would cease to be a standard of government to the people when that new lawgiver should arise? Surely not. With these scriptural thoughts before us, must we not decide that to endeavor to bring the old covenant this side of Christ is the height of foolishness?

Another reason why the old covenant had to be abolished is given in Heb. 7:12—“For the priesthood being changed, there is made of necessity a change also of the law.” The old covenant was not introduced under the right priesthood to continue in the new dispensation. The priesthood of the New Testament is of the tribe of Judah, while the priesthood of the old covenant was of the tribe of Levi. This fact alone necessitated a change of the law. What change does it suggest? Simply the change that is left on record in Heb. 10:9, the taking away of the first and the establishment of the second.

Another fact that might be offered as an apology for the abolition of the old covenant is the solemn truth that it was designed only for an age in which sin abounded. In Rom. 5:20, 21 we read: “Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ.” In this text we see the thought

THE BETTER TESTAMENT

clearly set forth that sin reigned and abounded under the law of Moses right up to the coming of our Savior. It was not intended that the law should abolish sin, but that it should restrain men in their wickedness, and hold them within certain bounds. The law nowhere demanded the destruction of sin; hence such a system could not serve as a standard of government in an age in which sin was to be completely rooted out of the hearts of men.

It is further taught in the word of God that the old system was too weak to destroy sin; “for there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.”—Heb. 7:18. The law was too weak with its inferior sacrifices to destroy sin; hence the impossibility of saving a people from all sin while governed by it. This is another reason why the old covenant could not continue in force in the victorious New Testament dispensation.

There is yet another reason why the old covenant could not govern New Testament people. It was a covenant of but one nation. Concerning the Gentile nations of the old dispensation, Paul says, “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2:11-13. Here it is very plainly stated that under the old covenant the Gentile nations had no hope, and were without God in the world. Only the Jews and their proselytes had hope in Moses’ law. Can there be a clearer proof that the old covenant was a covenant of the Jewish nation only? The obligations of the first covenant prove the same

THE BETTER TESTAMENT

thing. In Ex. 20:10 it is plainly stated that the decalogue and more especially the fourth commandment, was only enjoined upon the Jew and his children and the stranger within his gates.

The new covenant reaches to all nations. Isaiah predicted concerning it, "And the Gentiles shall see thy righteousness, and all kings thy glory."—Isa. 62:2. According to this prophecy the new covenant is to be enjoined upon the Gentiles as well as the Jews. Jesus taught the same thing in Jno. 10:16—"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." The fold of which Jesus speaks signifies the Jewish nation who only were included in the fold of the Lord in Old Testament times. The "other sheep" that he was going to bring into his fold under the new covenant are the Gentile nations. This is a positive proof that the new covenant is to extend its arms of mercy to all nations, and since the old covenant enjoined only one nation, could it possibly continue in force with a covenant that enjoins all nations? The fact is, it would hinder the very salvation of the new dispensation. This is why Paul, speaking of the abolition of the Mosaic system in Col. 2:14, says Christ "took it out of the way, nailing it to his cross." It was actually in Christ's way. It hindered the propagation of his new

covenant among all nations, and until the old covenant had been abolished by the death of Christ, the gospel could not have been preached outside the Jewish nation. This thought is strikingly verified by the fact that neither Christ nor his disciples during his lifetime ever preached outside the realms of the Jews. When Christ commissioned the twelve to preach his gospel, before his death, he forbade them to preach to the Gentiles. Matt. 10:5, 6. It was not until after the death of Christ had abolished the narrow-contracted Mosaic system that he gave them the unbounded commission "Go ye into

THE BETTER TESTAMENT

all the world, and preach the gospel to every creature.”
Mark 16:15, 16; Matt. 28:19, 20.

The Two Laws

THE word of God speaks of two general law systems, which it distinguishes as the “law of Moses” (Acts 13:39), and the “law of Christ” (Gal. 6:2). Much of the truth contained in the word of God on this subject has been set forth in the chapter entitled “The Two Covenants,” but there are some thoughts that do not properly belong to the subject of the covenants, which we wish to introduce here.

The term “law of Moses” is used throughout the Bible to designate the Pentateuch. The term “law” in the Old Testament generally signifies the Pentateuch only, but in the New Testament it has a much broader signification. In 1 Cor. 14:21 we read: “In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.” This quotation is from Isa. 28:11; hence the book of Isaiah is also denominated “the law” in the New Testament. We read in Jno. 12:34: “The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?” The prophecy concerning Christ which the Jews here declared they had read in their law is found in Ps. 89:36, 37; Ezek. 37:25; Dan. 2:44; and Mic. 4:7. Thus you see the whole Old Testament—Prophets, Psalms, Pentateuch, and all—is called “the law” in the New Testament.

THE BETTER TESTAMENT

The Psalms and the Prophets, however, are not exclusively law. They clamor for obedience to the law of Moses (which was indeed their duty, since they lived in the law age), but at the same time they foretell much of the New Testament. They, therefore, occupy a kind of middle position between the law and the gospel, and their writings are law and gospel commingled. Whatever is enjoined in the Prophets that was enjoined in the Pentateuch, and is not repeated in the New Testament, we are not as Christians held to obey. But whatever is enjoined in the Prophets, whether it was or was not formerly taught by Moses, if it is repeated in the New Testament, we are under obligations to obey: not because it was or was not contained in the law, but because it is contained in the New Testament.

The law of Christ is identical in every respect with the new covenant, which I have explained before. It includes all the natural principles of righteousness of which God is the originator, which, as I have before shown, are all recorded in the twenty-seven books which we call the New Testament. This “law of Christ” was revealed to the world by our Savior himself during his incarnation.

Law-teachers, in their zeal to defend the law of Moses, deny Christ the office of a lawgiver during his incarnation. They quote such texts as 1 Cor. 10:1-4, which speaks of Christ as having been with the Old Testament people, upon which they base the theory that Christ was the lawgiver at the time the Old Testament system was revealed; but this is perfectly absurd. I do not deny that Christ has been with the people of God in some sense from the very creation of the world; but that he ever acted as a lawgiver before his birth into this world, I do deny. No writer of the Bible, either in the Old or the New Testament, ever spoke of Christ as the giver of the old law. Moses is always spoken of as the mediator of the Old

THE BETTER TESTAMENT

Testament. Jesus himself says, “Did not Moses give you the law?”—Jno. 7:19. The term “law of Christ” was never used until after the incarnation of Christ. It is a shame that it becomes our duty in this enlightened age to defend this truth so emphatically taught in both the Old and the New Testament.

Moses and all the prophets dwell largely upon the fact that the Messiah who was to come should be the author of a new law, and Christ himself professes to have come into the world as a lawgiver. A few of his sayings will set this matter straight in our minds. “Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”—Jno. 7:16, 17. “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father has taught me, I speak these things.”—Jno. 8:28. “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that this commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”—Jno. 12:48-50. “He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.”—Jno. 14:24. “For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.”—Jno. 17:8. “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.”—Ver. 14. These texts surely overthrow the idea that Christ was not a lawgiver during his incarnation.

THE BETTER TESTAMENT

Sometimes law-teachers in their bewilderment actually defy the world to produce a single new law in the New Testament. Oh, shame on their impudence! There are, no doubt, more than a hundred laws in the New Testament that were never known by those who lived under the Sinaitic code. For the benefit of the poor, blind law-teachers, I will mention a few of them. The commands to be baptized, to love our enemies, to be born again, to greet with the holy kiss, to observe the communion supper, to wash one another's feet, and among many others, the sublime commandment, "Love one another as I have loved you," were not known in the Old Testament times. Oh, how dare these revilers of God's truth affirm that Jesus Christ never introduced a new law during his incarnation?

The two laws are most beautifully set forth in Conybeare and Howson's translation of 1 Cor. 9:20, 21—"To the Jews I became as a Jew, that I might gain the Jews: to those under the law as though I were under the law, that I might gain those under the law; with those who were free from the law, I lived as one who is free from the law (not that I was without law before God, but under the law of Christ), that I might gain those who were free from the law." This text is similarly translated in the following translations: Bible Union, H. T. Anderson, Emphatic Diaglott, New Version, Rotherham, and A. Layman. The Douay Bible, translated from the Latin Vulgate, renders it as follows: "To them that are under the law, as if I were under the law (whereas myself was not under the law), that I might gain them that were under the law; to them that were without the law, as if I were without the law (whereas I was not without the law of God, but under the law of Christ)." We cannot fail to see from this text that Paul had a perfect knowledge of the two general codes of laws, one of which he ascribes unto Moses and the other unto Christ.

The Law of Works and the Law of Faith

“WHERE is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.” Rom. 3:27. Two laws are mentioned here, one is called the law of works and the other the law of faith. A careful study of the third and fourth chapters of Romans enables us to see that these terms are peculiar designations of the two covenants. The old covenant is the law of works and the new covenant, the law of faith. This interpretation is verified in verse 28—“Therefore we conclude that a man is justified by faith without the deeds of the law.” Faith is here made the condition of justification under the new covenant, while deeds, or works, are set forth as conditions upon which justification was received under the law. If faith is the prevailing feature of the New Testament, it has been very appropriately denominated by the apostle, “the law of faith.” If deeds were the prevailing feature of the Old Testament, we can see the appropriateness of denominating it the law of works.

The thoughts before us are more explicitly set forth in Rom. 4:13-16—“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to

THE BETTER TESTAMENT

the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.”

It is here stated that the promise of Abraham was not fulfilled through the law; that is, through the Mosaic system: but through the righteousness of faith; that is, through the New Testament. Two reasons are assigned why the Abrahamic promise was not fulfilled under the law. First, it is stated in verse 14 that “if they which are of the law be heirs, faith is made void, and the promise made of none effect”; that is, since works were the conditions upon which justification was received under the Old Testament, to have fulfilled the Abrahamic promise under the law would have been to have ignored faith, the condition for justification under the New Testament. Second, it is stated in verse 16 that the Abrahamic covenant was not fulfilled under the law, “to the end the promise might be sure to all the seed.” By faith, Abraham was to be a father of many nations, and as the law of Moses was a covenant of but one nation, to have fulfilled the Abrahamic promise while it was in vogue would have been to have excluded all the Gentile race from the blessings of Abraham.

We will now turn to Paul’s epistle to the Galatians. “This only would I learn of you: Received ye the Spirit by the works of the law, or by the hearing of faith?”—Gal. 3:2. “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?”—Ver. 5. The reader will observe, that in both these texts works are set forth as the principal feature and the condition of justification under the law of Moses: and faith as the principal feature and condition of justification under the New Testament. This surely tends to confirm

THE BETTER TESTAMENT

to our minds the fact that the apostle when speaking of the law of works and the law of faith was speaking of the two covenants.

“For us 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.”—Ver. 10. Here again, the Mosaic code is set forth as a law of works. The curse of the law was upon him that did not perform the works of the law, while the curse of the New Testament is upon him that believeth not. “He that believeth not shall be damned.”—Mark 16:16. The blessing was likewise upon the doer in the Old Testament (Deut. 11:26, 27), and upon the believer chiefly in the New Testament. “So then they which be of faith are blessed with faithful Abraham.”—Gal. 3:9.

“But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.”—Gal. 3:11. We are not to understand by this text that justification was not received by the law during the time it was in force, for men were at that time justified by the works of the law. But since the New Testament, or law of faith, is set up and the law of works has been abolished, men can be justified only by the principles of faith laid down in the New Testament. “And the law is not of faith: but, The man that doeth them shall live in them.”—Ver. 12. Here it is plainly stated that the law is not of faith. From this it is intended that we should understand that the condition for obtaining favor under the law was not faith but works, as has already been set forth. The words “The man that doeth them shall live in them” are a quotation from Lev. 18:5, which is Moses’ own description of the conditions of justification under the Old Testament. It is quoted by Paul to show that the law of Moses was a law of works.

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the

THE BETTER TESTAMENT

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 a schoolmaster. For ye are all the children of God by faith in Christ Jesus.” Gal. 3: 23-26. In this text again the two covenants are contrasted as a law of works and a law of faith. It is stated that “before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” This language clearly shows that faith is not of the old covenant; for it is stated that the keeping of God’s people under the law before Christ was before faith came. Can anything be more clearly set forth than the fact so plainly taught here that the law of the Old Testament was not a law of faith? And since the law of faith has come, the apostle says, “We are no longer under a schoolmaster.” This schoolmaster he shows to have been the Old Testament law of works.

“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.”—Rom. 10:1-5.

A careful study of the epistle to the Romans and that to the Galatians will enable the reader to see that that which Paul in this text calls Israel’s own righteousness was not, as many suppose, a righteousness of their own invention, but the righteousness of the law, which was in one sense their own righteousness because it had to be worked out by their own good deeds, the old covenant being the law of works. This interpretation is verified by the fact that Paul

THE BETTER TESTAMENT

again refers us to the justification by faith under the new covenant in verse 4—“Christ is the end of the law for righteousness to every one that believeth.” He also associates Moses’ description of the obtaining of righteousness by works with what he calls “Israel’s own righteousness.” See verse 5, where he again quotes Moses’ words in Lev. 18:5, which show that righteousness under the old covenant was obtained by the works of the law.

There is yet one more text that we desire to introduce upon this subject. It is Gal, 2:16—“Knowing that 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 man be justified.” Commentation cannot render plainer the fact so clearly stated in this text that justification under the law of Moses was predicated upon the condition of works, and under the New Testament upon the condition of faith. This adds a sublime proof to the argument held before the reader in this chapter, that the Mosaic system was a law of works and the Christian system, a law of faith. The statement that by the works of the law no flesh shall be justified signifies, as has been previously stated, that since the abolition of the law salvation cannot be obtained upon such conditions. These are surely sufficient proofs that the law of works and the law of faith mentioned so frequently throughout the epistles of Paul are the two great law systems that came from Sinai and Zion.

The Yoke of Bondage and the Law of Liberty

“WHOSO looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”—Jas. 1:25.

“So speak ye, and so do, as they that shall be judged by the law of liberty.”—Jas 2:12

We have heard it affirmed that the law of liberty mentioned in these texts is the decalogue, but this cannot be true, for three reasons

First. Because the law mentioned here is a perfect law, and the decalogue was imperfect. In Heb. 8:7, 8 we read concerning the decalogue: “For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.” Here it is plainly stated that the first covenant was not faultless, and that God found fault with it; therefore the first covenant was not perfect, and since the constitute the first covenant proper, the ten commandmentsTen Commandments are not perfect. Therefore they cannot constitute “the perfect law of liberty” mentioned by James.

THE BETTER TESTAMENT

Second. The very fact that the law mentioned is to be the standard by which New Testament saints shall be judged, proves that it is not the decalogue; for Christ says, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day.” —Jno. 12:48. If, therefore, the law of Christ is the standard by which the New Testament saints are to be judged, it is evidently the code here denominated “the perfect law of liberty.”

Third. The fact that the law mentioned here is styled a law of liberty proves that it is not the old covenant; for it is said that it gendereth to bondage. Gal. 4:24.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” —Gal. 5:1. The tenor of the Galatian epistle shows that that church was inclined to accept the law of Moses, and the apostle wrote his epistle to show them their error. The law of Moses must therefore be the yoke of bondage that he cautions them against becoming entangled with by exhorting them to “stand fast in the liberty wherewith Christ hath made them free.” He was simply admonishing them to cling to the New Testament. This is a clear explanation of the law of liberty.

We might cite a few other texts as additional proofs that the old covenant is a law of bondage. In Gal. 2:4 we read: “And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.” The general voice of the Galatian epistle shows that these false brethren were law-teachers who came to Galatia, and they were succeeding in persuading the Galatian brethren to accept the law of Moses. Therefore the bringing into bondage mentioned by Paul in this text, evidently signifies the leading of the Galatian

THE BETTER TESTAMENT

church back to the law of Moses. This is a clear proof that Moses' law was a law of bondage. Another proof of this point is found in Gal. 4:9—"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?" It is evident that the desire of the Galatian church was to accept the law of Moses; therefore the bondage they desired to be in was a subjection to the law of Moses. This again proves the Old Testament to be a law of bondage.

The crowning proof that Moses' law was a law of bondage is found in Gal. 4:24—"Which things are an allegory; for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar." Here it is plainly stated that the old covenant that came from mount Sinai gendereth to bondage; therefore we must acknowledge that the law of Moses—the ten commandments and all the ceremonies and ordinances pertaining to it—constitutes the yoke of bondage mentioned by Paul.

The foregoing we regard as abundant proof that the law of Moses is not the law of liberty mentioned by James. James was speaking of the law of Christ, which law, as we have already seen, is styled by Paul, "The liberty wherewith Christ hath made us free."

If we consider the nature of the law of Moses, we can see at once that it was a system of rigid bondage. All its ordinances and ceremonies are set forth in the most rigid manner. Take for instance the passover; it consisted of a lamb of the first year, taken on the evening of the tenth of the first month in every year, and on the evening of the fourteenth of the same month it was to be killed and to be eaten in haste with bitter herbs and unleavened bread. Nothing was allowed to remain until the morning; that which was left was to be burned in the fire. For seven days after the eating of this lamb

THE BETTER TESTAMENT

they were not allowed to eat leavened bread nor to bake it nor to have any leaven in their houses. See the twelfth chapter of Exodus. Could there be any more rigid injunctions than these? No matter how inclement the weather, the lamb must be taken on the tenth of the first month, and the curse of God rested upon them if it was not done on that day. No day would do to kill and eat the lamb but the fourteenth, and they were under the curse of God if they allowed so much as a bone to remain till morning. If they should by any means forget to destroy all the leaven out of their houses, they were under the curse of God. What rigid bondage! They were also commanded in the law of Moses to pay their laborers their wages every evening. They were not allowed to keep their money over night. Just think of the inconvenience of such a law. And thus we might continue to point out the rigidity of the bondage under the Mosaic system. Take for example even the fourth commandment, which is so highly prized by law-teachers of to-day. Could anything exhibit a greater degree of rigidity and bondage than it? On the seventh day they were not allowed to do any work, not so much as to prepare food for eating; they had to eat cold victuals which had been prepared the day before. To build a fire or even to pick up sticks was a crime that deserved capital punishment. I should think myself guilty of a crime before God if I should style such a system the law of liberty.

Now let us consider the commandments of the New Testament and observe what a precious liberty accompanies them. For instance, we are commanded in the New Testament to be baptized, but it is not stated how soon after conversion we are to be baptized; hence some liberty may be used in that case when inclemency of the weather or other inconveniences might hinder. We are also commanded to observe the communion supper, but it is no place stated how often or upon what day of the month or week it is to be observed. This is left to our conscience, the dictates of the Holy

THE BETTER TESTAMENT

Spirit; the laws of propriety, etc. The New Testament simply says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." According to the teachings of the law of Christ, if a local church should announce an ordinance-meeting, and inclemency of the weather should render it inconvenient to have the ordinance meeting, it could be deferred until a later date without sin. No ordinance of the Old Testament could have been thus deferred without sinning and incurring the curse of God. We might thus continue to review all the laws of the New Testament, and it would be found that every one of them exhibits a great degree of liberty, and none of them shows forth such rigid bondage as that which accompanied all the injunctions of the law of Moses. "Thou shalt"—I will stone you to death if you do not—was the language of the law of Moses; while the language of the New Testament is: "Ye ought," "Ye should," "Ye shall be blessed if ye do," etc. Do you not see, dear reader, that the law of Moses cannot properly be styled the law of liberty? But the perfect system of which our Savior is the author is such in very deed.

Besides the bondage and liberty contained in their natures, there is another reason why the law of Moses is called a yoke of bondage and the law of Christ, the law of liberty. In Gal. 4:1-5 Paul compares the Jewish people under the law to children under tutors and governors until the time appointed of the father. While they were thus disciplined under the law, Paul says they were in bondage under the elements of the world. Ver. 3. By this he means to teach that the law did not save them from the elements of the world and from sin. But the law of Christ makes us free indeed from sin and from all the elements of the world. For the Galatians to have left the law of Christ, and migrated to the law of Moses, would have been leaving a law of liberty by nature, under which they had been liberated from sin and the elements of the world, and migrating to a law rigid and

THE BETTER TESTAMENT

slavish in its nature, and that would leave them bound under sin and the elements of the world.

The chief argument offered by the law-teachers to substantiate the idea that the decalogue is the law of liberty is the mentioning of some of the Ten Commandments in such close connection with the law of liberty, in the second chapter of James. This is not an argument in their favor, from the fact that some of the ten commandments are carried over into the New Testament. A careful study of verses 8-11 will show that Christ has carried over into the New Testament such of the ten commandments as are included in what James calls the “royal law”—“Thou shalt love thy neighbor as thyself.” Are all the included in that saying? No. Jesus tells us that all the law hangs on two commandments. “Love God,” and, “Love thy neighbor.” Matt. 22:37-40. The ten commandments, as well as the rest of Moses’ law, hang on these two commandments. If the reader will turn to the twentieth chapter of Exodus and read carefully the Ten Commandments, he will observe that the first four hang on love to God and the last six on love to man; therefore if only such of the Ten Commandments as hang on love to man have been carried over into the New Testament, none but the last six have been carried over. This will be strikingly verified in the mind of the reader when he has searched in vain for a quotation of any of the first four of the Ten Commandments in the New Testament.

That such only of the Ten Commandments as are included in love to man have been carried over into the New Testament is taught also in Rom. 13:9 and Gal. 5:14. For the convenience of the reader who may desire to investigate this I will insert the references of all the texts in which any of the Ten Commandments are quoted in the

THE BETTER TESTAMENT

New Testament. As stated before, neither of the first four of the Ten Commandments in the decalogue are quoted in the New Testament.

The fifth commandment is quoted in Matt. 19:19; Mark 10:19; Luke 18:20; Eph. 6:2.

The sixth commandment is quoted in Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; Jas. 2:11.

The seventh commandment is quoted in Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; Jas. 2:11.

The eighth commandment is quoted in Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9.

The ninth commandment is quoted in Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9.

The tenth commandment is quoted in Rom. 13:9.

We are not to understand that the moral principles contained in those of the Ten Commandments that are not quoted in the New Testament are abolished. All the natural principles of righteousness set forth in them have been carried over into the New Testament and are included in the commandments of the New Testament, that lift up a standard even higher than that lifted up in the decalogue, but only six of the original ten, as I have now fully proved, have been literally carried over into the New Testament. Since, therefore, six of the Ten Commandments are adopted into the New Testament, they are included in what James calls “the perfect law of liberty.” Is it therefore any wonder that he would associate them so closely with his mention of that perfect law?

The reader will remember that we have previously shown that Jesus enjoined all the law of Moses during his lifetime. The fact, therefore, that the first four commandments of the decalogue are

THE BETTER TESTAMENT

withheld from his quotations in the four Gospels seems to be a special precaution in the Spirit of divine inspiration to verify the idea we have just set forth.

The Abolition of the Law of Moses

That the law of Moses is abolished has been proved in the former chapters. But there are a number of texts that nail this point down firmly, which it was not proper to explain under any previous heading; hence, we insert this chapter. We are intending to make this work thorough, and more especially do we desire to establish the fact that the law of Moses is abolished, since the deception that it is not abolished is abroad in the land.

The proofs of this fact are so numerous in the word of God that it is a marvel that any man who would deny it should feign himself a student of the Bible. What could be plainer than the following? “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”—Luke 16:16. We do not understand from this text that the law was abolished at the beginning of John’s ministry, but that it affirms the law to have been preached until John; since that time it has been in divine order to preach the kingdom of God. The law was preached of course by law-teachers, as it should have been, during the entire incarnation of Christ, but the special inspiration of God was from the time of John placed upon the kingdom of God. And why should inspiration be drawn from the teaching of the law to the preaching of the kingdom of God, if the law was not at that time about to be abolished, and God’s kingdom to be set up in its stead? The idea that

THE BETTER TESTAMENT

the law of Moses is carried over into the kingdom of God cannot be sustained by this text.

Again, we read: “For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid.”—Rom. 6:14, 15. “But if ye be led of the Spirit, ye are not under the law.”—Gal. 5:18. “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 a schoolmaster.”—Gal. 3:24, 25. The language of these texts is so very plain that we could hardly think of a man endeavoring to dodge the sentiments so clearly set forth in them. Yet men will, even in the face of these plain declarations, affirm that God’s people are still to be governed by the law.

We sometimes hear law-teachers argue as follows: “To be under the law means to be under the condemnation of the law; that is, to be living in disobedience to the law, and to be not under the law means to be living in obedience to the law”; hence they argue that these texts do not teach the abolition of the law, but that God’s people under the New Testament receive grace in the atoning blood of Jesus to live in obedience to the law. This is truly a strange exposition of scripture.

Let us test their exegesis by other texts. “But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”—Gal. 4:4, 5. Paul here speaks of those who lived under the law (the Jews), and affirms that Christ, in order to be their Redeemer, was made under the law; that is, was born, brought up, and preached under the law. If the law-teacher’s idea of “under the law” be correct, we are to believe that Jesus was

THE BETTER TESTAMENT

brought up and lived all his life in disobedience to the law. This surely reveals the ridiculousness of their rule of interpreting scripture.

To be not under the law means to be not governed by it. God's people are not governed by the law of Moses; because it is done away and superseded by a more perfect law, the law of Christ.

“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. . . . 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. 3:10-13.

“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” —Gal. 5:4.

In these texts we have additional proofs that the law of Moses is abolished. God's people were under a curse to do all things written in the Mosaic system as long as they were under that system, but Christ hath redeemed us from that curse. What could this signify but a release from obedience to that rigid system? Observe that Paul declares in substance, in the last text quoted above, that men cannot be Christians and cling to the law of Moses. He declares them to be fallen from grace.

Paul understood clearly the abolition of the Mosaic system. He says in another place, “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 an 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 her husband. So then if, while her husband liveth, she be married to another man, she shall be

THE BETTER TESTAMENT

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. 7:1-4.

“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.”—Verse 6.

The letter mentioned above is the entire Mosaic system.

Ten-commandment-teachers frequently affirm that the decalogue is not included in this law, but their saying is refuted in verse 7, where Paul quotes from the law under consideration, saying, “I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet,” he quotes the tenth commandment in the decalogue. This shows that the law in question included the Ten Commandments; and the fact that we are not under the law could not be more plainly stated than in these verses. He uses the marriage relation as set forth under the law to illustrate his idea. As in the law the wife is bound under the government of her husband as long as he lives, so says Paul were the people of God bound to be governed by the law of Moses as long as it lived. He considers the law as the first husband of God’s people and Christ their second husband. As, according to the law the wife is loosed from the law of her first husband at his decease and is at liberty to be married to another, so the church was delivered from her obligations to the law when it was abolished, and became married unto Christ.

That Paul’s idea in this text should be antagonized by false teachers seems almost a miracle. But it is sometimes asked by law-

THE BETTER TESTAMENT

teachers why Paul uses the peculiar expression that the church is dead to the law, if it is the law that is dead. He means by this expression to signify her release from obligation to the law. Verse 6, which we quoted above, shows that the law is dead. Its words are: "We are delivered from the law, that being dead wherein we were held." According to this he sets forth the idea that the church is dead to the law in the same sense that the wife is dead to her husband when he dies.

The second marriage of the church is truly a happy one. Her first husband was rigid and cruel and stood by her constantly with handfuls of stones to stone her to death for the slightest digression from his rigid desires. But the second is kind, tender, and plenteous in mercy, always ready to nourish and cherish his wife.

The law-teachers ignore the marriage of Christ to the church by declaring that the first husband is not deceased, and although he was buried nearly two thousand years ago, they have dug up the skeleton and are now exhibiting it to the world as the first and only husband of the church of God. This their folly is unparalleled in all the past ages, except when the brazen serpent, that had been used for a good purpose in Moses' day in the wilderness, was several hundred years afterward foolishly picked up by the children of Israel and worshiped. 2 Kings 18:4.

Let us now notice the date when the law was abolished. In Eph. 2:13-16 we read: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood 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 of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that

THE BETTER TESTAMENT

he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”

The abolition of the old system is here plainly affirmed. Christ abolished in his flesh, it is here stated, “the law of commandments contained in ordinances.” By this is doubtless meant the law of the Ten Commandments encircled by the many ordinances and ceremonies of the Mosaic system.

As we have partially considered these texts before, we do not desire to be tedious in this place. The date of the abolition is all we desire to bring out. In order to do this we might ask: What is the reason assigned in this place for the abolition of the law? The answer is: “That he [Christ] might reconcile both [Jews and Gentiles] unto God in one body by the cross.” According to this the law was abolished at the time the reconciliation of the entire human family unto the Father was made. What is the date of this reconciliation? Rom. 5:10 answers: “We were reconciled to God by the death of his Son.” This locates the abolition of the law unmistakably at the death of Christ.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.”—Col. 2:14, 15. Here we have the statement that Christ “blotted out the handwriting of ordinances that was against us [which was unmistakably the Mosaic system] . . . nailing it to his cross.” Observe that he points to the time when Christ hung on the cross as the date of the abolition of the law.

The law-teachers say the law said to be abolished in this text does not include the decalogue. But let us see. Paul continues in verses 16, 17, saying, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the

THE BETTER TESTAMENT

sabbath days: which are a shadow of things to come; but the body is of Christ.” Among the things said to be abolished in the abolition of the law of commandments is the sabbath day, which was enjoined in the fourth commandment of the decalogue.

We hear Seventh-day Adventists affirm that the term “sabbath days” in this text, refers not to the weekly sabbaths, but to the annual sabbaths. But in this they are mistaken; because the annual sabbaths are included in this text under the appellation “holy-days.” Therefore the expression “sabbath days” cannot possibly refer to anything else than the regular round of weekly seventh-day observance. If the seventh-day sabbath was included in the abolished law, the decalogue that enjoined it was also included in it. So beyond doubt this text fixes the abolition of the entire law of Moses at the death of Christ. This accounts for the teaching and practicing of the law of Moses by Christ and his apostles during his lifetime.

It is offered as an argument in favor of seventh-day-keeping that Christ kept the seventh day. But this argument is of no weight; because Christ kept all the rest of Moses’ law, as it was his duty to do, because the law was not yet abolished. He also taught his disciples to practice the entire Mosaic system. He said to them on one occasion, “The scribes and the Pharisees sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not.”—Matt. 23:2, 3. We have as much ground to argue the continuation of any other part of the Mosaic system in the gospel age, from the fact that Jesus and his apostles practiced it, as the seventh-day-keepers have in favor of the seventh day.

We will now search for the date when the New Testament came into force. “And for this cause he is the mediator of the New

THE BETTER TESTAMENT

Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator.”—Heb. 9:15, 16. The apostle here considers the New Testament in the light of the will of Christ, and shows that it came into force at his death, just as the last will and testament of any other man comes into force at the death of the testator. This accords with the date the Bible fixes for the abolition of the Old Testament. Christ’s death ended the law and brought the New Testament into force.

But we hear the seventh-day teachers arguing that the seventh day was kept after the death of Christ. Yes, this is true of the Jewish people, but not of the Christian church. The last account we have of the observance of the seventh day by Christians was in the case of the two Marys who rested according to the law, on the seventh day when Christ lay in the tomb. The Christians throughout the Acts of the Apostles often went into Jewish meetings on the Jewish Sabbath and preached to them, but this is no proof that the Christian church observed that day. Their weekly meetings were held always on the first day of the week.

But supposing they had kept the seventh day for some time after the death of Christ, that would be no unanswerable proof that it was not abolished at that time; for it was some time after the death of Christ before the Christians learned that the law was abolished. Some of them knew it very soon (I speak of the ministers and apostles.), but the masses lingered long beneath the Sinaitic code.

Jesus said to the apostles in Jno. 16:12, 13, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for

THE BETTER TESTAMENT

he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.” According to this text Jesus had some things to show to his apostles that they were not, during his incarnation, prepared to receive. But he promised them that they should be revealed unto them by the Holy Ghost that should be given after his ascension to the Father. These promised revelations were surely given by the Holy Ghost after he had been received on the day of Pentecost, and they have surely been placed on record in the New Testament, and what ideas are on record in the New Testament that the Holy Ghost revealed after Christ’s ascension, except the many thoughts concerning the abolition of the Mosaic system? There is no other idea revealed in the epistles, that Christ left for the Holy Ghost to explain to his church.

So we see the things that the apostles were not able to bear were not such as pertain in reality to the Christian system. In fact, nothing could have been added to the Christian system after the death of Christ; for as we have seen before, the New Testament is Christ’s will, and came into force at his death, and nothing can be added to a will after the death of the testator. The doctrines of the New Testament were all introduced during the lifetime of Christ, but it was unnecessary that he should spend time explaining the abolition of the law, until after it had been abolished at his death. Christ told the people on the mount that he had come to fulfill the law, and that the law ended when fulfilled; but he said nothing to them concerning the time when the law would be abolished, or when the New Testament would come into force, or when the sacrifices would be antityped, etc. Such things he left to be explained by the Holy Ghost.

For a time after Christ’s resurrection it appears that the observance of the principal part of the Mosaic law continued uninterrupted among the Christians, but when the Gentiles began to

THE BETTER TESTAMENT

accept Christ, the law question became an agitation among them, and in a little consultation of the ministers held at Jerusalem (recorded in the fifteenth chapter of Acts) the Holy Ghost decided that they should not bind that system upon the converts. They wrote a letter unto the church at Antioch, which seemed to be the center of that agitation, as follows: “The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”—Acts 15:23-29.

It is argued that this epistle was intended to enjoin only the Gentile converts, and that the apostles believed it necessary for the Jews to be circumcised and to continue to keep the law as before. If this is true (a thing hardly credible), it was because the Holy Ghost had not yet fully revealed to the apostles the abolition of the Mosaic law; because later, in the epistles, it is shown very clearly that those who had been shut up under the law in the old dispensation (the Jews), after faith had been introduced to the world by Christ, were no longer under the law. Gal. 3:23-25. We cannot fail to see the abolition of the Mosaic law taught in the New Testament.

The Relation of the Two Testaments

THERE are some ideas set forth in the scriptures that properly belong under this heading, without which our volume would be incomplete. The first that shall claim our attention is that of the gospel in the Old Testament. This is a favorite argument of the law-teachers, and must not for their sake, be passed unnoticed.

“And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.”—Gal: 3:8.

“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.”—Heb. 4:1, 2.

Here we have two plain proofs of the gospel having been preached in the Old Testament dispensation. Law-teachers generally affirm that the Ten Commandments constitute the gospel that was preached in those days. Hence they argue that the decalogue being a part of the gospel, cannot be abolished. But they are mistaken in their conclusion that the Ten Commandments is the gospel that was preached unto Abraham and unto the Jews in the wilderness. We can place a better interpretation upon these texts.

THE BETTER TESTAMENT

The gospel of Jesus Christ, as has been previously shown, contains every principle of righteousness. By this we mean that there can exist no principle of righteousness that is not contained in the gospel of Jesus Christ and that is not on record in the twenty-seven books which we call the New Testament. Every principle of righteousness, therefore, that was contained in the law of Moses or was preached by any prophet or patriarch of the old dispensation, is just that much of the gospel in the Old Testament. And those principles of righteousness are by no means abolished in the New Testament dispensation.

If every principle of righteousness contained in the law were to be found in the Ten Commandments, and none but natural principles of righteousness were contained in them, then it could truthfully be said that the Ten Commandments was the gospel that was preached in the old dispensation. But, as we have previously seen, there are principles of righteousness in the law that are not contained in the decalogue. There is also at least one ceremony in the decalogue that contains no natural principle of righteousness; therefore the law-teachers fail in their attempt to establish the decalogue in the New Testament upon the scriptures quoted above.

Not only are there natural principles of righteousness in the Mosaic code outside of the decalogue, but the prophetic books also contain many New Testament principles that are nowhere set forth in the Mosaic code. These are also to be placed under the heading of the gospel in the Old Testament. Besides the declaration of the natural principles of righteousness the gospel was preached also under the law in the types and shadows. It is to the types and shadows that Heb. 4:1, 2 has special reference.

Paul is here writing upon the subject of rest. He shows that the spiritual rest of soul enjoyed in this gospel age was typified by the

THE BETTER TESTAMENT

literal rest obtained under the law; and that the preaching of the true spiritual rest under the gospel was typified by the preaching unto the Israelites in the wilderness of the rest awaiting them in literal Canaan. Ex. 33:14.

The amount of gospel contained in the law and the prophets is the percentage of law that is contained in the New Testament. The New Testament being, as aforesaid, a compendium of all the natural principles of righteousness, of course it contains all the righteous principles that were contained in the law. Nothing else that pertained to the Old Testament has been carried over into the New. The amount of law contained in the gospel has been beautifully explained by Paul in Rom. 8:3, 4—"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Here it is plainly declared that the death of Christ fulfills the righteousness of the law in us; that is, the righteous principles that were contained in the law. This establishes the idea that we have just advanced, and we need not look for further proof.

We will now strike another relationship between the Old and the New Testament. Paul says in Rom. 3:31: "Do we then make void the law through faith? God forbid: yea, we establish the law." This text is a great hobby to the law-teachers; but they misunderstand it. Paul did not mean to teach here the propagation of the law of Moses in the gospel dispensation, as they suppose.

There are numerous internal proofs that the law of Moses was not a perfect system, and that the giver of that system looked for a more perfect system to be revealed at some future time. He prophesied of that perfect system. He also instituted many beautiful

THE BETTER TESTAMENT

types in the ceremonies of the old system that mark out perfectly the character of that perfect law that should come. The New Testament being that perfect system, and revealing to the world perfectly the antitype of all those types and shadows, and a fulfillment of every prophecy of Moses, is the best proof of the genuineness of the law of Moses. But this by no means proves the continuation of Moses' law this side of the introduction of the gospel, but it contrariwise disproves it. The New Testament fulfills also the hundreds of prophecies uttered by the inspired prophets of the Old Testament dispensation; hence it establishes also the prophets. On the other hand, the law and the prophets foreshow so exactly the character of the New Testament, hundreds of years before the birth of our Savior, that they constitute the best proof of the genuineness of the gospel that can be resorted to as a defense against infidelity. So we might say the New Testament establishes the Old Testament and the Old Testament establishes the New Testament.

Law-teachers sometimes affirm that if the law is abolished, we had better discard entirely the Old Testament. But against this idea we will raise rebellion. Viewing the subject in a certain light we might consent to set it aside entirely. Since the New Testament sets forth every principle of righteousness, we can by its instruction alone get home to heaven. But the Old Testament is of much value to us, not only because it establishes the inspiration of the New Testament, but because it also contains the history of many incidents in the lives of holy men and women of old, which reveal to us the nature of God's dealings with man, and afford us excellent models of true integrity.

It is intended by God that we consider the loyal deeds of the Old Testament saints as examples unto us, as the following scriptures evidently show. "For whatsoever things were written aforetime were

THE BETTER TESTAMENT

written for our learning, that we through patience and comfort of the scriptures might have hope.”—Rom. 15:4. “But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day—three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all those things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.”—1 Cor. 10:5-11.

These scriptures show that all the records in the Old Testament, both of the righteous and of the wicked deeds of the people, are intended for instruction unto us. We are to imitate the faith, meekness, gentleness, patience, trust, trueness, boldness, long-suffering, etc., of the characters on record in the Old Testament; and we are to take warning from all the wicked deeds performed by those whose names appear in the Old Testament and from the dealings of God with them, that we may not fall into similar sins.

One of the most blessed thoughts connected with this subject is that the New Testament affords grace to imitate all the good examples of the saints in the Old Testament, and to refrain from falling into errors into which they fell. This idea will be more fully explained in a later chapter.

The False Claim of Two Laws in the Old Testament

LAW-TEACHERS are often driven to their wits' end to find argument to sustain their theory. One of their peculiar dodges of the many texts in the New Testament declaring the law abolished, is that there are two laws in the Old Testament. They divide the law of Moses into two parts. The Ten Commandments they consider one law, and the rest of Moses' injunctions they style another law. Whenever they can wrest a text of scripture into a showing that the law is not abolished, they say, "That refers to the Ten-Commandment law"; and when they find a text declaring the abolition of the law, they say, "That refers to the injunctions of Moses apart from the Ten Commandments."

These two laws which they claim to see in the Old Testament they variously style the law of God and the law of Moses, the moral law and the ceremonial law, the spiritual law and the carnal law. The Ten Commandments they call the spiritual law, moral law, and law of God; the remaining injunctions of Moses, the carnal law, the ceremonial law, and law of Moses. They make indeed a show of argument here to the minds of those who have not given this matter an investigation. But when we investigate their ideas thoroughly in the scriptures they appear ridiculous from the foundation up.

THE BETTER TESTAMENT

We will take up the expressions moral and ceremonial law according to the application of the law-teachers, and see how we can harmonize them with the scriptures. If it be proper to divide the Ten Commandments from the rest of the law of Moses, styling them a moral law and the remainder a ceremonial law, then the Ten Commandments must contain all the moral part of the law and no ceremonial law; otherwise the argument is unsound.

If we examine carefully the Pentateuch, we find that there are some moral laws in it not contained in the Ten Commandments. For instance, in Ex. 21:18, 19 it is forbidden that men should strive. This is truly a moral law, but it is not contained in the Ten Commandments, except in striving one should kill the other. But if neither should be a murderer, and there had been no moral laws in the Old Testament except what were contained in the Ten Commandments, their pugilistic encounter would not have been a sin. We see here at least one moral law in the Pentateuch not contained in the Ten Commandments; therefore, the law-teachers' division of Moses' law into moral and ceremonial is incorrect.

Not only are there moral laws in the Pentateuch outside of the decalogue, but there is also one ceremonial law in the decalogue. I refer to the fourth commandment, the favorite of all law-teachers. It is not properly a moral law. It forbids no evils, nor commands any righteous deeds: it only enjoins abstinence upon the seventh day from that which was lawful upon any of the other six. It is properly to be classed with the ceremonial laws of the Old Testament; so we can by no means acknowledge the law-teachers' division of the Mosaic system into moral and ceremonial laws where they make the division.

We doubt if there is a single instance in the Bible where the term "law" applies exclusively to the moral laws of Moses or to his

THE BETTER TESTAMENT

ceremonial laws. We can find instances where Bible writers speak of the law, when they dwell principally upon some ceremonies in the context; and we can also find texts which speak of the law, when the context dwells chiefly upon some of Moses' moral teachings, but this by no means proves that there are two laws in the Old Testament.

We will now consider the terms "law of God" and "law of Moses" as applied by law-teachers. They affirm boldly that the Ten Commandments constitute the law of God, and are therefore unrepealable. "But," say they, "the ceremonies are styled the law of Moses, and it is that law that the New Testament declares to be abolished." Let us see how such an application of these terms will harmonize with the teachings of the scriptures. In Neh. 8:1 we read: "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." According to the law-teachers' application of the term "law of Moses," Ezra must have had on this occasion a book which contained all the commandments which Moses had given but the Ten Commandments. Let us read verse 8—"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Here the same book which in verse 1 was styled "the law of Moses" is called "the law of God." Verse 14 calls it "the law which the Lord had commanded by Moses." This gives us a sensible interpretation of the two expressions, "law of God" and "law of Moses." It is the same law; called "the law of God" because he inspired it, and "the law of Moses" because he wrote it. It is very clearly seen that Nehemiah knew no distinction between the law of God and the law of Moses. That theory is very modern, it originated among modern law-teachers and will die among them.

THE BETTER TESTAMENT

The fact is, the book mentioned throughout the Old Testament under the appellations “law of God” and “law of Moses,” was simply the Pentateuch. For the convenience of the reader we will give some references in which it is mentioned. It is called the “law of God” in Josh. 24:26 and Neh. 8:18. It is called the “law of Moses” in Josh. 1:7, 8; 8:31, 32; 22:5; 23:6; 1 Kings 2:3; 2 Kings 23:25; Ezra 3:2; 2 Chron. 23:18; 25:4; 30:16. It is called the “law of the Lord” in 2 Kings 10:31; 1 Chron. 16:40; 22:12; 2 Chron. 12:1; 31:3, 4; Ezra 7:10. And in Josh. 8:34; 2 Kings 22:8, 11; and Ezra 10:3 it is called simply “the law.” No man of candor can read these texts and fail to see that the division of the old law into two parts according to the modern law-teachers’ theory is incorrect.

The law-teachers will doubtless affirm that they base their ideas upon New Testament texts. We will therefore carry this point into the New Testament. If their theory is correct and the decalogue is truly called the law of God in the New Testament while the remainder of Moses’ law is called the law of Moses, then there must be no texts found that style the decalogue the law of Moses, nor must there be a text found that styles the ceremonies the law of God; otherwise their theory is refuted.

We will hear Jesus upon this subject. In Jno. 7:19 he says, “Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?” Here it is very clear that Jesus calls that law which forbade murder the law of Moses. This is one scriptural evidence against the theory in question. In verse 22 he says, “Moses then gave unto you circumcision.” In verse 28 he says, “If a man on the sabbath day receive circumcision, that the law of Moses should not be broken,” etc. Here Christ tells us the law of circumcision is in the law of Moses, and behold it is in that part of

THE BETTER TESTAMENT

the law which law-teachers call ceremonial; so Jesus calls both the decalogue and the rest of Moses' commandments the law of Moses.

Now let us look at two of his sayings concerning the Ten Commandments. "For God commanded, saying, honor thy father and thy mother."—Matt. 15:4. "For Moses said, Honor thy father and thy mother."—Mark 7:10. In one of these texts Jesus makes the decalogue the law of God and in the other he makes it the law of Moses. This shows unmistakably that Jesus knew no division of the law into the law of God and the law of Moses.

"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."—Luke 2:22-24. It is evident from this text that Luke knew nothing about a distinction between the law of God and the law of Moses. He uses these terms interchangeably and applies them to that part of the law which law-teachers would call ceremonial.

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. 10:28, 29. Paul here speaks of two laws, but not as do the law-teachers. He seems to recognize one law in the New Testament and one law in the Old Testament. That in the Old Testament he styles the law of Moses, and in contradistinction to this law he places a covenant which his language shows clearly to have been given by the Son of God. This covenant has been hitherto

THE BETTER TESTAMENT

explained. Observe the application he makes of the term “law of Moses.” He says, “He that despised Moses’ law, died without mercy, under two or three witnesses.” The Bible-reader will see at once that the Ten Commandments are here, with the rest of the law, styled the law of Moses because he knows that the death penalty was imposed chiefly upon those who broke one of the Ten Commandments. So we may boldly affirm that the New Testament does not divide the old system into the law of God and the law of Moses, as the law-teachers do.

We will next consider their terms “spiritual” and “carnal laws,” which terms they apply as they do “law of God” and “law of Moses,” and “moral” and “ceremonial law.” They read Rom. 7:14, where Paul says, “The law is spiritual”; then they read Heb. 7:16, where he speaks of a “carnal commandment,” and Heb. 9:10, where he speaks of “carnal ordinances”; then they affirm that they have proved their two-law theory. The spiritual law, they say, is the Ten Commandments, and the carnal law is the remainder of Moses’ teachings. Then they affirm that every text in the New Testament teaching the abolition of the law refers to the carnal part of the law of Moses. A false teacher never advanced a theory more absolutely false and ungrounded than this one.

If the reader will turn to Heb. 7:16, he will see that Paul makes no such application of the expression “carnal commandment” as the law-teachers affirm. Speaking of Christ, he says, “Who is made, not after the law of a carnal commandment, but after the power of an endless life.” How can any sensible man say that Paul here shows that one part of the law of Moses is carnal and the other part spiritual. Nothing of the kind is hinted at; it is simply stated that Christ was made “not after the law of a carnal commandment.” No reference is made to any part of the Mosaic system.

THE BETTER TESTAMENT

Heb. 9:10 speaks of the tabernacle, as verse 1 of the same chapter shows. This tabernacle, Paul tells us in verses 9, 10, “was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of the reformation.” No mention is made here of any ordinances or commandments but those which pertain to the service of the tabernacle. The time of reformation mentioned, till which this tabernacle was to stand, is the coming of Christ. The word “carnal” in verse 10 is from *sarx*, in the Greek, which signifies flesh. Therefore the ordinances of the tabernacle were only flesh-ordinances, or, in other words, like the entire Mosaic system, were only outward and pertained to the flesh, and could not purge the heart from sin. How any man can see in this text a proof that the ceremonies of which Moses was the author, comprised a system separate from his moral commandments, and styled a carnal law, is a mystery to me.

The entire Mosaic system, decalogue and all, might properly be styled a carnal law, in the same sense that Paul styles the ordinances of the tabernacle carnal; for it only pertained to the flesh, and by it, as will be proved in its proper place, no cleansing of the heart from sin could be obtained. Also, we could properly style the entire Mosaic system a spiritual law; because it was a system of religion that emanated from God. It was good, holy, and valuable in its time.

The Shadow of Heavenly Things and Heavenly Things Themselves

IN the former chapters we have compared the bondage and liberty, the conditions of works and faith, etc., in the two testaments; and now we shall consider them in the light of typical and antitypical systems. The two covenants are held up in this light in Heb. 9:23, which I quote. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." In this text we have the expressions "patterns of heavenly things" and "heavenly things themselves." These are designations of the two covenants. The old covenant was the pattern of heavenly things, and the new covenant is constituted by the heavenly things themselves. In this the old covenant is clearly set forth as typical of the sublime and glorious new covenant.

Some law-teachers affirm that the expression "heavenly things" used here refers not to anything upon earth, but to heaven itself. This they would doubtless try to prove by reading the text we have quoted in connection with the verse that follows it, where it is stated, that "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." They would argue that "heaven itself" is here placed in contradistinction to "the holy places made with

THE BETTER TESTAMENT

hands,” but this is a mistake; the text simply states that Christ entered not into the holy places made with hands, which are figures of the true, but into heaven itself. If the phrase “which are the figures of the true” were omitted, then “heaven itself” would be placed in contradistinction to the “tabernacle made with hands” and they would have a strong argument in favor of their idea that heaven above is the antitype of the Mosaic tabernacle; but as the language stands, the tabernacle that is here called “the true” is shown to be the antitype of the tabernacle made with hands. The true tabernacle is the church of the living God, which pertains to the new covenant.

But we would not forget to notice that there is a shade of difference between “the patterns of things in the heavens” and “the holy places made with hands.” The latter expression refers only to the tabernacle Moses pitched in the wilderness, while the former includes not only the tabernacle but the entire Mosaic system.

In verse 9 Paul tells us the tabernacle was a “figure for the time then present.” This is another proof that the tabernacle was a figurative institution, and in verse 11 he shows its antitype. “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.” The “greater and more perfect tabernacle not made with hands” is the church of the living God, which is here clearly shown to be the antitype of the tabernacle of Moses. The “good things to come” is the New Testament system.

In Heb. 8:2-5 we read: “A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore? it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and

THE BETTER TESTAMENT

shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.” We observe in this that Christ is styled “a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man.” This language again sets forth the idea that the tabernacle of Moses was typical of the tabernacle pitched by the Lord, which I have before shown to be the New Testament church. Concerning the priests of the Old Testament, it is here said that they “serve unto the example and shadow of heavenly things.” This shows all the services of the tabernacle worship to be typical of the system of heavenly things revealed in the coming of Christ.

In Heb. 10:1 we read again concerning the law of Moses as follows: “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the corners thereunto perfect.” You will observe that the apostle here calls the law (that is, the entire Mosaic system) “a shadow of good things to come.” This nails down the proposition I am endeavoring to prove, and shows beyond the possibility of a doubt that the New Testament is scripturally antitypical of the Mosaic system. This is one reason why Moses’ law is abolished; for types always end with their antitypes.

I will introduce yet one text under the present heading. “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.” —Col. 2:16, 17. The holydays, the new moons, the sabbaths, and the laws respecting eating and drinking contained in the Old Testament are here styled “a shadow of things to come.” This needs

THE BETTER TESTAMENT

no comment to show that it is in harmony with the texts I have quoted before, and I believe that I have abundantly proved that it is scriptural to consider the entire old-law system a type of the perfect law of the Lord Jesus Christ.

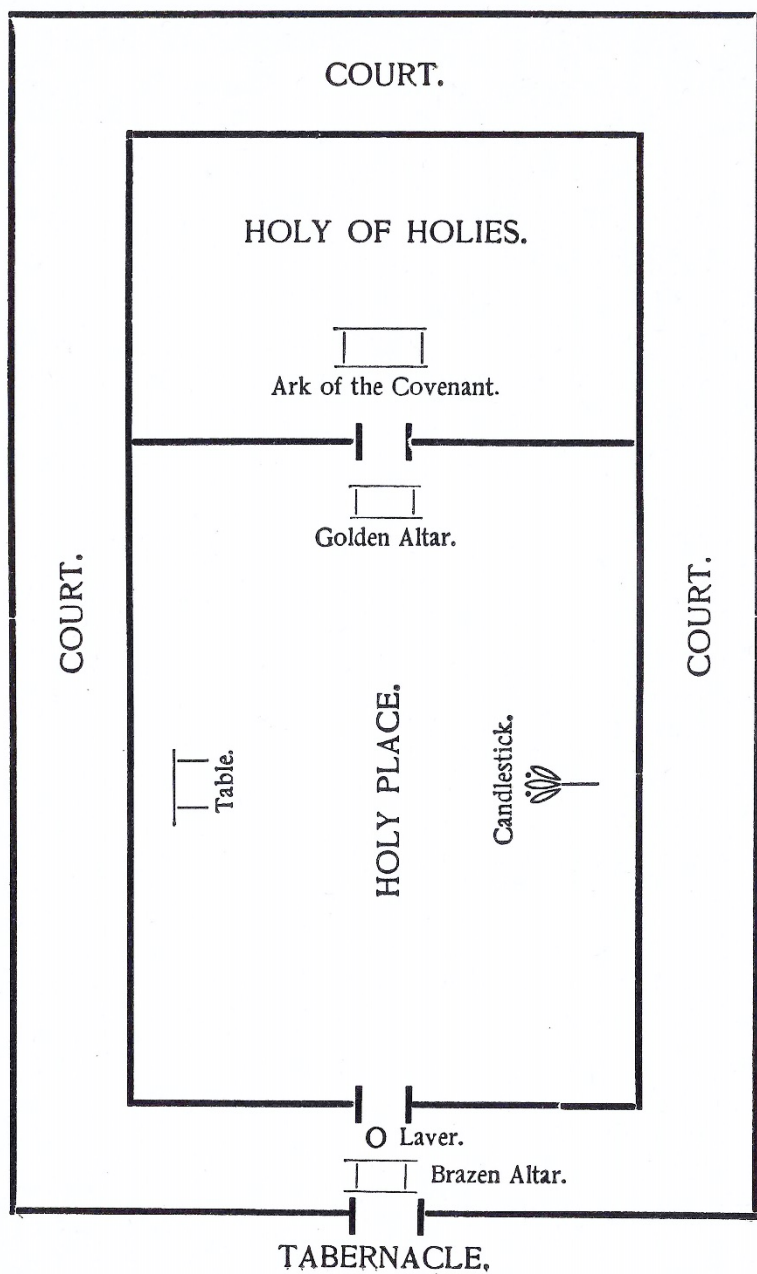
The Types of the Old Testament Explained

IN the last chapter I have shown that the Mosaic system was typical of the New Testament; in this I desire to take up the institutions, ordinances, and ceremonies of the Old Testament one by one and show their antitype in the gospel. I will begin with the tabernacle. The plan of the tabernacle was delivered unto Moses on Mount Sinai, and God was very desirous that he should adhere perfectly to the plan he had revealed unto him; because he had planned it so as to draw a perfect type of the true tabernacle in the New Testament dispensation. This is why he cautioned Moses to see that he made all things according to the pattern shown to him in the mount. Ex. 25:40; Heb. 8:5.

The plan of the tabernacle is shown in the diagram on the opposite page. The tabernacle proper contained two apartments, the holy place and the most holy place; while that enclosure surrounding it was called the court of the tabernacle. From the court, you will observe, the holy place could be entered, but not the most holy place. It could be reached only from the holy place. This all has its proper place in the type.

Between the door of the court and the door of the holy place, or, in other words, just before the entrance into the holy place was the brazen altar. Between the brazen altar and the entrance into the

THE BETTER TESTAMENT



THE BETTER TESTAMENT

holy place was the laver. The furniture in the holy place was a golden altar (which sat just before the entrance into the most holy place), a golden candlestick with seven branches, and the table for the showbread. The furniture of the most holy place was simply the ark of the covenant (containing the tables of the covenant, the golden pot with the manna in it, and Aaron's rod that budded), the mercy-seat over the ark, and two angels upon the two ends of the mercy-seat, with their wings overshadowing it. For a description of the tabernacle and its furniture see the twenty-fifth to thirtieth chapters of Exodus.

This is one of the most beautiful types in all the Mosaic system. The tabernacle and all its furniture and services typifies the New Testament church. You will observe the following couplets connected with the tabernacle and its services. First, there were two altars, a brazen and a golden altar. Second, there were two veils, first veil and second veil. Third, there were two orders of priests, priests and high priests. The priests were never allowed to enter the most holy place; the high priest alone was allowed to enter it once a year. All these couplets typify the two states of grace in the New Testament church.

The priests never entered the holy place without first offering a sacrifice upon the brazen altar, and washing their hands and feet in the laver. This was to typify the presenting of ourselves to God polluted with sin and iniquity for justification, in the New Testament dispensation, in which we receive a washing of regeneration. Tit. 3:5. As the priest after sacrificing and washing himself was admissible into the holy place, so we when justified freely by God's grace are admitted into the church of God, which is typified by the tabernacle proper.

THE BETTER TESTAMENT

The high priest on atonement-day entered into the holiest place to accomplish the services of God, but not until after he had sprinkled blood upon the golden altar. This was to typify our perfect consecration to God for entire sanctification, in which we enter the state of perfected holiness. At the death of Christ, we are told, the veil of the temple was rent in twain from the top to the bottom. Matt. 27:51. This was to signify that the way was now opened for all to enter the true holiest place, which was the antitype of the literal holiest place in the tabernacle.

The court surrounding the tabernacle proper typified the state of those who in this present dispensation acknowledge the truth of the gospel of Christ and those who feel convicted of their sins, etc., who have not yet given their hearts to Jesus. There is a real line drawn between them and other sinners. They even have to suffer persecution sometimes. But they are not in the church of God, and the reader will observe in the Revelation when the prophet was commanded to measure the true tabernacle, the court was to be left out, and was not to be measured. See Rev. 11:2.

The two orders of priests, as we have stated before, signified the two classes of believers. The priests typified the justified; and the high priests, the sanctified. The priests were ordained from among the Levites, but the high priests were ordained only from among the priests, never from among the unordained Levites. This foreshadowed the regular order of salvation in the New Testament, that men were first to be justified from all actual transgressions and then enter the experience of entire sanctification.

The golden candlestick in the holy place signified the light of regeneration. The showbread in the same apartment of the tabernacle typified the real spiritual food to be obtained under the gospel dispensation by those who are truly born of the Spirit.

THE BETTER TESTAMENT

The ark of the covenant in the most holy place was a type of the truly sanctified individual in the gospel dispensation. It contained the tables of the covenant, which typified the sublime fact of the writing of God's law within the hearts and minds of those who are sanctified in the gospel dispensation. See Heb. 8:10. The manna within the ark was a type of the perfect food upon which the sanctified are fed. The manna fell from heaven even as our souls to-day in the sanctified state are fed with the true spiritual food that comes from heaven. Aaron's rod that budded was placed in the ark of the covenant to typify the exceeding fruitfulness of the sanctified state, inasmuch as God caused the dead, dry staff to bring forth living fruit.

The sacrifices and offerings will next claim our attention. This includes a part of the Levitical worship. They offered sacrifices to God continually. The blood of animals was shed annually, monthly, weekly, and daily. All this typified the shedding of the precious blood of Christ for the redemption of the world.

Among the other ceremonies performed on the annual day of atonement was that respecting the two goats, to which I will give special consideration. The reader may find a full account of the same in Lev. 16:5-22. They prepared two young goats for a sin-offering for the people. The priests cast lots upon the two goats, one lot for the Lord and the other for the scapegoat. The goat on which the Lord's lot fell was offered unto the Lord for the pardoning of the sins of the people: the other goat was used for a scapegoat. The priest laid his hands upon his head and confessed over him all the iniquities of the children of Israel, then the goat was sent away by a fit man into the wilderness to carry away the sins of the people into a land not inhabited. In this we have a beautiful type of the twofoldness of New Testament justification, the pardoning of sins and the taking

THE BETTER TESTAMENT

away of sins. Many today see nothing in New Testament justification but a mere forgiveness of sins, but such cannot understand the true antitype of the offering of the two goats. We will not enter into the full details of New Testament justification now, but will explain it fully in its proper place.

We will next consider the wave-offering and the feast of Pentecost. The wave-offering consisted of a sheaf that was harvested as soon as the grain was ripe, and kept until the day after the first sabbath after they had harvested the sheaf. On that day it was waved before the Lord for a wave-offering. It was to represent the entire harvest of the children of Israel. This sheaf was a type of the resurrection of our Lord Jesus Christ. It was called the first-fruits of their harvest, even as Jesus is called the first-fruits of them that slept. 1 Cor. 15:20, 23. In the year that Christ was crucified it was so ordered that the sheaf was waved on the very day that our Lord was raised from the dead; thus it happened that while the priest was waving the sheaf before the Lord joy was brought into the world by the glories of its antitype. For an account of the wave-offering see Lev. 23:10, 11.

Seven weeks from the day they waved the sheaf they offered a new meat-offering. The instructions in the word of God concerning this feast are as follows: “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.”—Lev. 23:15, 16. The “fifty days” mentioned here is obtained by counting the first and last days of that period. It was literally seven weeks. The day this new meat-offering was offered, they called the day of Pentecost. Pentecost is from the Greek word *pentekonia*, which means *fifty*.

THE BETTER TESTAMENT

This feast was called Pentecost because it was held just fifty days after the waving of the sheaf. The feast of Pentecost was typical of the descension of the Holy Ghost in the new dispensation, which occurred on the very day the feast of Pentecost was held. See the second chapter of Acts.

We now come to the passover. This feast was instituted while the Jews were still in Egyptian bondage, a full account of which is given in the twelfth chapter of Exodus. God commanded the Jews that each family should slay a lamb of the first year and roast it in the fire and eat it with unleavened bread and bitter herbs, and should place the blood of the lamb upon the lintels of the door, that when the destroying angel which he had decided to send through Egypt should see the blood upon the door, he would pass over that house and not slay the first-born there as in the houses of the Egyptians. The passover was eaten every year on the evening of the fourteenth day of the first month, and was typical of the death of Christ. The bitter herbs that were eaten with the passover doubtless typified the bitter persecutions that must be suffered by those in the Christian dispensation who become partakers of Christ. This feast was called the passover because the angel passed over the house that had the blood of the lamb upon the lintels of the doors. This typified that the wrath of God in the day of judgment would pass over those whose hearts were found sprinkled with the blood of Christ.

The weekly sabbath day was also a beautiful type. A careful study of the third and fourth chapters of Hebrews reveals that the seventh-day sabbath was a type of the true sanctified rest of soul which we enjoy in the new dispensation. The fourth and fifth verses of the fourth chapter are especially clear on this point. I quote them. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place

THE BETTER TESTAMENT

again, If they shall enter into my rest.” The reader will observe in what close connection the apostle mentions the rest of God upon the seventh day at creation, with the true spiritual rest. His language surely shows that the spiritual rest is the antitype of God’s rest. A careful study of the entire chapter will substantiate this idea. The spiritual rest referred to is that blessed rest from all our works enjoyed by the sanctified wholly. The rite of circumcision was also a beautiful type. It is antityped by the inward circumcision of our hearts in sanctification. Rom. 2:28, 29. As the literal circumcision was a restraint from evil in the flesh, so the spiritual circumcision is a spiritual restraint wrought in the heart by the actual removal of “the body of sin,” or the “old man.” Col. 2:11. Many other beautiful lessons might be drawn from the types of the Old Testament, but I believe that justice to my readers would not allow a tedious consideration of them in this volume.

The Better Testament

“BY so much was Jesus made a surety of a better testament.” —Heb. 7:22. The vast volume of truth contained in this little verse of scripture cannot be fathomed in a day. Words could scarcely be framed into a sentence that would contain greater volumes of thought. It is to this text that this entire volume is indebted. My finite mind has for years endeavored to descend into the depth of meaning this sentence would not have contained had the little word “better” been omitted. While I have not been able to comprehend the depth of the wisdom and love displayed by the infinite mind in the forming of the sublime principles of the revelation which is called the gospel, I have, by the blessing of the Holy Spirit, been enabled to penetrate deep enough into the sense of the blessed truths contained in this text, to cause my bosom to swell with a “Praise the Lord that it is mine to live under the ‘Better Testament’!”

But hark! I hear a voice from the volume of inspiration saying, “The Sinaitic covenant was glorious.”—2 Cor. 3:7. True, and the light of its divine inspiration dazzled the spiritual vision of the sin-polluted Hebrews of its day, but its glory is done away. It has been outshined by the testament that exceeds it in glory. Verses 8, 9. It has disappeared before the brightness of the gospel like the stars before the rays of the sun at the dawning of the day. “Even that

THE BETTER TESTAMENT

which was made glorious had no glory in this respect, by reason of the glory that excelleth.”—Verse 10.

That the New Testament is better than the Old would perhaps be acknowledged by every Bible-reader. It would therefore seem unnecessary to bring forth any proofs on this point. But as there are some sublime truths that properly belong under this heading, I shall bring them forth.

The first thought that presents itself for consideration is that the saints of the Old Testament were constantly yearning for the ushering in of the New Testament dispensation; but the writers of the New Testament never once expressed a yearning to have lived under the Old Testament. This is inspired proof that the New Testament is better than the Old.

The appellations employed by the prophets to designate the character of the Messiah for whom they looked, show the idea that they had grasped from the inspiration of God’s Spirit of the victories to be enjoyed in the New Testament age.

The term *Immanuel*, employed by Isaiah when speaking of Christ, brings out a sublime truth peculiar to the New Testament. “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”—Isa. 7:14. “And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”—Isa. 8:8. That these prophecies relate to Christ is evident from the very construction of their language. But we have a still stronger proof that this application is correct. Inspiration itself applies these prophecies to Christ. Matthew when recording the angel’s visit to Joseph to inform him of the birth of Christ, says, “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet,

THE BETTER TESTAMENT

saying, Behold, a virgin shall be with child, and shall bring forth a son and they shall call his name Immanuel, which, being interpreted is, God with us.”—Matt. 1:22, 23.

This text not only proves that Immanuel signifies Christ, but it tells us the meaning of that wonderful word *Immanuel*—“*God with us.*” An idea is conveyed in this expression that was never fully realized by God’s people in the Old Testament dispensation. It is true that we can read of God dwelling in the congregation of his people in Old Testament times, also of prophets speaking as they were moved by the Holy Ghost; but they never entered into the sublime presence of God in which the sanctified of the new dispensation dwell.

Jeremiah doubtless understood something of the nature of the life in the presence of God to be enjoyed in the New Testament dispensation, when he prophesied that all should know the Lord, from the least of them unto the greatest of them. Jer. 31:34. See also Heb. 8:11.

Paul sets forth the same life in the presence of God as superior to the life of Old Testament saints in Rom. 10:6-9, which I quote —“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved,”

It will be seen that Paul here speaks of three faiths. A faith which says, “Who shall ascend into heaven? (that is, to bring Christ down from above).” This was the faith of the Old Testament saints.

THE BETTER TESTAMENT

From Adam to Christ they believed in a Christ who was to come from heaven. The next faith he mentions is that which saith, “Who shall descend into the deep? (that is, to bring up Christ again from the dead).” This was the faith of the disciples of Christ while he lay in the tomb. They had believed him to be the Messiah, but their hopes were blighted by his having been cut off suddenly by the wrath of his enemies; and they were a deceived class of people, except that Christ could be brought up again from the dead. The third faith he describes is that which saith, “The word is nigh thee, even in thy mouth, and in thy heart”—the faith of the New Testament, which teaches us that if we believe in this Christ who is actually present with us, we shall be saved. Well might the yearning Isaiah have exclaimed, “O Immanuel!” This expression was a mere formal declaration when used by the prophet, but we can use it understandingly. Hallelujah!

I do not desire to lengthen this chapter into tediousness, so I shall conclude by saying that the New Testament is better than the Old in the following respects.

First, it has a better law. The Old Testament had but a part of God’s righteous law, while the New Testament contains every righteous principle.

Second, it has a better sacrifice. It not only has a higher standard of law, but better blood, which has purchased a greater degree of grace, enabling us to live to the better law.

Third, it has better promises. The law of Moses in its weakness dared not to promise the Jews more than a mere pardoning of sins, but the promises of the New Testament declare the complete abolition of all sin out of the heart, by the blood of Christ.

THE BETTER TESTAMENT

Fourth, as a natural consequence of these facts, we have a better salvation.

Fifth, we have a better mediator. The Old Testament had but a human being for its mediator, and he was unsanctified, since holiness of heart could not be obtained in his day. But the New Testament has for its mediator a divine being, “the Lord from heaven.”

Sixth, it has a better priesthood than the Old Testament, which had a changeable priesthood of carnal men; it has a divine priest, and an unchangeable priesthood.

Seventh, as is seen from the foregoing statements, the Old Testament people possessed “a shadow of heavenly things,” and we who are saved in the new dispensation, “the heavenly things themselves.” Heb. 9:23.

The Better Promises

“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. 8:6. This text tells us that the New Testament is better than the Old because it was established upon better promises. What are the better promises upon which the New Testament is established? “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying. In thee shall all nations be blessed.”—Gal. 3:8. “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: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”—Verses 13, 14. These texts show that it is the burden of the gospel to fulfill the promises contained in the covenant that God made with Abraham before the law of Moses was given. The Abrahamic covenant must therefore contain the better promises upon which the New Testament is founded, This idea is confirmed in verse 17, where the apostle shows that the new covenant was confirmed in the Abrahamic covenant. I here quote it as follows: “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.”

THE BETTER TESTAMENT

In the Abrahamic covenant God gave three special, promises.

1. *A numerous seed.* “I will make of thee great nation.”—Gen. 12:2. “I will make my covenant between me and thee, and will multiply thee exceedingly . . . and thou shalt be a father of many nations. . . . Thy name shall be called Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee.”

Gen. 17:2-6. “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.”—Gen. 13:16. “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.”—Gen. 15:5. “I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore.”—Gen. 22:17.

2. *The land of Canaan for an inheritance.* “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.”—Gen. 17:18. “The Lord appeared unto Abram, and said, Unto thy seed will I give this land.”—Gen. 12:7. “All the land which thou seest, to thee will I give it, and to thy seed forever.”—Gen. 13:15. “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. 15:18.

3. *A blessing in Abraham’s seed to come upon all nations.* “In thee shall all families of the earth be blessed.”—Gen. 12:3. “Abraham shall surely become a great and mighty nation, and all the nation? of the earth shall be blessed in him.”—Gen. 18:18. “In thy seed shall all nations of the earth be blessed.”—Gen. 22:18.

THE BETTER TESTAMENT

The first two of these promises have a twofold fulfillment a literal fulfillment under the Old Testament, and a spiritual fulfillment under the New Testament. God raised up unto Abraham a numerous literal seed under the law, unto whom he gave the literal land of Canaan for an inheritance; and under the gospel he has raised up unto him a more numerous seed, unto whom he has given the spiritual land of Canaan for an inheritance.

The blessing to come upon all nations, promised in the third promise, has an exclusively spiritual fulfillment under the gospel.

Upon the two significations of the promises in the Abrahamic covenant, the two testaments have been founded. Moses established his testament upon the literal signification of these promises, and Jesus established his testament upon their spiritual signification. The spiritual signification of these promises is better than the literal; hence Jesus' testament, as Paul has affirmed, is established upon better promises than Moses' testament.

For a literal fulfillment of the Abrahamic promises see Deut. 26:5; 1 Kings 3:8; Josh. 21:43. I shall not enlarge upon the literal fulfillment of these promises, because I am to write upon their spiritual fulfillment. I shall take up the Abrahamic promises in the order I have enumerated them above and show their true spiritual fulfillment under the gospel.

The numerous seed of Abraham comes first into view. The Bible student, in his perusal of sacred scripture, will see two Israels. The first mention of them in the New Testament is in the eighth chapter of John.

“They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free.”
—Ver. 33.

THE BETTER TESTAMENT

“I know that ye are Abraham’s seed; but ye seek to kill me, because my word has no place in you.”—Ver. 37.

“They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham.”—Ver. 39.

The reader will observe that in the 37th verse Jesus acknowledges the Jews to be the children of Abraham. In the 39th verse he disputes their claim to be the children of Abraham. This would be a contradiction but for the fact that the Bible teaches two Israels—the natural and the spiritual, the seed of flesh and blood and the seed of righteousness and faith. A careful study of the context will convince the reader that Jesus here refers to the two Israels. When he acknowledged the Jews to be Abraham’s seed in verse 37, it was upon the ground of natural generation, and when he denied in verse 39 their claim to be the children of Abraham it was upon the ground of their deficiency in faith and righteousness. In this he evidently sets forth the two Israels.

“For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”—Rom. 2:25-29.

Here two Israels are again manifestly set forth in the figure of the two classes of Jews; the outward Jew and he that is a Jew

THE BETTER TESTAMENT

inwardly. The natural seed is signified by the outward Jew, and the spiritual seed by him who is a Jew inwardly. Also two circumcisions are mentioned; the outward circumcision in the flesh, and the inward circumcision of the heart. Further comments are unnecessary to show two Israels here.

“And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised: for the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith; for if they which are of the law be heirs, faith is made void, and the promise of none effect. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all (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. 4:11-17.

In this text we have the true Israel plainly set forth. It is emphatically stated that God’s promise to Abraham to make him a father of many nations meets its fulfillment under the gospel. It is also stated that they who are of the law are not heirs, but that the promise is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law.” This language shows that the true Israel includes more than God’s people under the law. What other conclusion could we draw from

THE BETTER TESTAMENT

Paul's teaching here than that the true Israel, unto whom the Abrahamic promises were made, is the host of Christians called out from among the Jews and Gentiles in the gospel dispensation? Especially would we draw such a conclusion since he has said that "the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Gal. 6:15, 16.

In this text again we have the true Israel set forth. The apostle states that "neither circumcision availeth anything, nor uncircumcision, but a new creature." This language shows the conditions for becoming one of either of the Israels, mentioned in the Bible. Through circumcision the Gentiles could become members of the natural Israel in the Old Testament dispensation; but to become one of the spiritual Israel in the present dispensation we must become a new creature. The apostle's declaration that circumcision availeth nothing any more proves that the natural Israel is entirely set aside and God knows now only the spiritual Israel composed of those who out of every nation under heaven accept Christ. This is the true signification of the expression "Israel of God" in the above.

I have yet one text to bring to bear upon this subject. It is Rom. 9:3-8, which reads: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning

THE BETTER TESTAMENT

the flesh Christ came, who is over all, God blessed forever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.”

In this quotation, Paul is expressing his regret at the hardness of the natural Israel to reject the gospel; after which he introduces spiritual Israel with the words: “Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel.” It would appear that after he had considered how the Jews had rejected the gospel, his faith struck a new ray of hope in the thought that God was raising up a spiritual Israel, composed of both Jews and Gentiles, in the gospel dispensation. It was to this spiritual Israel that he referred when he said, “They are not all Israel which are of Israel.” To make it still clearer he said, “Neither, because they are the seed of Abraham, are they all children.” Again, “They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.” Can we draw any other reasonable conclusion from these words than that the true Israel unto whom the Abrahamic promises are fulfilled, are the host of New Testament saints? Additional light on how men become Israelites, or children of Abraham in the present dispensation, will add further evidences of the correctness of our position.

“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. 3:16. Here it is unmistakably stated that Christ is the seed referred to in the Abrahamic promises. Therefore we might consistently argue that none are included in the true seed

THE BETTER TESTAMENT

of Abraham but those who are in Christ. This idea is established in verse 29, which I quote—“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” “Know ye therefore that they which are of faith, the same are the children of Abraham.”—Ver. 7.

I believe that I have now abundantly established my position and have overthrown the foolish idea that is still propagated by some, that the natural seed of Abraham have the special favor of God in the present dispensation. They had in the old dispensation, but Jesus brought them down on a level with the rest of humanity, when he by his death abolished the middle wall of partition between Jew and Gentile. From that time forth, God has dealt with Jews and Gentiles alike. Some are so strong in the belief that the Jews are a favored people to this day, that they expect God to exalt them above other nations in the future as he did in the past. Others are trying to claim special favor of God by trying to prove themselves of the natural seed of Abraham, although they be Gentiles. This is perfect foolishness. I cannot say that God will never allow the Jews to go back to their own country, but if they do go back they will only be Christians, and on an equality with other Christians.

Having now set forth the true seed of Abraham, I shall proceed to explain the second promise in the Abrahamic covenant, in which the land of Canaan was promised to Abraham and his seed.

The first thought to be established is that this promise had a fulfillment that was never realized by the people of God under the Old Testament. The promise was that the land of Canaan should be given to Abraham and his seed; but we are told in Acts 7:5 that God gave Abraham none inheritance in the land of Canaan, “no, not so much as to set his foot on.” In Heb. 11:39 Paul tells us that none of the Old Testament saints received the fulfillment of this promise.

THE BETTER TESTAMENT

God gave the Jews an inheritance in the literal land of Canaan, but the fact that the New Testament declares he gave the Old Testament saints no inheritance in Canaan, proves that the true Canaan referred to in the promise is of a spiritual nature. If they had not received an inheritance in the literal Canaan, those who foolishly teach that God will still give them a literal inheritance in a fancied Millennium would have an argument. But as the facts stand their claim is ungrounded.

In Rom. 4:13-16 Paul says concerning the fulfillment of this promise: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which be of the law be heirs, faith is made void, and the promise made of none effect. . . . Therefore it is of faith, that it might be by grace."

We cannot misunderstand these words. We are plainly told that the promise was not fulfilled under the law, but through the righteousness of faith; that is, not to the literal seed under the old covenant, but to the spiritual seed under the new covenant. Can we fail to see that when God promised the land of Canaan to Abraham's seed, he did not refer to the literal Canaan the Jews possessed, but to some spiritual land to be inherited in the gospel dispensation?

For additional light on this subject, the reader might see Heb. 6:12, where it is said that these promises are inherited through faith and patience. Also in Col. 1:12, the inheritance to be obtained under the gospel dispensation is called "the inheritance of the saints in light." In Eph. 1:11 Paul employs such language as would convey the idea that the Ephesians had obtained the inheritance. These are proofs that the promised inheritance is spiritual. If no one inherited the true Canaan under the Old Testament and some had already inherited it in Paul's time, and knowing that no literal Canaan has

THE BETTER TESTAMENT

been inherited in the gospel age, are we not driven to see a spiritual Canaan?

Let us now seek a scriptural explanation of the spiritual promised land. “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”—Acts 20:32.

“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”—Acts 26:18.

In both these texts the reader will observe the plain statement that our inheritance is “among them which are sanctified.” According to this the true promised land of Canaan is sanctification. This was the land of Canaan that could not be inherited in the old dispensation.

If the reader will bear in mind the ideas advanced here, it will help him to interpret many prophecies that bewilder men’s minds. For instance, in Ps. 37:29 we read: “The righteous shall inherit the land, and dwell therein forever.”

“Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land.”—Ver. 34.

“When thou criest let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.”—Isa. 57:13.

“Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.”—Isa. 60:21.

THE BETTER TESTAMENT

Those who have not seen the spiritual Canaan set forth in the New Testament, hold that these prophecies will meet a literal fulfillment in a fancied age to come; but the spiritual-minded can readily see that in all these texts the land referred to is the spiritual land of Canaan—holiness.

Again, in Ps. 37:9 we read: For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.”

“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”—Ver. 11.

“For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.”—Ver. 22.

The word “earth” in these texts is from *erets*, the same word from which “land” is translated in the texts previously cited. It should have been translated “land” in these texts also; for it refers to the spiritual land of Canaan, the same as the former texts.

In Matt. 5:5 we read: “Blessed are the meek; for they shall inherit the earth.” This text does not refer to a new earth in a future Millennium, as some affirm. The word “earth” here is from *qe*, a Greek word which is used for both *land* and *earth*, and should have been translated *land* here to harmonize with the many other promises of the same thing; for it refers also to the spiritual land of Canaan.

In Zech. 14:21 we have a mysterious prophecy that can be easily explained by the premises I am setting forth in this chapter. It is this: “In that day there shall be no more the Canaanite in the house of the Lord of hosts.” If we were to literalize this prophecy, it would cut out of salvation every man who inhabits the land of Canaan in the Christian dispensation. This would be contrary to the principles of the gospel; for it offers salvation freely to every creature. But if we

THE BETTER TESTAMENT

spiritualize it, it has a beautiful signification. The literal land of Canaan was a type of the spiritual land, just as the wandering of Israel in the wilderness was a type of justification; and their Egyptian bondage, the sinful state. The conquering of the Canaanites by the Israelites when they took possession of that land must therefore typify the destruction of the carnal nature out of our heart when we enter the state of sanctification. The spiritual import, therefore, of the prophecy that no Canaanite should be found in the house of the Lord of hosts is that men in the Christian dispensation shall receive a cleansing from all inbred depravity. Without recognizing the true antitypical land of Canaan this prophecy is meaningless.

We now come to the third promise in the Abrahamic covenant—"In thee shall all families of the earth be blessed." It will not take long to explain this blessing, but we shall first see the conditions upon which it is predicated. "So then they which be of faith are blessed with faithful Abraham."—Gal. 3:9. Faith came by Christ (see verse 25); therefore the blessing promised is obtained in Christ, by faith, as this text states.

I shall next show that the blessing of Abraham was not to be confined to the Jews. "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: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. 3:13, 14. Here it is stated that Christ's death occurred that the blessing of Abraham might come on the Gentiles. This proves my position.

Observe that the apostle here identifies the blessing of Abraham with the promise of the Spirit. This conveys the idea that the baptism of the Holy Ghost, poured out upon whosoever will receive it, in the

THE BETTER TESTAMENT

Christian dispensation is also included in the Abrahamic promise. This thought is substantiated by the fact that the baptism of the Holy Ghost is variously denominated “the promise of the Father.” See Luke 24:49; Acts 1:4, 5; Acts 2:33.

For a plain definition of the blessing conferred upon us in Christ we might turn to Acts 3:26—“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.” This is unmistakably plain; God blesses us in Christ by turning us away from our iniquities. Thus we see that the blessing promised in Abraham, and bestowed in Christ is salvation from our sins—a better grace truly, than was ever promised to those who lived under the law of Moses.

“Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.”—Luke 1:68-75.

Here Zacharias, on the occasion of John the Baptist’s birth, shows that the Abrahamic covenant vouchsafed for us who come to Christ in the New Testament dispensation a perfect deliverance from our enemies and them that hate us. This prophecy doubtless has the same signification as that concerning the Canaanites, previously considered, and signifies a perfect cleansing from all sin. What immediately follows substantiates this interpretation; for Zacharias proceeds to show that in the fulfillment of the Abrahamic covenant

THE BETTER TESTAMENT

is granted power to live a life “in holiness and righteousness before him all the days of our life.”

I have now shown the true spiritual signification of the three promises in the Abrahamic covenant, and it might be well to recapitulate, that the entire may be refreshed in the reader’s mind.

First. The innumerable seed promised to Abraham is the great host of holy people redeemed by the blood of Christ in the Christian dispensation.

Second. The land of Canaan promised to Abraham and his seed is the land of holiness inherited in Christ in the present dispensation.

Third. The blessing promised to all the families of the earth, in the seed of Abraham, is full salvation from all sin, obtained by the application of the atoning blood. All hail the better promises!

The Better Sacrifice

“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.”—Heb. 9:23. I have shown in a former chapter that the expressions “patterns of things in the heavens” and “the heavenly things themselves” are designations of the two covenants. In this chapter I desire to bring out the thought conveyed in the latter part of the verse, which shows that the “heavenly things” are purified with better sacrifices than the patterns.

A sacrifice signifies an offering to pay a penalty for another. The penalty for sin is death. Gen. 2:17; Ezek. 18:4. It must by all means be paid. By a sacrifice is understood that God accepts the death of another instead of that of the offender. It is in this light that we are to view the death of Christ, which we have been taught to call the atonement.

The offering of the blood of Christ is a perfect sacrifice; because it is the blood both of the divine and of the human being, of the offended and the offender, such must produce a perfect reconciliation between the divine and the human beings, and purchase perfect favor for the latter in the sight of the former.

THE BETTER TESTAMENT

The offerings under the Old Testament were neither divine nor human—the blood of lower animals. Hence they could not produce a perfect reconciliation between God and man.

It is not difficult to see in these thoughts why the law is said to have been weak. The power of any covenant lies in its sacrifices, and as the old covenant had such inferior sacrifices it could be expected to purchase for man but a limited degree of favor in God's sight. The sacrifice of the New Testament being perfect, that is, the greatest sacrifice that could have been offered, has purchased for man the greatest favor conceivable; hence, the power of the new covenant.

We read that God had no pleasure in the sacrifices of the old covenant. I quote Heb. 10:5-10—"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

When God tells us that he had no pleasure in the blood of animals, even while they were offered in the old dispensation, he does not mean to teach us that those offerings were not divinely instituted, but that they were not sufficient to pay the penalty imposed upon man for sin. God was pleased to see his children under the old covenant obey his injunctions to offer the sacrifices of animals' blood, but he did not accept it as a satisfactory ransom for

THE BETTER TESTAMENT

the human soul. The blood of animals in itself is insufficient to constitute an atonement of any kind, but considering it a type of the blood of Christ which was to be offered, God allowed that it should purchase a limited degree of favor for man in its time. As it only purchased favor for man as a type, God bestowed the favor, so to speak, on credit, and the favor obtained had to be paid for by the sacrifice of the blood of Christ when he came. Hence we read that Christ died “for the redemption of the transgressions that were under the first testament.”—Heb. 9:15. But God did not allow the people of the old dispensation to obtain perfect salvation on credit. It was not until that great sacrifice was offered, which was acceptable in the sight of God (Eph. 5:2), that unlimited favor could be obtained.

I have sometimes heard it affirmed that the people of the old dispensation obtained full salvation by looking forward to the coming of Christ and believing in him. But this theory is entirely ungrounded in the word of God. There is not a text of scripture in the Old Testament that required men to believe in the coming of the Messiah as a condition of salvation. John the Baptist was the first to teach salvation by faith in Christ. He taught men “that they should believe on him which was to come after him, that is, on Christ Jesus.”—Acts 19:4. But the gospel of Christ began with John the Baptist; hence we may say that the obtaining of salvation by faith in Christ pertains exclusively to the New Testament dispensation.

In the Old Testament dispensation there was but one way of obtaining favor with God, and that was by using the blood of animals. In Heb. 9:22 we read;

“And almost all things are by the law purged with blood; and without shedding of blood is no remission.” This plainly states that no man could obtain salvation under the old dispensation in any other way than by shedding the blood of animals. The idea therefore

THE BETTER TESTAMENT

that men in those days looked forward to the coming of Christ and by faith entered into the experience of full salvation, as men do since the death of Christ, is unscriptural. As the blood of animals was their only means of obtaining favor with God, they could in those days obtain but the limited degree of salvation that the blood of animals could purchase for them.

But some might ask concerning the Premosaic saints, if it were not possible that they could have obtained a greater degree of salvation than those who lived under the law of Moses. I answer, No. They could do no more than the people under the law. We read that they offered their sacrifices regularly, as did the worshipers under the law. The offering of the blood of animals began in the family of Adam. Gen. 4:3, 4. Hence it would appear that God himself taught the human family the offering of the blood of animals in sacrifice for their transgressions at that early date. Noah offered the blood of animals in sacrifice unto God. Gen. 8:20. Jacob also and all the Premosaic saints of whom we have a scriptural account, regularly offered the blood of animals in sacrifice unto God. Some other things were offered sometimes in sacrifice unto God, but we are in this chapter dealing with only the sacrifice of blood, and indeed it only properly has a place among the sin-sacrifices. According to the instructions that God gave the comforters of Job after they had been convicted of sin before him, it seems to have been understood in those days that the sacrificing of the blood of animals was the proper thing to do to obtain pardon for sins. See Job 42:7-9. Taking all things into consideration we can but conclude that from Adam to Christ the only means of obtaining pardon was by offering the blood of animals; and as it could not purchase full salvation from sin, no such salvation could be obtained in that age.

THE BETTER TESTAMENT

The insufficiency of the blood of animals to atone for complete redemption from sin is the principle apology for the continual offering of the same. We are told in Heb. 10:1, 2 that if the sacrifices of the Old Testament had been sufficient to purchase perfect salvation, they would have ceased to be offered; that is, one sacrifice would have answered for all the people of all ages. With this thought we might argue that the repetition of the sacrifices of the old covenant itself proves them imperfect.

The offering of the blood of Christ, as has been previously stated, was a perfect sacrifice; hence it need never be repeated. This is why so much stress is placed by inspiration upon the idea of Christ dying but once. See Heb. 7:27; 9:25-28; 10:9-12.

Had the sacrifices of the Old Testament been a complete ransom for the soul, they would still have been imperfect. The blood of Christ itself, offered as the blood of animals was under the law of Moses, would have been an imperfect sacrifice; because the offerings of that age purchased favor for but one nation. A perfect atonement must reach every human soul. The atonement Jesus made is such an atonement, because we read: "That he by the grace of God should taste death for every man."—Heb. 2:9. To taste death for every man means more than simply to die for all the nations living upon the earth at the time the atonement was made; it is to taste death for all the human creatures in past and future ages as well.

The atonement has been shamefully abused by those who have not understood it. Men have endeavored to establish many false doctrines by it. But when properly understood the atonement itself refutes all the false doctrines that men endeavor to establish by it.

Nothing more than a scriptural knowledge of the atonement is needed to refute the idea of hell redemption. To teach that every man must suffer in hell a certain length of time according to the wicked

THE BETTER TESTAMENT

deeds he has committed is simply to ignore the idea of Christ having made provision in the atonement for the cancelation of the penalty for sin. So we cannot believe in the Christian doctrine of the atonement and at the same time believe in hell redemption.

The Universalists endeavor to establish their idea of universal salvation upon the doctrine of the atonement. They argue that Christ paid the penalty for the sin of all men; therefore all men will be saved unconditionally. The very foundation of this argument is false; for Christ did not in his death pay the penalty for the sin of a single individual independent of the individual's faith. It is true that we are saved by the blood of Christ, but we are saved also by faith, and although the blood has been shed for all men, only those who will believe in that atoning blood will escape the penalty for sin—death. The atonement would therefore be more perfectly stated as follows: Christ made provision in his death for every human creature to escape the penalty for sin.

The annihilationists also endeavor to establish their heretical doctrine by the doctrine of the atonement. They argue that the penalty for sin is not eternal death, or Christ in the payment of this penalty should have suffered eternal death. This argument is also false. It is based upon a misunderstanding of the atonement itself. Had Christ been a mere man, he should have suffered eternal death, to pay an eternal death penalty upon sin for man; and not only so, he should have been compelled to suffer eternally to pay the penalty upon sin for a single individual, and to atone for the world it would have been necessary for him to have suffered as many eternal deaths as there are individuals in the world. The annihilationists seem to have forgotten, or never to have learned, that Jesus Christ was a divine being and infinite. An infinite being could pay an infinite penalty for an infinite number of persons in a moment of time.

THE BETTER TESTAMENT

I shall not in this chapter show to what extent men could be saved under the sacrifices of the Old Testament; that will be brought forth in a later chapter.

The Better Priesthood

THE word *priesthood* is used in two senses in the New Testament. It designates the generation of Christians, and also the office of our Savior. In both its applications it is to be understood as antitypical of the priesthood of the Old Testament.

In 1 Pet. 2:5 we read: “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” It is not hard to see that the holy priesthood mentioned here is the generation of New Testament saints. It is called a holy priesthood; hence it is a better priesthood than that of the Old Testament, for none of those priests, not even the high priests, were truly holy.

Peter also states here that we as a holy priesthood “offer up spiritual sacrifices acceptable to God by Jesus Christ.” This is another feature in which our priesthood is better than the Levitical; for the offerings, they offered were not perfectly acceptable unto God, as we have previously shown.

We read again concerning the New Testament priesthood in 1 Pet. 2:9: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” The New Testament priesthood is here called a “royal priesthood”; that is, a kingly priesthood. In this expression is conveyed the idea

THE BETTER TESTAMENT

that Christian people are both kings and priests unto God. In the book of Revelation these terms are three times applied to the children of God. Rev. 1:6; 5:10; 20:6.

The term *king* applied to the Christian signifies that he is to be his own ruler, or, in other words, a perfect ruler over himself. In Old Testament times men never received grace to rule themselves perfectly for God, but under the New Testament, we receive grace to subdue every element in our being that is antagonistic to the holiness of God and rule our hearts and minds perfectly for God.

The application of the word *priest* to the Christian signifies that he offers his own sacrifice, and does not look to another to make his sacrifice for him, as did the people of God in the old dispensation. I have stated before that the word *priesthood* is applied to the children of God in the New Testament to signify that they are the antitype of the Levitical priesthood. This thought I have fully set forth in a former chapter. I might here make reference to the two orders of priests. It might be said that we enter the antitypical priesthood in justification and the antitypical high-priesthood in sanctification.

I shall now consider the application of the term *priesthood* to the ministry of Christ, in which it will be seen that the two classes of priests in the Levitical priesthood typified also two states in the ministry of Christ. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things."—Heb. 8:1-5.

THE BETTER TESTAMENT

The apostle had in the seven previous chapters mentioned a great many beautiful things, but of all these he says, the sum is the sublime truths which he had set forth concerning the order of the great High Priest—Jesus. He states that he sits as high priest on the right hand of the throne of the Majesty in the heavens, from whence he ministers to the true sanctuary and true tabernacle, which I have before shown to be the church of God on earth. But notice that he says, “If he were on earth, he should not be a priest. He means to say by these words that if Christ had remained upon earth he should not have been a high priest; for Christ’s high-priesthood is the subject he is here discussing, according to the first verse in the chapter. The idea he intends to bring forth is that Christ’s ministry is, as I have already stated, an antitype of the Levitical priesthood; and that Christ served in his priesthood while he was administering the gospel upon earth; and that he entered his high-priesthood when he ascended to the mediatorial throne in heaven.

Notice also the beautiful thought he brings out in verse 3, concerning the offering of gifts and sacrifices. He says, “For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.” The high priest sprinkled blood upon the golden altar which stood before the entrance into the most holy place, before he could be admitted into the most holy place: so Jesus had to offer a sacrifice of blood before he could be admitted into his high-priesthood, or, in other words, before he could enter from his priesthood on earth, which might be called the holy place to him, into his high-priesthood above, which we might call the most holy place to him. This signification, of the Mosaic tabernacle is sustained by other texts in the epistle to the Hebrews, and will be brought out more clearly in a later chapter.

THE BETTER TESTAMENT

“And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever, after the order of Melchisedec. 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; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec.”—Heb. 5:4-10.

In this text the two states in the ministry of Christ are clearly brought forth. It is shown how Christ in the days of his flesh (that is, during his incarnation upon earth) offered up prayers and supplication with strong crying and tears unto him that was able to save him from death. Also how he, though he were the Son of God, learned obedience by the things which he suffered. It is thus that he describes the priesthood of Christ upon earth. Then he proceeds to show that he was made perfect, and in being made perfect became the author of eternal salvation unto all them that obey him. This language surely refers to the death of Christ upon the cross; for we are told in Heb. 2:10 that he was “made perfect through suffering.” And after he was thus made perfect the apostle proceeds to show that he was “called of God an high priest after the order of Melchisedec.”

But what must be the signification of the expression “after the order of Melchisedec”? It is used twice in the foregoing quotation. It is used also in several other instances in the book of Hebrews. See Heb. 6:20 and 7:17. The reader will observe that the apostle

THE BETTER TESTAMENT

introduces this expression as a quotation from the Old Testament; hence, this idea was not original with him. If we turn to Ps. 110:4, we find it there prophesied, “The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec.” This prophecy of Christ brings out many beautiful features in the character of his ministry, in which it is shown to be far better than the ministry of the Old Testament. To bring out the beautiful thoughts in this prophecy, the apostle gives us in the seventh chapter of Hebrews a description of the priesthood of Melchisedec.

“For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law; that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.”
—Verses 1-6.

The first explanation given here of Melchisedec is that the term signified by interpretation, king of righteousness. Next he states that he was king of Salem, which is king of peace. Salem is the old name for literal Jerusalem; hence Melchisedec was a king of Jerusalem in the time of Abraham. As the term Melchisedec signified king of

THE BETTER TESTAMENT

righteousness and Salem signified peace, we can see how beautifully these terms apply to the character of Christ.

It is further stated that Melchisedec was “without father, without mother, without descent, having neither beginning of days nor end of life.” This language is not intended to teach that Melchisedec was an eternal being and really had no father, mother, nor descent, for he was a man like other men; but these words are understood by those who understand the law. The Levites were the priests in the Old Testament dispensation; not all the Levites were priests, they had to be ordained to that office, but none but a Levite could receive that ordination. Before a priest was ordained it was necessary that he prove who his father and mother were, and that his descent be traced to Levi. This necessitated the Jewish custom of keeping a record of every member of the nation. Melchisedec, who lived in the time of Abraham, 400 years before the law of Moses was given, was not required to give any such descent in order to be ordained to the priesthood. God himself chose him. That these mysterious words refer as I have stated to the counting of the descent by the records of the law is verified in verse 6, where Melchisedec is called, “he whose descent is not counted.”

Christ was not ordained a priest after the order of Levi, as Paul says in verses 12-16 of the same chapter from which I have quoted —“For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.” According to

THE BETTER TESTAMENT

this quotation Christ came from the tribe of Judah, of which tribe the apostle says, “Moses spake nothing concerning priesthood.” Therefore Christ could not have become a priest after the Levitical order, but as the order of Melchisedec required no record of descent, he could be made a priest after that order.

“(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec.)” Here we have another contrast drawn between the Levitical order and the order of Melchisedec. The priests of the former were consecrated without an oath, while Christ who is of the latter was consecrated by an oath. In this also the priesthood of Christ is superior to that of the Old Testament.

“And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” —Verses 23-25. These verses show us that the priesthood of the Old Testament was a changeable priesthood; because death was constantly removing the priests, and others were ordained to fill their places; but the priesthood of Christ is declared to be unchangeable; because he ever liveth. In this again the priesthood of Christ is better than the Levitical priesthood, and the apostle affirms this as the grounds upon which Jesus is able to save them to the uttermost that come unto God by him.

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once,

THE BETTER TESTAMENT

when he offered up himself.”—Verses 26, 27. Christ our high priest is here said to be holy, harmless, undefiled, and separate from sinners. In this he is a better high priest than any under the Old Testament; for none of them as I have before stated were truly holy. On these grounds the apostle affirms that Christ needed not to offer up sacrifices daily as did the high priests of the Levitical order, but after offering one perfect sacrifice, he forever needed not to offer another sacrifice for our sins.

These are surely abundant proofs that the New Testament priesthood is better than that of the Old Testament.

Spiritual Sacrifices

“YE also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”—1 Pet. 2:5. The entire church of God, under the New Testament, is here denominated an holy priesthood. This signifies that under the New Testament, every child of God is his own priest, to offer his own sacrifice unto God, and not as under the law to have another sacrifice for him. The sacrifices we offer unto God are different from those offered by the Levitical priesthood. They offered literal sacrifices, while we, as the text before us asserts, offer unto God spiritual sacrifices.

The spiritual sacrifices we now offer were predicted by the prophets. Malachi prophesied, saying, “From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.”—Mal. 1:11. This text must be interpreted in a spiritual sense; because it relates to the sacrifices of the New Testament. It shows that the spiritual sacrifices, in the new dispensation, would be offered in every place, even from the rising of the sun unto the going down of the same, and not, as under the law, in a particular locality only.

THE BETTER TESTAMENT

In another place Malachi prophesies concerning the coming of Christ, as follows: “He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”—Mal. 3:3. The sons of Levi were the tribe from which the priests were chosen in Old Testament times, but as this text relates to the new dispensation and as all are priests in this dispensation, the sons of Levi mentioned here constitute the entire host of Christians. They were to be purified and purged as gold and silver, that they might offer unto the Lord an offering in righteousness. This purging is wrought by the blood of Jesus Christ in every heart that receives New Testament salvation, and is the only preparation necessary to qualify us to officiate in the spiritual priesthood of the new dispensation.

The offerings of the Old Testament were, generally speaking, sin-offerings. Such offerings were under the law offered daily, but the sacrifices of the New Testament, as shown by the prophecies I have quoted, are offerings in righteousness; that is, offerings offered unto God in a righteous life. Paul in his epistles gives us a clear explanation of the spiritual sacrifices offered under the New Testament. In Heb. 13:15, 16 he says: “By him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased.” According to this text, the sacrifice we are to offer unto God is doing good; that is, a holy life before God, communicating, or giving, and offering our praises unto God, the fruit of our lips.

God was never perfectly satisfied with the literal offerings of the Old Testament. The prophet Samuel once said unto king Saul, “Hath the Lord as great delight in burnt offerings and sacrifices, as

THE BETTER TESTAMENT

in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams.”—1 Sam. 15:22. These words show that Samuel understood that God cared more about people living a righteous life before him than he did for the offering of the literal sacrifices that were offered in his day.

In Ps. 40:6 David says unto the Lord: “Sacrifice and offerings thou didst not desire; . . . burnt offering and sin-offering hast thou not required.”

In this text God expresses dissatisfaction with the literal sacrifices of the Old Testament. It was proper that men should have offered such sacrifices in that time, and God does not mean to teach in these texts that it was not; he is only showing that such sacrifices are not perfectly satisfactory unto him.

In Hosea 6:6 we read: “For I desire mercy, and not sacrifice: and the knowledge of God more than burnt offerings.” Jesus quoted this prophecy in the New Testament—“But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.”—Matt. 9:13. “But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.”—Matt. 12:7.

In these texts we have additional proof that even while the Old Testament sacrifices were being offered, God was not perfectly satisfied with them. It was always his desire that his people should offer unto him a holy life, but as they were not enabled to do this under the law, the blood of animals was the best sacrifice that they had to offer unto God; hence God accepted those who made such offerings.

While God was not satisfied with the literal offerings of the Old Testament, he is perfectly satisfied with the spiritual offerings we

THE BETTER TESTAMENT

now offer, and he says so in his word. Malachi in speaking of the offerings of the new dispensation says, “Then shall the offering of Judah and Jerusalem be pleasant unto the Lord.”—Mal. 3:4. Peter says the spiritual offerings we now offer are acceptable unto God. 1 Pet. 2:5. Again, Paul says, after commanding us not to forget to do good and to communicate, “With such sacrifices God is well pleased.”—Heb. 13:16.

As has been stated before, the sacrifices of the Old Testament were, generally speaking, sin-offerings. Since under the Old Testament men did not obtain grace to live sinless lives, the sin-offering had to be offered at intervals continually; hence, under the offering of these sin-offerings, the people led a life of continual sinning and repenting. The offering of the sin-offering ceased with the death of Jesus Christ, who then became the great sin-offering for every human creature. Since that time there is no daily sin-offering to be offered. The death of Christ has purchased for us a salvation which enables us to live continually without committing sin; hence under the New Testament, the righteous people need no repentance. Luke 15:7. Repentance is not now to be repeated at intervals as under the offering of the Old Testament sin-offerings, but under the New Testament all who live to their privileges, live without committing sin, and offer unto the Lord, continually, only the sacrifice of a holy life.

As a proof that the sin-offerings are no longer to be offered since the New Testament has been given, I would refer to the words of Paul, who, after he had quoted a prophecy from the thirty-first chapter of Jeremiah, in which the prophet foretold that under the new covenant there would be no longer a remembrance of sins, adds: “Now where remission of these is, there is no more offering for sin.”—Heb. 10:18.

THE BETTER TESTAMENT

Holiness-opposers do not comprehend the spiritual sacrifices that true Christians offer under the gospel; they hold that no man can live free from committing sin, and that all must lead a life of continual sinning and repenting. In this they are setting forth, in principle, the very sin-offering system of Moses' law, which went out of force nearly two thousand years ago.

The Better Salvation

THAT a better salvation is obtainable under the new covenant than was received under the old, would perhaps be perceived by the reader from the sentiments of the foregoing chapters. We have seen that we have a better testament, better promises, and a better sacrifice. Could we fail to adduce the belief from these sentiments that a closer walk with God, and a better salvation is offered by the gospel, than was obtainable under the Sinaitic code?

Should any of the readers of this volume fail to descend into the truths that I have already laid down and prefer to stand upon their former religious training they will doubtless take a stand against my position in this chapter; because the world of professing Christians believes that such men as Enoch, Noah, Abraham, Job, Moses, Joseph, Elijah, Elisha, Daniel, and the entire train of patriarchs and prophets obtained greater favor, and enjoyed a closer walk with God, and a better salvation than we can now obtain.

The masses are not to be blamed for such a faith; because they have learned it from the pulpits. A large percentage of the sermons preached today are drawn from the Old Testament. The preachers spend more time lauding Old Testament characters than they devote to the demonstration of the glorious privileges of the people in the New Testament dispensation. The listener in his pew is led to believe that the time is past in which mortals may live perfect lives,

THE BETTER TESTAMENT

and wishes his life had been contemporary with Abraham or Job, that his soul might also have enjoyed the blessedness of those good old Bible times. Both the preacher and his congregation are under a gross deception in regard to this matter. We are living in the New Testament dispensation, which is the best of all Bible times, and in no previous age did heaven smile upon mankind as in the current one.

I shall now bring forth the proofs of the position I maintain in this chapter. In Luke 10:21-24 we read: “In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

Again, in Matt. 13:17 we read: “For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

In these verses it is plainly taught by our Savior that he was making known to the world things that were never understood by any of the kings, wise men, prudent men, righteous men, or prophets of the old dispensation. He thanked his Father that they were not understood by any before his day. He also states that these Old

THE BETTER TESTAMENT

Testament characters desired to see and hear these things, but never saw nor heard them.

What were the things the prophets and saints under the Old Testament desired to see and hear? We will call upon the apostle Peter for an explanation. “Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”—1 Pet. 1:9-11. This text surely explains to us what the Old Testament prophets and saints were constantly desiring and seeking after; namely, the great salvation that is offered unto us since the suffering of Christ. The principles therefore of this great salvation must be the things that Jesus referred to when he stated that he was declaring unto his apostles things that many prophets and wise and prudent men of the old dispensation had desired to see and hear, and had not seen and heard.

The writings of the prophets themselves confirm the idea that salvation was the crowning feature of the glories for which the saints of old yearned and waited in the old dispensation. “He will save us.”—Isa. 33:22. “He will come and save you.”—Isa. 35:4. “I have longed for thy salvation, O Lord.”—Ps. 119: 174. A great many texts might be added to this list, but these are sufficient to show that a great salvation was expected by the people of the old dispensation when the Messiah should come. They harmonize with the text I have quoted from Peter, and confirm the idea that the principles of this salvation are the things declared by Jesus that were never seen nor heard by Old Testament saints. The fact that they expected a salvation at the coming of Christ proves that they did not possess a

THE BETTER TESTAMENT

perfect salvation. If they had possessed a perfect salvation, they would not have looked for a salvation in the new dispensation. If they therefore did not possess a perfect salvation, the perfect salvation now possessed by us in the new dispensation is a better salvation than that possessed in the old dispensation.

I shall now give further proofs from the writings of Paul. “Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden *wisdom*, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”—1 Cor. 2:6-10. The hidden wisdom of which Paul here speaks is identical with the hidden things that Jesus made known in the texts previously considered.

For an explanation of this true wisdom we might turn to Jas. 3:17—“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” James would not have explained this wisdom differently if he had called it salvation. He shows that it includes purity, peaceableness, gentleness, submissiveness, mercifulness, and good fruits; and that it excludes partiality and hypocrisy. All spiritual people understand this to be a delineation of the characteristics of salvation. I therefore, unmistakably, hold this to be an explanation of the true wisdom which Paul says he preached.

THE BETTER TESTAMENT

Paul also states that none of the princes of this world knew this hidden wisdom; and affirms that if they had known it, they would not have crucified the Lord of glory. The “princes of this world” are identical with the kings, wise men, prudent men, etc., whom Christ affirms did not know the hidden things which he declared.

To prove that none in the old dispensation had known this pure wisdom, the apostle quotes from Isa. 64:4, that part of his text which reads: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” Many have applied these words to something to be possessed after we have reached heaven, but the apostle here applies them to the great salvation to be enjoyed under the New Testament, and shows that none in the old dispensation possessed it.

After he has by this quotation proved that none of the Old Testament saints had attained to this great New Testament salvation, he proceeds to say, “But God hath revealed them unto us by his Spirit.” Praise God! the great salvation longed for by the saints of old is now obtainable in Christ Jesus.

As a further proof that the hidden wisdom which we have just been considering is salvation, let us introduce 1 Cor. 1:21—“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” The time here referred to, in which the world by wisdom knew not God, was the old dispensation. The greatest wisdom man obtained in that age, did not light him to that hidden wisdom, full salvation. But when the appointed time came, God through the foolishness of preaching, and chiefly through unlearned instruments, explained this great wisdom of heaven unto man.

I do not wish to be understood to take the stand that no salvation was received in the old dispensation. They received some favor with

THE BETTER TESTAMENT

God (the extent of which will be explained in a later chapter), but I believe the reader is convinced that they never obtained the full salvation now offered under the New Testament.

We will now turn to Matt. 13:34, 35—“All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.” It is here stated that Jesus by means of parables uttered things that had been kept secret from the foundation of the world. The principal thing that was hidden from the creation of the world till the coming of Christ, is the state of perfect holiness. It was not enjoyed by any after the fall till the blood of Christ was shed.

As a further proof that we have a better salvation, I refer to the fact that those who die in sin in the new dispensation are threatened with greater damnation than those who died under condemnation in the old dispensation.

“He that despised Moses’ law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.”—Heb. 10:28, 29.

“See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven.”—Heb. 12:25.

That a greater damnation is to be administered to those who reject Christ than is to be suffered by those who rejected Moses is

THE BETTER TESTAMENT

so plainly stated in the first of these last two quotations, that comments are entirely unnecessary. It simply states that the New Testament sinners are to receive “how much sorer punishment.” In the second quotation the mediators of the two covenants are referred to. Moses is the one who spoke on earth; Christ, the one who speaks from heaven; and the language of the text conveys the idea that those who reject him that speaks from heaven are to suffer the greater condemnation. If upon those who transgress against the New Testament there is to be inflicted a greater degree of punishment than upon those who transgressed against the Old Testament, it must be because they reject greater privileges. If we acknowledge that we have greater privileges under the New Testament than was offered by the Old Testament, we must acknowledge that a better salvation is obtainable; for “better privileges” implies a “better salvation.”

In the eleventh chapter of Hebrews there is a more striking proof of my position than I have hitherto cited. This chapter contains Paul’s great dissertation on faith, throughout the chapter the saints who spent their lives before the ushering in of the Christian dispensation are held up as examples of faith unto us. The lesson begins with a reference to the faith of Abel, in verse 4. Next we are reminded of Enoch, and what he achieved through faith, in verse 5. Then the faith of Noah is mentioned in verse 7. Then the faith of Abraham and Sara is referred to in verses 8-11. Then the apostle concludes his description of the faith of the patriarchs by saying, “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.”—Verse 13.

The promises mentioned here are those given unto Abraham, which I have shown to be our heavenly Father’s pledge to grant unto

THE BETTER TESTAMENT

us, through Christ a perfect victory over sin. These promises, we are told, were not received by the patriarchs, but they having seen them afar off embraced them, and confessed themselves strangers and pilgrims upon the earth. Nothing is plainer than the fact set forth in this text, that the patriarchs did not possess this glorious salvation from sin now offered to the world in the gospel of Christ. New Testament saints do not confess themselves strangers and pilgrims upon the earth, but they are instructed to say, We “are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.”—Eph. 2:19.

The apostle continues in the remainder of the eleventh of Hebrews to consider the state of the saints of the Mosaic dispensation. Lifting them up, as he did the patriarchs in the first thirteen verses, as examples of faith unto us, he begins with Abraham in verses 17-19; then Isaac is mentioned (verse 20), then Jacob (verse 21), Joseph (verse 22), Moses (verses 23-28), the entire nation of Israel crossing the Red Sea (verse 29) the conquering of Jericho by Israel’s armies (verse 30), the harlot Rahab (verse 31).

“And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets.”—Ver. 32. These words show very clearly that while all the prophets and saints of the Mosaic dispensation are not mentioned in the chapter under consideration, they are included; therefore, whatsoever shall be said concerning them in the remainder of the chapter applies to every Old Testament saint.

As time would not permit the apostle to detail the mighty works of faith wrought by all the loyal saints of the old dispensation, he proceeds to sum them up as follows: “Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the

THE BETTER TESTAMENT

mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth.” —Verses 33-38.

After all these mighty achievements through faith none of those Old Testament characters knew the realities of a perfect salvation from sin; for the apostle concludes his brief account of them with the words: “And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.”—Verses 39, 40. The promise which the Old Testament saints did not receive was the glorious blessings of full salvation included in God’s promise to Abraham (explained in a previous chapter), yearned for by Old Testament saints, predicted by the prophets, purchased by our Savior’s death, and possessed by “us which are saved” in the present all-glorious dispensation of the gospel. Such is the “better thing” God has provided for us.

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began

THE BETTER TESTAMENT

to be spoken by the Lord, and was confirmed unto us by them that heard him?”—Heb. 2:1-3.

The Better Salvation Explained

“THIS is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.”—1 Tim. 1:15.

“The Son of man is come to seek and to save that which was lost.”—Luke 19:10.

“God sent not his Son into the world to condemn the world; but that the world through him might be saved.”—Jno. 3:17.

“I came not to judge the world, but to save the world.”—Jno. 12:47.

These texts declare that Christ’s first coming to this world was a mission of salvation. He came to save sinners. “Save” means to rescue or deliver; therefore Christ came into the world to deliver sinners. There is no deliverance except it be from something. Therefore Christ Jesus came into the world to deliver sinners from something. It might be asked, What is it that Christ came into the world to deliver sinners from? This question might be followed by another: What is it that a sinner needs to be saved from? He is certainly in some danger or has something about him of a damning nature or the Bible would not speak of his need of salvation. There is but one thing about a sinner that he needs to be saved from; namely, his sin. It is foreign to the human nature, and will destroy

THE BETTER TESTAMENT

his soul in hell. But every other moral element the sinner can take with him to heaven. Sin, therefore, being the only thing from which the sinner needs to be saved must be that from which the Savior came to save him. This is logical reasoning, and I shall proceed to show that it is verified in the word of God.

First. The prophets looked for a Savior who should save them from their sins. “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.”—Dan. 9:24. The reconciliation for iniquity mentioned here is the atonement, and Daniel shows that it should finish the transgression, make an end of sins, and bring in everlasting righteousness. These expressions show that Daniel looked for a salvation in the death of Christ that would save men from their sins. Such a salvation was not known in Daniel’s time, but God revealed to him that it should be brought to the world by the Messias, who should come and die for the people.

“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.”—Zech. 13:1. The fountain that was to be opened for sin and uncleanness is the fountain of Jesus’ blood. Since that fountain has been opened, all who will wash in its cleansing stream are delivered from their sins. Other texts might be quoted from the prophets, but these are sufficient to show that they expected a salvation in Christ that would deliver them completely from their sins.

Let us now come to the gospels and find out if the Christ who has come is the same as that Christ for whom the prophets looked. The angel said to Joseph, concerning the birth of Christ by his wife,

THE BETTER TESTAMENT

“She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.”—Matt. 1:21. John the Baptist once pointed Jesus out to his congregation with the words, “Behold the Lamb of God, which taketh away the sin of the world.”—Jno. 1:29. These texts show that Christ came into the world for the express purpose of taking away the sins of men. This is in perfect harmony with what the prophets had foretold concerning him.

The epistles also unite to tell us that Christ came to save us from our sins. Paul says in Heb. 9:26, “Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” John says, “And ye know that he was manifested to take away our sins.”—1 Jno. 3:5. Again he says, “For this purpose the Son of God was manifested, that he might destroy the works of the devil,”—Ver. 8. The reader can see from the texts quoted that the uniform voice of the Bible is that Christ’s mission to this world is to save men from their sins.

As a further proof it might be observed that the Revelator professes to have obtained this salvation from sins. He ascribes glory “unto him that loved us, and washed us from our sins in his own blood.”—Rev. 1:5. Such is the testimony of one who has been washed in that fountain that was opened for sin and for uncleanness.

This fountain contains efficacy to cleanse the heart from every iota of sin. John tells us that “the blood of Jesus Christ his Son cleanseth us from all sin.”—1 Jno. 1:7. Such is the better salvation that is obtained under the New Testament.

There are many today who deny that we can be saved from all sin while in this world; yet they profess to have been saved by Christ. Such I would ask to state what they have been saved from. Since there is no salvation except we be saved from something, and

THE BETTER TESTAMENT

there is nothing to be saved from but sin, and Christ came to save us from nothing but sin, we must be saved from sin or we are not saved at all.

Bearing The Cross

THIS heading is one that will indeed sound familiar to the reader, since we have all from our infancy heard about bearing the cross for Christ. I have for some time been under the conviction that the traditional interpretation of bearing the cross is not the true idea our Savior meant to convey by these words.

Before I comment, I shall insert all the texts that record Jesus' teaching concerning bearing the cross.

“He that taketh not his cross, and followeth after me, is not worthy of me.”—Matt. 10:38.

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.”—Matt. 16:24.

“And when he had called the people unto him with his disciples also, he said unto them, Whosoever shall come after me, let him deny himself, and take up his cross, and follow me.”—Mark 8:34.

“Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.”—Mark 10:21.

THE BETTER TESTAMENT

“And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”—Luke 9:23.

“And whosoever doth not bear his cross, and come after me, can not be my disciple.”—Luke 14:27.

These are all the texts that record our Lord’s teaching concerning bearing the cross.

The traditional understanding of these texts is that they relate to the performance of the daily duties of a Christian. It has always been difficult for me to endorse this idea; for never since I have been saved, could I see why the pleasant duties of a Christian should be compared to the bearing of a cross. It has always been my testimony that it is no cross to serve the Lord, if “cross” signifies a burden. If we study carefully all the texts quoted above, I believe we shall, every one, be led to see that our Savior made no reference to the pleasant duties of a Christian, when he spoke of bearing the cross.

It is very apparent from the inspired writings that every time Jesus spoke of bearing the cross he was addressing sinners, and laying down the conditions upon which they might become his disciples. Notice especially the words of Luke 14:27—“Whosoever doth not bear his cross . . . can not be my disciple.” If, therefore, the Savior makes the bearing of the cross a condition of becoming his disciple, the traditional interpretation of this expression is erroneous.

“Bear the cross” is an ancient expression which, like others, can only be interpreted by an understanding of its origin. In the time of our Savior it was the custom of the Roman government, which at that time swayed the scepter over the Jews’ country, to execute certain kinds of criminals by the cruel process called crucifixion. This was done by nailing the hands of the criminal to the two arms

THE BETTER TESTAMENT

of a cross and his feet to the foot, while he was alive, and leaving him suspended there in pain until life was extinct. The criminal who was consigned to such an execution was compelled on execution day to carry the cross upon which he was to die to the place of execution. Our Savior suffered death in this cruel manner, and in accordance with the custom of the times was compelled to bear his own cross. See John 19:17. The custom of compelling the convict to bear his own cross gave rise to the expression we have under consideration, which, in the time of our Savior, meant the same as “going to the gallows” in our time.

Jesus when he commanded his followers to bear the cross meant to convey the idea that was signified by that expression in his time, only he made a spiritual application of it. He meant that just as he was compelled to bear his cross to the place of execution and be executed upon it literally, to become the Savior of the world, so we must carry our cross to the place of execution in a spiritual sense, and die a spiritual death upon it to become his disciples. The context will bear me out in this interpretation. I will again quote one of the texts in which the Savior teaches us that we must bear our cross, with the words of the verse that immediately follows: “If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”—Matt. 16:24, 25. It is not hard to see that Jesus here associates death with the idea of bearing the cross, but what death? Not the literal death; because it is not true that a man will save his spiritual life by losing his natural life. Neither can the bearing of the cross refer to the giving up of our literal life, in the sense that we become willing to die literally for Christ; because Jesus distinguishes between this and bearing the cross in Luke 14:26, 27. The Savior refers to a spiritual death of the sinful life, and is teaching that whosoever will lose his

THE BETTER TESTAMENT

life of sin will find eternal life at God's right hand; and that whosoever will refuse to die to his sins will lose his eternal, spiritual life at God's right hand. All except two of the texts in the gospel that speak of bearing the cross are followed by the same words that follow the one I have quoted here, and those two reveal nothing in their contexts to the contrary; so beyond doubt the bearing of the cross taught by our Savior refers to the spiritual death that men must die to become Christians.

The wording of Luke 9:23 seems to contradict this interpretation of bearing the cross. It says we are to take up our cross daily, and it would hardly seem reasonable that Jesus taught us to die to sin every day. But there are good reasons for believing that the word "daily" in this verse is an interpolation. We have both internal and external evidences that it is. The contexts show that Matt. 16:24 and Mark 8:34 record the identical words spoken on the identical occasion of Luke 9:23, and neither of them contain the word "daily." This is an inspired proof that the word "daily" is an interpolation. It will be well to observe also that the Greek text of Tischendorf and the text of Lachmann do not contain the word "daily." Griesbach considers the word "daily" in this text as doubtful. Beyond doubt it is an interpolation, and standing as it does in the authorized version is doubtless the basis of the widespread erroneous interpretation of bearing the cross.

None of the apostles in their writings used the expression "bear the cross"; it is found only in the teachings of Christ: but Paul sets forth the same idea in other terms. He adopts the term "crucified," testifying in Gal. 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Is not this text a strong proof that Paul

THE BETTER TESTAMENT

understood the bearing of the cross, taught by our Savior, to have reference to a spiritual death that men die when they become Christians? Surely he derived his idea of spiritual crucifixion from Christ's teaching on the bearing of the cross.

In the same epistle Paul shows what is put to death in the crucifixion he testifies to having received in the text last quoted. In the 14th verse of the sixth chapter he says: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Again he says in Gal. 5:24: "And they that are Christ's have crucified the flesh with the affections and lusts." The flesh that this text shows to be crucified in those who are Christ's, is the sinful nature born in us, and its affections and lusts are our sinful deeds. In verses 19-21 he enumerates a great many of the works of the flesh. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." All these and such like wickednesses are put to death in the true Christians, and we must be crucified to our entire life of wickedness to be true disciples of the Lord Jesus Christ.

I will consider one more text in Paul's writings. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection: knowing

THE BETTER TESTAMENT

this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.”—Rom. 6:1-7.

On the premises that those who are saved are dead to sin, Paul argues in the foregoing verses that saved people live without committing sin. He speaks of the Christian as having been planted in the likeness of Christ’s death. By this he means to teach that as Christ was literally nailed to the cross and afterwards the cross was planted, he being left to die upon it, so we are to be nailed upon the cross, spiritually, and then have the cross planted, and there die morally to all the sins of this world.

But what does the apostle say is put to death in the crucifixion he is teaching? The answer is: “That our old man is crucified with him, that the body of sin might be destroyed.” The “body of sin” is a term used by Paul to designate the sinful nature that we have inherited from Adam. This is completely destroyed in the second work of grace. The “old man” here mentioned as the thing crucified will be explained in another chapter.

In conclusion we will observe that Paul in the text last quoted teaches a twofold crucifixion unto sin. In Rom. 6:3, 4 he says, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

The Word here teaches the two spiritual baptisms taught in the New Testament generally. In the first we are baptized by the Holy Ghost into Christ. This baptism is identical with the birth of the Spirit mentioned throughout the New Testament. In the second we are baptized by Christ in the Holy Spirit. (See the literal rendering

THE BETTER TESTAMENT

of Matt. 3:11.) This baptism is that commonly known as the baptism of the Holy Ghost.

The baptisms mentioned in these two verses cannot be identical; because we receive the one and “therefore” the other.

Both of these baptisms are into death. In the first we are baptized into Christ into death. In the second we are buried with Christ into death. Both of these baptisms into death are placed under the heading of death to sin, which is introduced in the second verse. We have therefore a twofold death or crucifixion to sin taught in these verses. In the first spiritual baptism—regeneration—we are crucified to the world, the devil, and all actual transgression, and in the second spiritual baptism—sanctification—the inherited sinful nature, the “old man,” is crucified, and actually destroyed out of our hearts.

A twofold death implies a twofold life. If our crucifixion to sin is divided into two parts, our resurrection to spiritual life must also be divided into two parts. Since in regeneration there is a death to sin so far as pertains to the outward life of disobedience, there must also be a resurrection to spiritual life in regeneration to the same extent. And since there is a crucifixion to the inbred nature of sin in sanctification, completing in us the death to sin, there must also be a resurrection to spiritual life in sanctification, completing in us the resurrection to spiritual life. Hence, we conclude that in regeneration the resurrection to spiritual life is begun, and in sanctification it is completed. This very fact is verified by the following words of the Savior: “I am come that they might have life, and that they might have it more abundantly.”—Jno. 10:10.

Present and Future Salvation

THERE are some texts of scripture that speak of a salvation in the future. In Rom. 13:11 Paul says: "Now is our salvation nearer than when we believed." That he is here speaking of a future salvation, even for Christians, cannot be denied. Jesus, in Matt. 24:13 (after he had prophesied of great tribulations through which the Christians should be called to pass) says: "He that shall endure unto the end, the same shall be saved." Here salvation is dated at the end. He is surely speaking of a salvation to be obtained in the day of judgment. I do not therefore deny a future salvation, but I hold that those who believe in future salvation are wrong in their conclusion that the future salvation is the only salvation spoken of in the word of God. They are claiming more for these texts than is contained in them. They affirm a future salvation but do not deny a present salvation. If therefore there are any other texts which speak of a present salvation, they do not contradict the texts which speak of a future salvation.

We will turn our attention for a time to the present salvation. In 1 Cor. 1:18 we read: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Again we read in 2 Tim. 1:9: "Who hath saved us, and called us with an holy calling." These texts speak of a salvation that

THE BETTER TESTAMENT

Christians have already obtained; therefore it cannot be identical with the future salvation that we have seen in other texts.

In Heb. 2:3 the question is asked: “How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?” The salvation mentioned here is a present salvation, otherwise there would be no possibility of our neglecting it. That which may be neglected is that which is obtainable, and that which is obtainable is in the present. Therefore we have a present salvation taught also in this text.

It is here stated that this present salvation was first spoken by our Lord, and afterwards confirmed by them that heard him. It would appear that the apostle had the two salvations in his mind when he wrote this text. The words “how shall we escape if we neglect so great salvation?” seem to signify, How shall we expect to obtain the future salvation, if we neglect this great present salvation?

The crowning proof of a present salvation is found in 2 Cor. 6:2—“For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold, now is the day of salvation.” All doubts about a present salvation are dispelled by this text. If now is the day of salvation, there is a salvation to be obtained now, and I need not add further comments to make the reader see it.

I have now proved that there is a present salvation and a future salvation. We must not therefore isolate those texts which speak of a future salvation from the rest of the scriptures, and hold that they teach the only salvation contained in the Word. Neither must we isolate those texts which speak of a present salvation from the rest of the scriptures, and hold that they teach the only salvation in the

THE BETTER TESTAMENT

Word. Since there is both a present and a future salvation, let us acknowledge them both and endeavor to find out the nature of each.

Salvation signifies a deliverance. Then, since there are two salvations, we are to expect two deliverances. What therefore are we delivered from in each of these salvations? is the question that should chiefly engage our minds.

In previous chapters it has been shown that the present salvation is a deliverance from all sin. This idea may be more fully proved by a consideration of the tenses. “Behold, the lamb of God, which taketh away [*present tense*] the sin of the world.” Here salvation from sin is placed in the present tense. “The blood of Jesus Christ his Son cleanseth [*present tense*] us from all sin.” Here again the salvation from sin is placed in the present tense. In this we have an unanswerable argument that the present salvation delivers us from all sin. We might yet observe the words of Jesus in John 8:21—“I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye can not come.” These words prove conclusively that the present salvation delivers us from sins; for if to die in our sins prevents us from going where Jesus went, namely, to heaven, then we must be saved from sins before we die, or we cannot go to heaven.

Those who adhere exclusively to the doctrine of future salvation affirm that a perfect deliverance from sin will not be obtained until after death. This they speak in their blindness. They can see but one salvation in the word of God. I warn all such to beware of their heretical idea; for it will prove the damnation of their souls if they continue in it. It matters not how honest people may be, Jesus has said, “If ye die in your sins, whither I go ye can not come.” Honesty is not orthodoxy, neither will a man who denies a present salvation from sin, although he be honest, ever obtain it until he abandons his

THE BETTER TESTAMENT

erroneous idea. If he dies before he obtains salvation from sin, his soul is lost forever, since death ends his opportunity to obtain salvation from sin.

Some will doubtless ask when they have followed me to this place what we are to be saved from in the future salvation, if the present salvation saves us from all sin. To such I would say: The future salvation is not a salvation from sin; all sin is removed from our hearts in the present salvation.

The future salvation is explained in Romans 5:8, 9—“But God commendeth his love toward us in that, while we were yet sinners, Christ died for us. Much more, then, being justified by his blood, we shall be saved [*future tense*] from wrath through him.” This text shows that the future salvation will be a salvation from wrath. This wrath has not yet come. John the Baptist said to some Pharisees and Sadducees when he saw them come to his baptism, “O generation of vipers, who hath warned you to flee from the wrath to come?”—Matt. 3:7.

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds.”—Rom. 2:5, 6. This text shows that the wrath to come, from which we are to be saved, is the wrath that shall be poured out in the day of judgment. God’s people will be delivered from that wrath, and as God’s wrath will be poured out unceasingly upon the wicked in endless torment, God’s people will be delivered unceasingly from it; hence the future salvation is called “eternal salvation,” in Heb. 5:9, which I quote: “And being made perfect, he became the author of eternal salvation unto all them that obey him.” Mark the thought so clearly brought out in this text, that only those who obey God shall partake of that future salvation from wrath in eternity. This is

THE BETTER TESTAMENT

a beautiful comment on Paul's words previously considered, "How shall we escape, if we neglect so great salvation?"

In conclusion we might briefly consider the conditions upon which both the present and the future salvation are obtained. Eph. 2:8, 9 sets forth the terms upon which the present salvation is obtained. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." Here salvation is said to be received by grace, through faith. To receive a thing by grace, is to receive it for nothing, as is also taught in the words: "It is the gift of God." "Not of works"; that is, we are not to merit the present salvation by good works. A righteous life is the fruit of the present salvation, and not the conditions upon which we obtain it.

The idea of receiving salvation as a reward of merit for good works is doubtless based upon some texts of scripture which speak of the conditions for obtaining the future salvation from the wrath of God. James speaks of good works (Jas. 2:14-18) as conditions for obtaining salvation. Jesus also speaks of baptism as being conditional of salvation, in Mark 16:15, 16. He also makes an endurance of all trials that come upon Christians in this life conditional of obtaining salvation, in Matt. 24:12, 13; but in all these texts which make good works the condition for obtaining salvation, the future eternal salvation is spoken of, and not the present deliverance from sin in this life, which can be obtained only by repentance and faith in our Lord Jesus Christ.

A New Creation

ADAM and Eve were the first to commit sin. They became unholy in their nature through the sin which they committed, and by the transmission of their unholy condition to their children they compelled every human creature to follow their wicked example. As it is written, “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”—Rom. 5:12. Again, it is written, “For all have sinned and come short of the glory of God.”—Rom. 3:23. But how could Paul say, “All have sinned,” when a large portion of the human family had not yet been born? This should be explained in the same manner as the paying of tithes by Levi unto Melchisedec. The tithes were paid nearly two hundred years before Levi was born; hence he did not pay tithes in reality, but Paul reckons that he paid tithes while in the loins of his father Abraham. Heb. 7:9, 10. In the same manner did all men sin in Adam. They had not all sinned in reality at the time of Adam’s transgression, but being in the loins of our father Adam, it is counted so, and especially was this so counted since every child of Adam was in his (Adam’s) transgression doomed to inherit a sinful nature that would cause him to sin.

From Adam to Christ there were none who spent a sinless life upon earth. All followed the steps of their father Adam. This the following scriptures will prove.

THE BETTER TESTAMENT

“If they sin against thee (for there is no man that sinneth not).”—1 Kings 8:46. “If they sin against thee (for there is no man which sinneth not)”—2 Chron. 6:36. “For there is not a just man upon earth, that doeth good, and sinneth not.”—Eccl. 7:20. Those texts describe the lives of all that lived before Christ. Being written in the Old Testament dispensation, they are not intended to describe the condition of the people in the new dispensation. The New Testament agrees that all who lived before Christ were under the power of sin. “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”—Gal. 3:22. The term “scripture” in this text refers exclusively to the old scriptures, because the New at that time were not yet written. And, as those old scriptures concluded all under sin, I consider it an established fact that none who lived before Christ lived without sin.

But Jesus lived his entire life upon earth without committing sin. Peter says concerning him, “Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.”—1 Pet. 2:22, 23. Paul also says concerning Christ’s life upon earth, “For we have not an high priest which can not be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin.”—Heb. 4:15. Jesus passed through all the trials of human life sinlessly; he therefore set us an example of a sinless life upon earth, and having completed the example, he is able to help his true children to follow in his footsteps and live without sin as he did.

Jesus having completed his life of righteousness upon earth became the originator of a new creation. Hence Adam is said to have been the figure of him. Rom. 5:14. His name is by the apostle Paul

THE BETTER TESTAMENT

associated with Adam in such a manner as to show that that renowned apostle placed him at the head of a new creation. “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.”—1 Cor. 15:45. “The first man is of the earth, earthy; the second man is the Lord from heaven.”—Ver. 47.

The new creation of which the last Adam (Jesus) is the head must be superior to the old creation because he is the Lord from heaven.

The following texts are conclusive proofs of the new creation. “Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.”—Jas. 1:18. If the apostles were the first-fruits of God’s creatures, that is the first created, there must have been a new creation which started in their time, for we know that they were not the first-fruits of the old creation.

“And that ye put on the new man, which after God is created in righteousness and true holiness.”—Eph. 4:24.

“For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.”—Gal. 6:15.

“Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things are of God.”—2 Cor. 5:17, 18.

The last of these texts is used by those who oppose the second work of grace, to substantiate their theory. Since those who have received the first work of grace (regeneration) are said to be in Christ (Jno. 15:2) and this text affirms that “if any man *be* in Christ *he is* a new creature: old things are passed away; behold, all things are become new; and all things are of God,” those who are desirous of opposing the higher experience of sanctification, hold that they have

THE BETTER TESTAMENT

in this a proof that salvation is completed in one work of grace. This has indeed an appearance of soundness, but it is after all a misapprehension of the word of God. The reader will observe that the words *he is*, in the authorized version are printed in italics. The translators italicized them to indicate that they are not in the original. In the margin they supplied the words *let him be*. From this it is evident that they did not know just what words ought to be supplied to make sense. With the light that we have on the Word we can get sense out of the text without supplying any words. Leaving out the supplied words *he is* the text reads, "If any man be in Christ, a new creature," or to phrase it better in English, "If any man be a new creature in Christ, old things are passed away; behold, all things are become new, and all things are of God," This does not, like the authorized version, make the new creature the result of being in Christ, but simply describes the new creature, and therefore does away with the idea that the new creation is finished when we become members of Christ in regeneration.

The new creation comprehends both justification and sanctification, for it is by these two works of grace that we are made new creatures in Christ. Titus 3:5 shows that there is a making new in both these works of grace. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Regeneration signifies the new birth; our salvation includes a new birth in the first work of grace, and a renewing by the baptism of the Holy Ghost in the second work of grace. In the first work we are made new in our outward life, and in the second we are made new in our inward condition. In this we have a clear proof of the twofoldness of the new creation.

THE BETTER TESTAMENT

We shall now explain the “old man” and the “new man” mentioned by Paul. “Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.”—Col. 3:9, 10. “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.”—Eph. 4:22-24. In these texts we are commanded to put off “the old man” and put on “the new man.” These terms are derived from the heads of the two creations, the first Adam and the second Adam—Christ—or the old Adam and the new Adam. The new man is identical with the new creature, and refers to our condition in the new creation of grace. The old man refers to our condition in the old defiled creation of Adam. In short, we might call the old man Adam, and the new man Christ. We partake of the nature of Adam in natural birth, and at the age of accountability the inherited nature of Adam causes us to fall into willful disobedience of God’s law and thus we partake of the sinful life of Adam. We now possess both the nature and the life of the old Adam, which nature and life constitute what Paul denominates “our old man.”—Rom. 6:6.

In the first work of grace we put off the life of old Adam (deeds of the old man) and put on the life of the new Adam (deeds of Christ). In the second work of grace we put off the nature of the old Adam (inherited sin) and put on the nature of the new Adam (heart purity). It is thus that we put off the old man and put on the new man—are created anew in Christ Jesus.

A new creation was necessary to free men from impurity and enable them to live without committing sin; because the entire old creation is morally corrupt. Accordingly we read in Eph. 2:10: “For

THE BETTER TESTAMENT

we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Here it is affirmed that we are created unto good works; therefore when we enter the new creation we obtain grace to do good works and also to abstain from every evil work.

The two creations might be contrasted as follows. The first creation was a physical creation. The second creation is a moral creation. As the first creation was physical, it was possible that it might be corrupted by sin, because the moral nature as well as the physical is transmitted to descendants in the physical creation. For this reason Adam’s transgression defiled the entire physical creation. The new creation being of a moral nature, it is not subject to defilement. As we enter into the physical creation by physical birth, and depart from it by physical death, so we enter the moral creation by a moral or spiritual birth and depart from it by a moral or spiritual death, and in it there is no transmission of a moral nature to descendants; hence the impossibility of it being defiled by sin. Adam, the head of the old creation, was created in the image of God. Gen. 1:26, 27. Likewise Jesus, the head of the new creation, “is the image of the invisible God.” Col. 1:15. Adam begat his children in his own image, although defiled at the time. Gen. 5:3. Likewise every individual who is created anew in Christ Jesus is “renewed in knowledge after the image of him that created him.”—Col. 3:10.

Twofold Salvation

BEFORE entering into a further discussion of the difference between the two testaments, I deem it best to show by a series of chapters the twofoldness of the New Testament salvation. I shall begin by showing that sin in the sinner's heart is twofold.

We are taught in the word of God that man was originally in a state of purity. Gen. 1:26, 27 tells us that God created him "in his own image and in his own likeness." This text does not signify as some have supposed that God fashioned the physical body of man after his spiritual form, but is to be taken in a spiritual sense. In Col. 3:10 it is shown that in the obtaining of full salvation man is restored to the image of the Creator. Man had lost the image of God in the fall, and if man fell from the image of his Creator, it is the moral image of God in which he was created; that is, man was created pure like God. Solomon said that he had found that God had made man upright. Eccl. 7:29. He must have found this out by reading Gen. 1:26, 27; for there is no other mention of the moral state in which man was created, in any inspired book that was written before the days of Solomon. That man was created in a state of purity is proved also by the fact that our salvation is termed redemption. The word *redemption* signifies a restoration to a primitive state or condition. If, therefore, man had not been

THE BETTER TESTAMENT

primevally pure, the act of God's grace that delivers us from all sin could not properly be styled redemption.

Man did not retain his pristine condition, but we are told in the third chapter of Genesis that he disobeyed God while in the Garden of Eden, and fell from his state of purity. The fall brought sin upon the whole human family. None of Adam's children were born until after the fall; hence they all inherited the germ of sin from him. This idea meets some antagonism in the religious world; therefore I shall point out some scriptures that substantiate it.

The crowning proof of the inherited depravity is found in the fifth chapter of Romans. In nearly every verse from the 14th to the end of the chapter the apostle speaks of the fall of the entire human family in Adam, and their restoration in Christ. I will insert several of his declarations that show the fall. "By one man sin entered into the world."—Ver. 12. "Through the offense of one man many be dead."—Ver. 15. "The judgment was by one to condemnation."—Ver. 16. "By one man's offense death reigned by one."—Ver. 17. "By the offense of one judgment came upon all men to condemnation."—Ver. 18. "By one man's disobedience many were made sinners."—Ver. 19. The one man mentioned in these texts is said in verse 14 to be Adam. It is therefore plain to be seen that the apostle here confirms that Adam plunged the entire human family into sin. He is the father of all the human family, and as they all inherit the germ of sin from the sinful nature which he acquired in the fall, which causes them to transgress God's laws and become sinners as soon as they are old enough to know right and wrong, it is truthfully stated by Paul that "by one man's disobedience many were made sinners." There is no other sensible conclusion that might be drawn from these words. How could it be said that "by the offense of one judgment came upon all men to condemnation," if that one

THE BETTER TESTAMENT

man's offense is not in some sense the cause of the offenses of all? And how could one man's offense be the cause of all men's offenses, except through the inherited depravity? And now could it be said that "by one man sin entered into the world," except all other men have inherited sin from that one man? If there were no fallen nature in man, and every man fell separately into sin at the age of accountability, as some affirm, these words are heterodoxy. No man can acquire an understanding of the fifth chapter of Romans without believing in original depravity.

I shall not look for further scriptural proofs of inherited sin; but if the reader desires to investigate it further, I cite him to Eph. 2:3; Ps. 51:5; 58:3; Gen. 8:21.

Common observation as well as the inspired Word proves that an evil nature is born in the heart of an infant. It is manifested in them from earliest life.

Some oppose the doctrine of original depravity because they misunderstand it. They think that to acknowledge that sin is born in the heart of an infant is to acknowledge the infant a guilty sinner before God. Hence they reject the doctrine of original depravity, on the grounds that it is preposterous to believe that an infant is a guilty sinner. But they are confounding sin inherited with sin acquired. Sin inherited is never productive of guilt. The infant, although possessed with the germ of sin inherited from Adam, remains in a state of perfect innocence before God until it arrives at the age of accountability. This is proved in Rom. 7:9-11, where Paul speaking of the infantile state says, "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." It was in Paul's infancy that he was alive (spiritually)

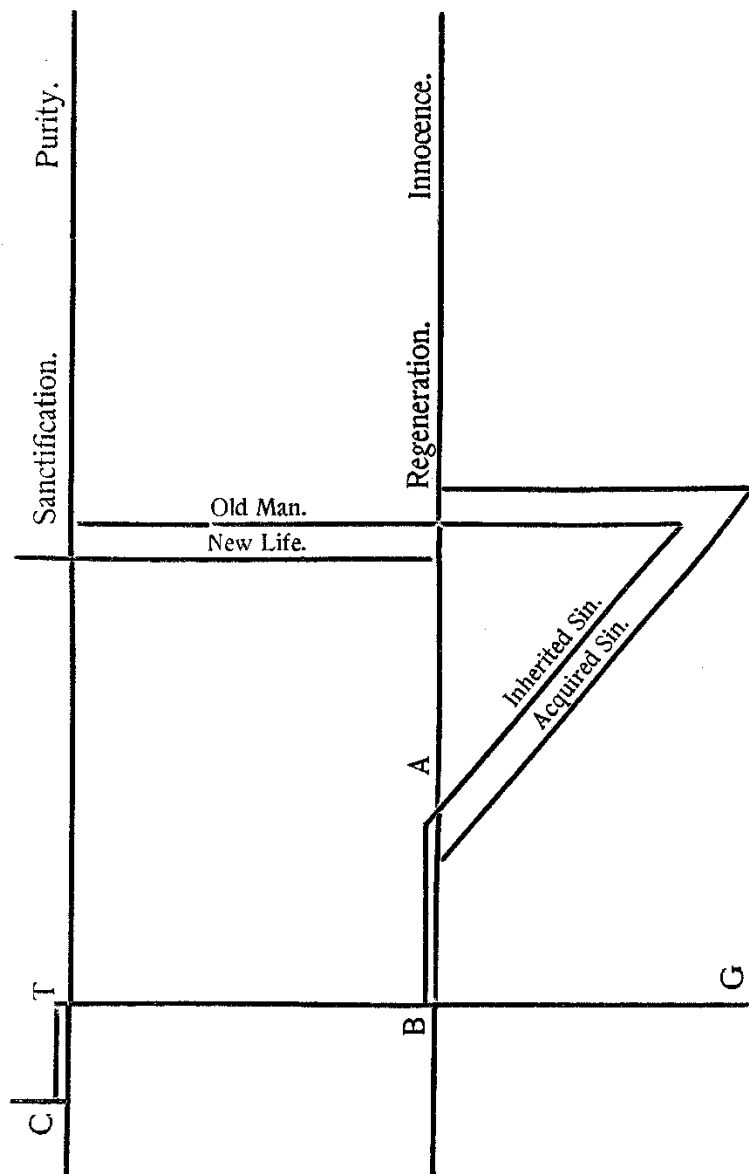
THE BETTER TESTAMENT

without the law, but when the commandment came, that is, when he became old enough to understand the law of God, sin (inherited) revived, and he died (spiritually in trespasses and in sins). This proves infantile innocence and refutes the doctrine of infantile damnation, which God-dishonoring notion is not believed except by those who fail to distinguish between sin inherited and sin acquired. Sin inherited is only a nature and is not productive of guilt. The infant remains perfectly innocent before God until he himself commits sin, at the age of accountability; then he falls into guilt. This is true of every human creature when he arrives at the age of accountability. It is impossible that a child could be brought up into manhood or womanhood without falling into actual sin. To this agree the words of the scriptures: “All have sinned, and come short of the glory of God.”—Rom. 3:23.

If the student will observe the diagram and study carefully the fall as marked out on it according to the ideas we have already brought forth from these scriptures, he will be enabled to see that two forms of sin exist in the human heart.

The diagram, as will be seen, exhibits two horizontal lines. The upper line represents the line of perfect holiness. It was in this state that Adam and Eve were created; hence I have their creation marked on that line with the letter C, on the left-hand side. A line is drawn just above the line of perfect holiness for a short space from C to T, to represent that Adam and Eve remained in the state of holiness a short time after their creation. T represents their transgression, upon which they fell from a state of holiness as indicated by the vertical line drawn from T to G, which represents their guilty state after the fall. The infant is born neither in the state of purity occupied by our first parents before the fall, because of its inbred depravity, nor in the state of guilt occupied by them after the fall, because of its innocence.

THE BETTER TESTAMENT



THE BETTER TESTAMENT

Therefore the birth-state is indicated upon the lower horizontal line by the letter B. A short horizontal line is drawn just above the lower horizontal line from B to A, to represent that the child remains in the state of innocence until it is old enough to know good and evil. Then it falls below the line of innocence into the state of guilt, and continues to sink deeper and deeper into wickedness, as indicated by diagonal lines. Two diagonal lines are drawn parallel with each other to represent the two forms of sin in the sinner's heart. One line is connected with the fall of Adam and represents the inherited form of sin, and the other line starts at the line of innocence and signifies actual sins that the child takes upon him when he passes the age of accountability.

In this the reader can see a necessity for two works of grace in the heart. The sinner is two degrees below the state in which God created man, and has two forms of sin in his heart. It will take one work of grace to destroy the sinner's actual sins and restore him to the state of innocence occupied at birth, and it will take another work of grace to destroy the sin inherited and restore him to the state of purity in which Adam stood at the time of his creation. I shall proceed to define each of these works by the word of God.

The first work is called in the New Testament, the birth of the Spirit, justification, regeneration, and a state in Christ. We are told in Rom. 8:1 that those who are in Christ have reached the state in which they have no condemnation. In Rom. 5:1 we are told that "being justified by faith, we have peace with God through our Lord Jesus Christ." To enjoy such an experience is to have every sin we have committed from the time we passed the age of accountability forgiven, and to be restored to our infantile innocence. It is not hard to see the reasonableness of this idea; for if our sins are pardoned,

THE BETTER TESTAMENT

we stand as innocent before God as they who never have sinned, and are certainly as innocent as the infant.

But sin inherited is not removed in the first work of grace; it was in the heart of the child before it fell into actual sins, and it is in the heart of the regenerated adult who has been raised out of actual sins. Let us substantiate this by the word of God. “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able: for ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?”—1 Cor. 3:1-4.

In verses 1 and 2 of this quotation Paul refers to the state of certain of the Corinthian brethren at the time he had made a visit to them and spoke to them face to face. This visit of his to Corinth he describes in the previous chapter. He shows in the text before us that at the time he was present with them he could not address them as spiritual persons, but as carnal persons—as babes in Christ. He further shows that when he was with them he fed them with milk and not with meat; because he affirms that they had not been at that time able to bear it. Then he adds, “Neither yet now are ye able; for ye are yet carnal”; that is, you are yet in the same condition that you were in at the time I visited you. Whatever was the condition of those Corinthians at the time of Paul’s writing, he shows that it was the same at the time he was among them and preached the word to them. If Paul knew them to be sinners when he was preaching to them, he was not a faithful preacher; for no minister that is faithful to the souls of men will pamper them up and feed them as babes in Christ when he knows them to be sinners. But Paul did not say they

THE BETTER TESTAMENT

were sinners at the time he was among them, but that they were babes in Christ and he treated them as such; hence he believed them to be born of the Spirit. But although they were babes in Christ when Paul was among them, they were nevertheless carnal, and Paul knew it. Therefore he was careful, knowing their carnal condition, to feed them with milk and not with strong meat.

But what was their condition at the time of Paul's writing? He does not say that they had fallen from the new birth; he only affirms that they were carnal when he was with them, and that they are "yet carnal." But what does the term "carnal" signify? It must mean that they possessed in them some unholy elements, because to substantiate his charge that these Corinthian were yet carnal Paul refers to certain outcroppings among them that did not spring from sanctified hearts. He says, "Ye are yet carnal; for whereas there is among you envying, strife, and divisions, are ye not carnal, and walk as men?" Surely there was a nature in them that was foreign to holiness, and since they were babes in Christ, what could it have been but inbred depravity?

Some affirm that a justified person cannot engage in envying and strife and divisions without losing his justification. That depends altogether upon the nature and extent of the envying and strife, and divisions. Among the Corinthians it was merely a preference of preachers. "One saith, I am of Paul; and another, I am of Apollos." Could not justified children of God be contentious on these lines without entirely losing the grace of God out of their hearts? Is this any worse than the envying and strife repeatedly manifested in the apostles themselves during the life of our Savior? Did they not jangle about who should be the greatest? Did not James and John attempt to make themselves the greatest? did not their carnal aspirations cause envy and even anger in the other ten? Yet

THE BETTER TESTAMENT

we certainly believe them to have been born of the Spirit, and why should we not also believe the plain teachings of Paul that these Corinthian brethren were also born of the Spirit.

So some to prove that the Corinthians addressed in the third chapter of Paul's first epistle were sinners and not babes in Christ, refer to other parts of the Corinthian epistles that speak of some that had committed actual sins, and thereby made themselves actual sinners. We should interpret the third chapter of 1 Corinthians by the context alone and not compare those of the Corinthians addressed in the third chapter of the first epistle with others addressed and referred to in other parts of the Corinthian epistles.

According to the uniform voice of the New Testament the condition of those who have been justified and have not been sanctified is that they possess the life of Christ, and also the carnal nature, and are therefore in what might properly be called a dual state. When Satan tempts without, his temptation is resisted by the Christ life, but he can move the carnal nature within, and thus render it more difficult for us to keep saved in the justified than in the sanctified state.

In sanctification the inbred depravity is destroyed by the baptism of the Holy Ghost. "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:4, 5. The two worlds of grace are here called regeneration and renewing of the Holy Ghost. The baptism of the Holy Ghost is obtained subsequently to regeneration. This will be set forth from a scriptural standpoint in the next chapter. It is in the baptism of the Holy Ghost that the renewing mentioned above is obtained. "Renewing" is here translated from *ana-kainosis*— a compound

THE BETTER TESTAMENT

word formed by uniting *ana*, *back* and *kainosis*, a renewing—which word, literally translated, signifies a renewing back. The word really signifies a restoration; therefore, we have it taught in the text I have quoted above, that we are saved by regeneration and the restoration of the Holy Ghost. We have before seen that regeneration restores us to our infantile innocence, while the inherent depravity still abides within us; if therefore there is a restoration to be received subsequently to regeneration, it must consist of a cleansing from inbred depravity, which would be a restoration to the state of purity from which Adam fell in the Garden of Eden.

Ana-kainosis is also used in Col. 3:9, 10, where Paul speaks of the same renewing, or restoration, as follows: “Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.” The renewing (restoration) of the new man is accomplished in the second work of grace, or sanctification. Paul states that it is after the image of him that created him. This proves the premises we adduced from the previous text to be correct. Adam was created in the image of God (Gen. 1:26, 27), and if in sanctification our hearts are restored to the image of God, it is proper to say that in it we are restored to the state of holiness from which Adam fell. This surely proves that we are cleansed from carnality in the second work of grace.

The reader will notice on the diagram that when the sinner is raised to the line of innocence, the line representing actual sins ceases. This indicates that the sinful life follows no further, after regeneration is received. The line representing the inherited sin continues on until the line of perfect holiness is reached. This indicates that carnality is not destroyed out of the heart until we are sanctified. Another vertical line starts at the line of innocence and

THE BETTER TESTAMENT

follows parallel with the line that indicates the carnal nature, until it passes the line of perfect holiness. This is to represent the new life that is planted in our hearts in regeneration. After sanctification it possesses full sway in our hearts, which it ever afterward rules to the glory of God. We cannot fail to see a necessity for two works of grace in the arguments brought forth in this chapter.

Two Works of Grace Received by the Apostles and Their Converts

THE experience of the twelve apostles plays a prominent part in the doctrine of the second work of grace. Its advocates unscrupulously hold that the apostles were born of the Spirit before the day of Pentecost, and were sanctified on the day of Pentecost. The opposers of the second work of grace endeavor to rebut this idea by the bringing forth of various texts to prove either that the apostles were not regenerated before the day of Pentecost or that they were sanctified before that day. The discussion of these propositions has become so extensive that I feel justified in giving them a thorough consideration in this volume.

It is very evident that the twelve were justified prior to the conversation they had with Christ in Matt. 19:27, 28; for there in answer to Peter's question, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Jesus said, "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The word "regeneration" in this text signifies new birth. It is a translation of the Greek *paliggenesia*, which word Liddell and Scott define as follows: "New birth, new life, restoration, regeneration." So Jesus

THE BETTER TESTAMENT

in this text unquestionably acknowledged the apostles to have been born of the Spirit.

In the fifteenth chapter of John the apostles are represented as branches of the true vine. This proves them to have been converted prior to the night of Christ's apprehension (for it was on that night that he spoke the parable of the vine and its branches); and no one can be a branch of the true vine, except those who are grafted in by the new birth. In verse 3 Jesus says to the apostles, "Now ye are clean through the word which I have spoken unto you." This is another proof that the twelve were regenerated before the day of Pentecost.

Some hold that only the eleven had obtained spiritual birth before the day of Pentecost, but this is a mistake; because it is plainly stated in Acts 1:25 that Judas by transgression fell. He must therefore have been converted or he could not have fallen by transgression. But Judas's conversion, however it was, proves nothing for or against the obtaining of two works of grace by the apostles; because he made shipwreck before the Comforter came.

Some argue that Peter was not regenerated before the day of Pentecost from Luke 22:32, where Jesus said to him, "When thou art converted, strengthen thy brethren." If these words were isolated from the context, it would certainly prove that Peter had not been regenerated up to that time. But when taken in connection with the context it conveys a different idea.

I will quote verses 31-34. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that

THE BETTER TESTAMENT

thou shalt thrice deny that thou knowest me.” In these words, as the reader will observe, Jesus was foretelling Peter’s backsliding, and the very words he employed proves that he knew Peter to have been a converted man. He would not have said, “Satan hath desired to have you,” if it were not a fact that at that time Satan did not have him. Neither would he have said, “I have prayed for thee that thy faith fail not,” if he had never received a change of heart. The words, “When thou art converted, strengthen thy brethren,” might have been misunderstood by Peter himself at the time the Lord uttered them; because in the verses following he speaks as though endeavoring to convince his Lord that he was converted. He said, “Lord, I am ready to go with thee, both into prison, and to death.” But if Peter did understand the Lord to insinuate that he was not converted, he surely was awakened to a correct understanding of what Jesus was saying after he had uttered the words of the 34th verse—“I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.” Taking all these sayings into consideration, it is not hard to see that inasmuch as Jesus is here foretelling Peter’s backsliding with the words, “When thou art converted,” he refers to Peter’s turning again to the Lord after he had backslidden by denying his Lord, which doubtless took place soon after the denial; for we are told that he went out and wept bitterly. So there is no proof in this that Peter was not converted before the day of Pentecost.

For another proof that the apostles were regenerated before the day of Pentecost, we turn to the seventeenth chapter of John. In verse 14 Jesus testifies concerning the apostles, “They are not of the world, even as I am not of the world.” Again in verses 16 and 17 he says, “They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.” These words alone would be sufficient to prove that the apostles had received a

THE BETTER TESTAMENT

change of heart before the day of Pentecost. It was on the night of Christ's betrayal that he uttered these sublime words, and if at that time the apostles were not of the world any more than Jesus was of the world, they had obtained regeneration; for every man is of the world until he attains to that experience.

Jesus in the foregoing shows also that the apostles had not at that time received the experience of sanctification; for after he had affirmed them to be not of the world even as he was not of the world, with the very next breath he prays, "Sanctify them through thy truth." If Christ prayed for their sanctification, it is evident that they had not yet received it. So we are to draw the conclusion from the proofs already brought forth that the apostles were justified prior to the betrayal of Christ, but they had not yet been sanctified.

But when did they receive spiritual birth? We can find no account of their having obtained this change after they became the apostles of Jesus. They must therefore have obtained it under the ministry of John the Baptist. But did John's disciples really obtain the new birth? This is a question that we must now decide. Spiritual birth was certainly obtained under John's, teaching, because we find that he promised his disciples nothing additional to what they obtained under his ministry, except the baptism of the Holy Ghost. Since, therefore, the birth of the Spirit must be obtained prior to the baptism of the Holy Spirit, John's converts evidently obtained the former. Observe also that the apostle Paul when he found twelve converts of John in Ephesus, did not require them to repent and be born of the Spirit, but he laid his hands upon them and prayed that they might receive the baptism of the Holy Spirit. See Acts 19:1-6. If the new birth had not been received under John's ministry, Paul would have required these twelve brethren to be born of the Spirit, before he would have acknowledged them candidates for the

THE BETTER TESTAMENT

baptism of the Holy Ghost. The conditions upon which John received the Pharisees and Sadducees to his baptism proves also that he was doing a real spiritual work. When he saw them coming to his baptism he rejected them except upon the conditions that they first bring forth fruits meet for repentance. Matt. 3:7, 8. This will surely prove that the converts of John were born of the Spirit.

John the Baptist was a preacher of the gospel of Christ (Mark 1:1-4), and did not instruct men in the way of Moses. He taught salvation by repentance (Matt. 3:2), and faith in Christ (Acts 19:4), after the gospel manner. His converts did not comply with the conditions laid down in Moses' law to receive justification, which was the shedding of the blood of animals, Heb. 9:22. As they were justified upon New Testament conditions, they evidently received New Testament justification, which is the new birth.

The apostles were all disciples of John, because Peter shows that none but those who had been disciples of John could be numbered with the twelve. Acts 1:21, 22. So beyond doubt the apostles obtained the new birth under the administration of John.

The apostle John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he can not sin, because he is born of God."—1 Jno. 3:9. Again, he says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 Jno. 5:18. According to those texts the new birth enables us to live free from sin; therefore, in it is obtained a cleansing from all sinful habits or sin acquired.

But did the apostles in the new birth obtain a perfect cleansing from the sinful nature obtained by inheritance? We answer, No, because that during the ministry of our Lord inherent depravity was continually being made manifest in them.

THE BETTER TESTAMENT

In Luke 5:8 we find that when Peter had beheld the miraculous draught of fishes, he fell down at Jesus' knees, saying, "Depart from me: for I am a sinful man, O Lord." This is a broad confession from the lips of Peter. But remember, he had been previously born of the Spirit, and he was yet a sinful man. In what sense? He was not guilty of actual transgression, because he was born of the Spirit. In what other sense, then, could he have been a sinful man except in the sense that he was yet possessed with sin inherited?

In Matt. 20:20-24 we read of James and John coming to Christ with their mother to request of him the two highest seats in the kingdom. From whence came their aspirations to such greatness? Was it not from the carnality of their hearts? Such thirst for prominence never is found in sanctified hearts. These apostles therefore in this act manifested the carnality of their hearts. But how did the remaining ten conduct themselves on this occasion? Verse 24 says, "And when the ten heard it, they were moved with indignation against the two brethren." Ah! they became envious of them. Did not they also in this manifest that carnality was yet in their hearts? The pure heart never envies anybody's position, no matter to what extent they may be exalted. But the ten were actually moved with indignation against the two brethren; that is, they became angry at them. *Aganakteo*, here rendered "moved with indignation," may be clearly translated "were angry," and has this definition in Greek lexicons. This proves the apostles to have been at this time still in possession of the inbred sin. But some might question the fact of anger being a manifestation of sin inherited. I have sometimes heard men affirm that it pertained to normal humanity, but this is a mistake. There are certain passions that pertain to normal humanity; these were possessed by Adam before the fall, and are possessed by us after sanctification. But anger is not such a passion. The apostle James says, "The wrath of man worketh not the righteousness of

THE BETTER TESTAMENT

God.”—Jas. 1:20. Paul tells us that anger must be put away. Eph. 4:31. Therefore, anger is an unholy element and proceeds from sin inherited. Since, therefore, the apostles manifested anger after they were regenerated, it cannot be denied on reasonable grounds that they yet possessed inherent depravity.

In Matt. 26:8 we have another account of the apostles becoming angered. It was when the woman brought the alabaster box of very precious ointment and poured it on the head of Jesus. See Mark 14:4.

At another time the apostles had a dispute among themselves as to which of them should be the greatest. See Mark 9:33, 34. Here again they manifested the carnality of their hearts; for sanctified hearts never possess aspirations to greatness; this cannot come from anything but carnality in the heart. Can we not now see the necessity of Jesus praying in John 17:17 for the sanctification of the apostles? When was this prayer answered? It was on the day of Pentecost when they received the baptism of the Holy Ghost. It is in the baptism of the Holy Ghost that the heart is cleansed from inbred depravity. Acts 15:8, 9.

Some of the antagonists of the second work of grace having been driven to see that the regeneration of the apostles took place before the day of Pentecost, endeavor to refute the second work of grace by an attempt to sustain the idea that the apostles received the Holy Ghost also before the day of Pentecost. They quote Jno. 20:22, where it is said concerning Jesus, “He breathed on them, and said unto them, Receive ye the Holy Ghost.” If these words prove as they say, that the Holy Ghost was received by the apostles on that occasion, it takes nothing from the argument that the apostles received two works of grace; for this occurred on the evening of the day on which Christ arose from the dead, and we have before proved that the twelve had received the new birth long before that time.

THE BETTER TESTAMENT

But we are not to suppose from the words Christ uttered when he breathed on the apostles that they received the Holy Ghost that instant, because Christ plainly taught that the Holy Ghost could not be received before his ascension into heaven. In Jno. 7:38, 39 we read: “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.)” Again, in Jno. 16:7 we read: “Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” What do these texts prove but that the Holy Ghost could not be received before Christ’s ascension to heaven? The former said that he could not be received before Jesus was glorified; the latter that he could not be received before Jesus had gone away. If, therefore, it was impossible for the Holy Spirit to have been received prior to the ascension of Christ, we are not to believe that they received it on the resurrection day, when Christ breathed on them. What is still plainer, on ascension day Jesus himself told his apostles that they should be baptized with the Holy Ghost “not many days hence.”—Acts 1:5. This proves unquestionably that they had not at that time received the Holy Ghost. And if we notice carefully the language of Christ at the time he breathed on the apostles, it does not state that they received the Holy Ghost; he simply said unto them, “Receive ye the Holy Ghost.” These words I understand to refer rather to a consecration on the part of the apostles than to an impartation on the part of the Savior.

We are told in Acts 1:15 that there were an hundred and twenty in that congregation who waited in the upper room for the baptism of the Holy Ghost, until it was received on the day of Pentecost. Doubtless all the seventy as well as the twelve were in the assembly

THE BETTER TESTAMENT

of those who received the Holy Ghost. It would therefore add to the proofs of our premises if we could show that the seventy also were regenerated before the day of Pentecost. This will not be hard to do; because Jesus in Luke 10:20 commanded them to rejoice because their names were written in heaven. None have their names recorded in the Lamb's book of life above, but those who are truly born of the Spirit; hence the seventy were born of the Spirit when Jesus said these words unto them. It was upon their return from their first missionary tour. This proves that their regeneration took place very early in their acquaintance with the teachings of Christ, if not under John's teaching. We have now proved that eighty-two out of that hundred and twenty who received the baptism of the Holy Ghost on the day of Pentecost had been previously regenerated.

But what about the remaining thirty-eight? They were converted too, because we read in the first chapter of St. John that during the incarnation of Christ "as many as received him, to them, gave he power to become the sons of God, even to them that believed on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—Verses 12, 13. According to this, not only the chosen ministers of the gospel were born of God, but every individual who accepted Jesus during his incarnation. The thirty-eight were of those who received Jesus; hence they were born of God at the time they received him, and on the day of Pentecost received the second work of grace with the twelve and seventy.

In addition to the account given in the second chapter of Acts of the reception of the Holy Ghost by the hundred and twenty members of the original church at Jerusalem on the day of Pentecost, we read of three thousand who were converted to Christianity on that day; that is, they received the first work of grace. It will add

THE BETTER TESTAMENT

much evidence to the second work of grace, if we can find where these converts received a second work of grace. This we can do, but I shall first call attention to five thousand more converts on the day the lame man was healed by Peter and John on their way to the temple. See Acts 3:1-9; 4:4. This made in all about eight thousand converts at Jerusalem who had not received the second work of grace; or, in other words, the baptism of the Holy Ghost. Besides these eight thousand converts, we read in Acts 2:47 that others were added daily. So doubtless it would not be saying too much to estimate the number of converts at the time Peter and John were arrested and taken to prison (Acts 4:3) at ten thousand. We are told that after Peter and John were released from prison they went to their own company and reported all that the chief priests and elders had said unto them. Ver. 23. And when they heard this the entire church lifted up their voice to God with one accord in prayer. The result of that prayer is recorded in verses 31, 32—"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul." This seems to have been a more powerful manifestation of the Holy Spirit than was witnessed on the day of Pentecost; for even the very *terra firma* was shaken beneath this powerful assembly when this multitude of converts received the Holy Ghost. This clearly proves the two works of grace in the experience of the first converts of the apostles. If we proceed further into the book of Acts, we find other similar evidences of the second work of grace.

In the eighth chapter of Acts we have an account of a revival meeting held by Philip. Verses 5-12. Philip had good success and a great many souls were converted in his meeting. Then we are told in verses 14-17 that the apostles at Jerusalem heard of this meeting that

THE BETTER TESTAMENT

Philip had held at Samaria, and sent Peter and John down, who, when they came to Samaria, held another meeting, and those souls who had been born of the Spirit, when Peter and John had laid their hands upon them received the second work of grace; namely, the baptism of the Holy Ghost. This is another proof of the second work of grace in the experience of those who were saved under the teaching of the apostolic ministers.

Again, in Acts 18:24-28 we read of a meeting that was held at Ephesus by a Jew named Apollos, who was a disciple of John and knew only the baptism of John. There were twelve persons converted in his meeting. He then went to Corinth, and while he was at Corinth, Paul came to Ephesus and found these disciples and said unto them, “Have ye received the Holy Ghost since ye believed?”—Acts 19:1, 2. It appears from the language of Paul’s question that he did not expect the people who had received but one work of grace to be in possession of the Holy Ghost. The language of his question would convey the idea that if they had received the Holy Spirit at all, they had received him subsequent to the time when they became believers; that is, were born of the Spirit. Their answer to his question was, “We have not so much as heard whether there be any Holy Ghost.”—Ver. 2. After further conversation with them, in which Paul ascertained that they knew only the baptism of John (Ver. 3), he explained to them the difference between John’s baptism and Christian baptism. Ver. 5. Then Paul laid his hands upon them and the Holy Ghost came upon them. Ver. 6. These are unanswerable proofs of the position I maintain. Others might be cited, but I deem the foregoing sufficient.

The Two Works of Grace Typified By The Tabernacle of Moses and Its Services.

IN a former chapter it has been shown that the tabernacle pitched by Moses in the wilderness was a type of the church of the New Testament. Under the present heading I shall again take up the tabernacle and its services to bring out its chief antitype, the two works of grace.

In Heb. 8:1, 2 Paul says concerning Christ: “Now of the things which I have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” “Sanctuary” in this text is from *hagion*, a plural form of the Greek adjective for *holy*. It cannot be properly translated in the singular as in the authorized version. The conjunction “and” is from *kai*, which can be as correctly rendered *even* as *and*. Translating the adjective *holy* in the plural, which must in this connection be rendered *holy places*, and changing *and* to *even* as we have suggested, the text would call Christ “a minister of the holy places, even of the true tabernacle, which the Lord pitched, and not man.” This text is to be explained as follows. The tabernacle of Moses typified the church of God under the New Testament. The two apartments of the tabernacle typified the two

THE BETTER TESTAMENT

states of grace in the New Testament church. The holy place typified justification; and the most holy place, sanctification. The New Testament church is the true tabernacle, while that of Moses was but a typical one. Christ is the minister in both the state of justification and the state of sanctification; hence Paul has properly denominated him “a minister of the holy places even of the true tabernacle.”

Heb. 9:24 is sometimes used in proof of the idea that the tabernacle of Moses was not a type of the church upon earth, but of heaven itself. In the authorized version it reads as follows: “For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself now to appear in the presence of God for us.” A careful study of this text in the Greek will show that it is intended to teach that “heaven itself” is the antitype of the tabernacle of Moses. *Alethinon*, here rendered “the true,” is in the plural, while *ouranon*, rendered “heaven,” is in the singular; therefore heaven cannot be the antitype of the literal holy places in Moses tabernacle, according to this text. The following is a correct rendering of Paul’s words: “For Christ has not entered into the holy places made with hands, the figures of the true ones, but into heaven itself.” It is not hard to comprehend Paul’s meaning here. He shows that Christ did not enter into the literal holy places in Moses’ tabernacle, which were the types of the true holy places in the New Testament church—justification and sanctification—but into heaven itself.

The tabernacle of Moses, as a whole, is never used by the writers of the New Testament as a type of heaven. Paul when treating upon the priesthood of Christ sometimes makes the holy place a type of his ministry upon earth and the most holy place a type of his ministry in heaven, as a mediator between God and man during the Christian dispensation: but when speaking of the

THE BETTER TESTAMENT

tabernacle as typical of something to be enjoyed by the people of God, he always makes it typical of the New Testament church. The clearest of all the proofs that Moses' tabernacle typified the New Testament church is to be found in the ninth chapter of Hebrews. I will insert the first eleven verses, numbering them for convenience.

“1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3. And after the second veil, the tabernacle which is called the holiest of all;

4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5. And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people;

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

THE BETTER TESTAMENT

10. Which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of the reformation.

11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.”

Paul here gives a brief description of the tabernacle with its two apartments and the holy furniture contained in each. In verse 9 he calls it “a figure for the time then present.” In verse 10 he shows that it was only to be imposed upon the Jewish people “until the time of the reformation.” Verse 11 shows that the time of the reformation, when the tabernacle of Moses should pass out of use, was the coming of Christ—“by a greater and more perfect tabernacle not made with hands.” We cannot fail to understand from these verses that the tabernacle of Moses was a type of the church of Jesus Christ.

In verses 6, 7 Paul refers to the two orders of priests, and shows that the priests accomplished service always, that is, daily in the first apartment, or holy place, and that the high priest alone went once a year into the second apartment, the holiest of all, to atone for the people. Then follow the words of verse 8, which is not clearly rendered in the authorized version. “Holiest of all” in this verse is an erroneous translation of *haqion*, which should be rendered *holy places*, as in Heb. 8:2. A literal translation of this verse is as follows: “By this the Spirit of the Holy One showing the way of the holy places not to have been manifested while the first tabernacle was yet standing.” The meaning of these words of Paul is as follows. He had just referred, in the two verses immediately preceding this one, to the services of the priests daily in the holy place and of the high priest once a year in the most holy place. It was by the services of the two orders of priests that the Spirit of the Holy One indicated

THE BETTER TESTAMENT

under the old covenant that the way of the holy places was not yet made manifest. The New Testament way is the way of the holy places; justification is the true holy place, and sanctification the true most holy place. Only the high priest was admitted into the most holy place in the tabernacle of Moses. This typified that admission into the true most holy place—sanctification, typified by that literal most holy place—could not be obtained while the services of the first tabernacle continued. Also none but the priests could serve in the holy place of the literal tabernacle. This signified that the true holy place, or the new birth, typified by that literal holy place could not be entered while that first tabernacle remained standing. Surely we cannot fail to see from the teachings of Paul that the two holy places in the tabernacle of Moses typified the two states of grace in the New Testament church.

The Forsaking of All and Consecration

IT is shown in former chapters that there are two cleansings to be received. In this I shall show the conditions upon which each is obtained. Those who have, by the influence of the Spirit of the apostasy, confounded the two cleansings have confounded also the conditions required in the word of God for the obtaining of each. By the assistance of God's Holy Spirit we have been enabled to rightly divide the word of God upon this subject. In one sense faith is the condition for obtaining both works of grace, or, as we might express it, it is faith that brings us into these graces; but it is not my intention to treat upon faith here, but to show the necessary conditions to be met on our part to bring us upon believing grounds. I shall place the conditions for obtaining the first work of grace under the heading "A Forsaking of All," and the conditions for obtaining the second work of grace under the heading "Consecration." The former comprehends a perfect repentance; the latter, a dedication of one's self to God.

A Forsaking of All

We must not confound a forsaking of all with consecration. Jesus requires men to forsake all to become his disciples. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:33. He does not say that except

THE BETTER TESTAMENT

forsake all we cannot receive the second work of grace, but that if we do not forsake all we cannot be his disciples. We become disciples of Christ in the new birth; therefore, since we are required to forsake all to become disciples of Christ, the forsaking of all is the condition for obtaining the new birth. The apostles of Christ, as we have previously shown, were born of the Spirit prior to the death of Christ, but they did not receive sanctification, or the second cleansing, until after that event; yet Peter testifies to Christ long before his death, "Behold, we have forsaken all, and followed thee."—Matt. 19:27. If the apostles, who at this time, had obtained only the first work of grace, had forsaken all, the forsaking of all unquestionably belongs to the conditions for obtaining the first work of grace.

The question now arises: What is comprehended in a forsaking of all? Christ's answer to Peter shows us something that is included in it. It is as follows: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."—Ver. 29. See also Mark 10:28-30; Luke 18:28-30. In another place Jesus says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple."—Luke 14:26. The Savior does not mean to teach in this place that we are actually to hate our relatives and our life as we understand the word "hate" today, but he simply means that we are to accept him before every one who is bound to us by the ties of nature. The same idea of forsaking our friends is set forth in Matt. 10:37—"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." The word *hatred* is not used here, but the same idea is expressed. This explains the meaning of the word "hate," as used in the previous

THE BETTER TESTAMENT

text. We have now seen that to become a disciple of Christ we must forsake all our relatives, our life, and our houses and lands. He who has not done this can never be accepted by Christ; because Jesus emphatically states that “whosoever forsaketh not all that he hath, cannot be my disciple.”

In other parts of the New Testament there are some things mentioned that must be given up before we can obtain salvation. In Titus 2:11, 12 we read: “The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” This teaches us that we must deny ungodliness and worldly lusts in order that we may lead a life of soberness, righteousness, and godliness. The righteous life begins when we obtain the new birth. If, therefore, we must deny ungodliness and worldly lusts before we can enter a state of grace in which we can live soberly, righteously, and godly, the denying of ungodliness and worldly lusts is conditional of obtaining the new birth. The forsaking of the world, therefore, comes in repentance, and not, as some suppose, in our consecration for the second work of grace.

We must not only give up worldliness in the sense of abstaining from it, in repentance, but we must forsake even the very love for the world. The apostle John says in 1 Jno. 2:15, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

John here shows very plainly that we cannot be in love with the world and have the love of God in our hearts. Whosoever therefore will feign himself to be born of God, while his heart still reaches out after the world, whether he indulges in worldliness or not, is deceived; for all these things are purged away in regeneration. The apostle James tells us that we cannot be children of God and be in

THE BETTER TESTAMENT

friendship with the world. “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God.” —Jas. 4:4. This text is very plain. God’s friends are the world’s enemies and the world’s friends are God’s enemies. Surely we are all convinced by this time that we must fully forsake the world to be truly born of the Spirit.

The forsaking of all things, as taught in the New Testament, is properly divided into two classes. First. The forsaking of evil things, in the sense of actually abandoning them. Second. The forsaking of earthly ties, which are not to be abandoned, except in cases where we would be called upon to choose between them and the service of God, in which case we are required to cling unto God, although it should require an actual abandonment of the very dearest earthly ties. In the abandonment of evil things is comprehended the forsaking of all the works of the world, immoral, and of the flesh, and of the devil.

Among the immoral works of the world, we should place the greed for filthy lucre. Jesus taught that Christians must not lay up for themselves treasures upon earth, because that where their treasure is their heart will always be. See Matt. 6:19-21. The laying up of earthly treasures must be considered an evil because Jesus forbids it; therefore to forsake all evil we must forsake also the laying up of earthly treasures. Not only must we cease to lay up earthly treasures, to become a disciple of Christ, but we must also forsake the treasures that we have laid up during our sinful career. When sinners came to Christ inquiring what they must do to obtain eternal life, he told them to go and sell what they had and give it to the poor, and they should have treasures in heaven. See Matt. 19:21. Once when he was preaching he said unto the people, “Sell that ye

THE BETTER TESTAMENT

have, and give alms.”—Luke 12:33. These are positive commandments, and we should interpret them literally. It is contrary to the teachings of Christ either to lay up treasures on earth or to hold them in our possession after we have them laid up.

Jesus evidently did not mean to teach his disciples that to give up their earthly treasures they could not possess even a homestead; for the apostles who testified that they had forsaken all, according to Christ’s teaching, seem to have possessed homes. We are told that the apostle Peter had a house. Matt. 8:14. So had the apostle Levi (Luke 5:29), and the apostle John (John 19:27), and the evangelist, Philip (Acts 21:8), and the disciples Mary and Martha. Luke 10:38. When Jesus was instructing his disciples concerning their flight from Judea, at the time it should be overrun by the Roman armies, he said: “Let him which is on the housetop not come down to take anything out of his house.”—Matt. 24:17. When Paul was rebuking the Corinthians for their abuses of the Lord’s Supper, he said unto them: “What? have ye not houses to eat and to drink in?”—1 Cor. 11:22. When the apostle John was warning the Christians against false teachers, he said unto them: “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.” —2 John 10. From those texts it appears very evident that the forsaking of houses and lands and the selling of possessions and giving to the poor, required by Jesus in repentance, allows that we may possess homesteads, or even hold a certain amount of capital in our hands when it is for God’s glory to do so. It is only laying up treasure that Jesus forbids. The holding of as much capital as we can use to God’s glory, in our possession, is not really laying up treasures. That expression properly belongs to the hoarding up of more means than we can use to the glory of God; but while God will allow us to hold certain means in our possession, it

must be so completely given to the Lord, in repentance, that we will even part with the last cent, if God should so order.

Consecration

We will now proceed to an explanation of consecration which, as we have before seen, comprehends the conditions that bring us upon believing grounds, from which we can enter the experience of sanctification. We will first observe that we must be in a good spiritual condition to present ourselves acceptably for sanctification. “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”—Jno. 15:1, 2. The Lord here represents his church by the figure of a vine and its branches. He tells us that he is the vine, and we are the branches. All men are not branches of the true vine, but only those who have been grafted in, as Paul expresses it, contrary to nature. Rom. 11:24. The grafting contrary to nature is the new birth; hence only those who have obtained the new birth are branches of Christ. The purging promised to the branches is the second cleansing, or sanctification, which destroys inherited depravity. The conditions here laid down consist of our being a branch of Christ, and the bearing of fruit. The fruit we bear is a righteous life; therefore the conditions for obtaining the purging are: to be born of the Spirit and to be living a righteous life.

In the seventeenth chapter of John Jesus prays for the sanctification of his apostles, as follows: “They are not of the world, even as I am not of the world, sanctify them through thy truth: thy word is truth.”—Verses, 16, 17. The recommendation that Jesus here gives his apostles is that they are not of the world; and upon this recommendation he petitions the Father for their sanctification.

THE BETTER TESTAMENT

Being not of the world is therefore the condition here expressed for obtaining sanctification.

The condition upon which sanctification is received is very beautifully set forth by the apostle Paul in the fifth chapter of 1 Thessalonians. This chapter is, in the main, but an exhortation to a righteous life. He exhorts the Thessalonians to sobriety, prayer, rejoicing, thanksgiving, abstaining from evil, patience, not to quench the Spirit, not to despise prophesyings, not to render evil for evil; but to do good, to put on the breastplate of faith and love, to comfort and edify one another, to esteem very highly those who labored among them, to warn the unruly, to comfort the feeble-minded, to prove all things, to hold fast that which is good, to abstain from all appearance of evil. Then he adds, "And the very God of peace sanctify you wholly," and gives them the assurance "Faithful is he that calleth you, who also will do it." Observe how Paul here promises sanctification to the Thessalonians upon the condition of a holy life. All this catalogue of exhortation to righteousness, he sets forth as conditional of sanctification. This is in perfect harmony with Jesus' teaching in the fifteenth chapter of John, where he promised the purging to the fruit-bearing branches.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 Jno. 1:7. The changing from all sin mentioned here is the second work of grace. It is predicated upon the condition of our walking in the light as God is in the light.

Rom. 6:19, as translated by Wilson in the Emphatic Diaglott, sets forth the required condition of our heart to make a consecration for sanctification, just as we have seen it set forth in the texts we have already quoted. It reads as follows: "I speak humanly (because of the weakness of your flesh); for as you presented your members

THE BETTER TESTAMENT

enslaved to impurity and iniquity, so now present your members bound to righteousness for sanctification.” The condition here, in which we are to present ourselves for the reception of sanctification, is that our members are to be bound to righteousness. In the previous verse Paul speaks of the presentation of ourselves unto the Lord for the new birth, in which he shows we were set free from sin and became the servants of righteousness. In this verse he shows that when we presented ourselves for the new birth we were enslaved to impurity and iniquity; and here he commands us just as we presented our members the slaves of impurity and iniquity, to obtain the new birth, so now to present our members the slaves of righteousness, such as we have become in the new birth, for sanctification.

A very similar idea to this is contained in Wilson’s translation of Eph. 5:25, 26, which reads as follows: “Husbands, love your wives, even as the Anointed One loved the congregation, and delivered himself up on her behalf; so that having purified her in the bath of water, he might sanctify her by the word.” Sanctification is here predicated upon the condition of having been previously purified in the bath of water. This purification in the bath of water is the new birth. It is called a purification in the bath of water to call attention to the laver in which the priests under the Old Testament washed their hands and their feet before entering into the holy place, which washing typified the washing away of our sins in the birth of the Spirit, under the New Testament. We might read the entire New Testament through and we would everywhere find sanctification dependent upon the same condition as in the texts I have inserted.

We have seen that in order to obtain sanctification we must present ourselves according to the following conditions: First. We must be a branch of the true vine. Second. We must be bearing fruit. Third. We must not be of the world. Fourth. We must be leading a

THE BETTER TESTAMENT

righteous life. Fifth. We must be walking in the light as God is in the light. Sixth. We must be bound to righteousness. Seventh. We must be previously washed in the bath of water; that is, born of the Spirit. The substance of all these conditions is that we must present ourselves for sanctification in a good justified condition before God. Those who come according to this condition will never fail to obtain sanctification.

Consecration is dedication; therefore in the consecration of ourselves to God we dedicate ourselves to the service of God. In repentance we cause our members to cease to do the works of the wicked one, but the carnal nature, which still remains within us after regeneration, hinders, to a great extent, the free use of our members for the Lord's glory. When we make a complete dedication of ourselves, our time, our talents, our service, and our members unto God, we are enabled by faith to obtain the baptism of the Holy Ghost, which cleanses our hearts from the inbred sin, the great hindrance in the life of the regenerated child of God, thus enabling us to live closer to God and do more for God than we can before we are sanctified. This is what our Savior meant by his teaching in Jno. 15:2, that we are to receive a purging from the Father after regeneration to enable us to bring forth more fruit.

The Better Justification

“BE it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”—Acts 13:38, 39. We are not to understand from this text that men were not justified in any sense by the law of Moses, but that the justification received under the law of Moses was inferior to the justification we receive from Christ under the New Testament. A certain justification was received under the Old Testament, but not a justification like that received under the New Testament. To show the distinction between the justifications received under the two testaments it is necessary that we define each; then by making a comparison we shall be enabled to see wherein New Testament justification is the better. We will first define the justification that was obtained under the law.

The first thought to be considered in connection with law justification is that it could be obtained only by the shedding of blood. This fact has been explained in a previous chapter, but I deem it necessary to refresh it in the reader’s mind by a repetition of the same in this place. “And almost all things are by the law purged with blood; and without shedding of blood is no remission.”—Heb. 9:22. This refutes the idea advanced by some that those who lived under the law could look forward to the coming of the Messiah and by

THE BETTER TESTAMENT

faith in him obtain salvation. All the justification received in those times was obtained through the law, and the law contained no provision for justification but by the blood of animals. So we have but to show what was purchased by the blood of animals under the law to show what was contained in law justification. This brings us at once to the promises connected with the sacrificial offerings of the Old Testament.

In the sixth chapter of Leviticus the man who sinned by falsifying to his neighbor was instructed to bring a ram without blemish to be offered unto the Lord by the priest for a trespass-offering, whereupon was given unto him the following special promise: "And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for anything of all that he hath done in trespassing therein."—Ver. 7. God here promised to forgive the sins of the transgressor when he offered the proper sacrifice. This is a specimen of all the promises connected with the sacrifices in all the law of Moses. Hence we forbear to quote any more of them, but for the convenience of the reader we cite the following references: Lev. 4:20, 26, 31, 35; 5:10, 13, 16, 18; Num. 15:25-28. In all these texts we find the identical promise that is contained in the text we have quoted; namely, that God would, upon the proper shedding of the blood of animals, forgive sins. No text in the law of Moses promises a greater favor than this. This therefore is the limit of the justification obtained under the law. But they received pardon; the Bible says they did, and we are to believe it. And the pardon they received was as good as the pardon we receive through the blood of Christ. Pardon is pardon, no matter upon what conditions it is obtained. The pardon of all transgressions is a justification; therefore the Israelites did obtain a justification under the law.

THE BETTER TESTAMENT

Having now seen what was received in the justification obtained under the law, we will proceed to show something which pertains also to justification that the law could not do. “But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.”—Heb. 10:3, 4. “Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.”—Ver. 11. Here it is stated that the blood of animals offered under the law could not take away sins. The plural form of the word *sin* in both these texts, occurs in the original as well as in the authorized version. The plural form of this word signifies our actual sins; because the inherited sin is always spoken of in the singular. It is therefore our actual sins that Paul here affirms could not be taken away under the law. This at one period of my life looked like a contradiction of the teachings of Moses, although I never would admit it. I always decided that the difficulty lay in a lack of understanding in me, and not in a contradiction in the sacred volume. For seven years in the ministry of the gospel I was unable to harmonize Moses and Paul on this point. I would read Moses’ plain statement that sin should be pardoned when the blood of animals was offered; then I would read Paul’s declaration, “It is not possible that the blood of bulls and of goats should take away sins,” and I was confused.

At length while in secret prayer I received a revelation from God that harmonized the teachings of Paul with the writings of Moses. It was this, “There is a difference between forgiving sins and taking away sins.” These words of the Holy Spirit instantly cleared up this point in my mind, and I have not had a confusing thought about it since. I can now harmonize Paul and Moses. To God be all the glory. Had Moses said the blood of animals could take away sins, he would have contradicted Paul. Had Paul said the blood of animals

THE BETTER TESTAMENT

could not forgive sins, he would have contradicted Moses. But Moses said the blood of animals could forgive sins, and Paul said it could not take away sins. If the reader can grasp the difference between forgiving sins and taking them away, as I did when the Holy Spirit showed it unto me, the lack of harmony between the writings of Paul and Moses will disappear from his mind as it did from mine.

To illustrate: If a liar should receive the Old Testament justification, he would receive pardon for all the lies he had told, but would not receive power over the evil habit, to refrain from lying thereafter. He had been a liar because he was inwardly disposed to lying, and as the law could only forgive and could not take away sins, he is not delivered from the disposition to falsify, and soon he is found indulging in his evil practice again, and is in need of another repentance. Such is the justification of the law of Moses. Hence it was needful that a remembrance should be made of their sins every year. The day of atonement, which came on the tenth day of the seventh month in every year, was simply a day of repentance. A great sin-sacrifice was offered unto the Lord, and all the people were required to afflict their souls; that is, to repent of their sins. Lev. 23:27-29. And not only once a year but monthly (Num. 28:11), weekly (Num. 28:9), and twice daily (Num. 28:3, 4), did they offer the blood of animals in sacrifice unto God because of their sins, besides the many sacrifices on special occasions, and those offered for individual cases, etc. All this was necessary because the blood of animals could not impart grace to live free from committing sin. So it appears that the life of the saints who lived under the law of Moses was one of continual sinning and repenting.

Having now seen the nature of justification received under the law, let us take a look at New Testament justification. John sums it up in one brief verse of scripture. "If we confess our sins, he is

THE BETTER TESTAMENT

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”—1 Jno. 1:9. This text shows that New Testament justification is twofold. We receive in it not only pardon of sins, but also a cleansing from all unrighteousness. We have sometimes heard the cleansing from unrighteousness that is mentioned here applied to the annihilation of the inbred depravity in the second work of grace. This is erroneous for two reasons: First. Because it is predicated upon the condition of a confession, and we have no confession to make when we present ourselves for the cleansing from inherited sin which is obtained subsequent to the pardon of sins. Second. Because the term “unrighteousness” refers rather to our outward acts than to our inward condition. *Righteousness* is a form of the word *right* and signifies a doing of what is right. “Unrighteousness,” therefore, signifies a doing of what is not right. Hence to be cleansed from all unrighteousness, is to be cleansed from doing what is not right, or in other words, from committing sin. So John in this text simply meant to show that New Testament justification both absolves the guilt of past transgressions, and cleanses the heart from the power of all sinful habits, thus enabling us to refrain from committing sin thereafter. In this we cannot fail to see wherein New Testament justification is better than the justification obtained under the law.

The two justifications are contrasted in the tenth chapter of Hebrews. In setting forth this contrast it is necessary to insert a text that has been previously quoted. Concerning the justification obtained under the law Paul says, “In those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.”—Verses 3, 4. As a description of the justification received under the New Testament he quotes the following from the prophecies of Jeremiah: “This is the covenant that I will make with them after those days,

THE BETTER TESTAMENT

saith the Lord, I will put my laws in their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.”—Verses 16, 17. After this quotation the apostle adds as a comment, “Now where remission of these is, there is no more offering for sin.”—Ver. 18. What a beautiful contrast of the two justifications! Under the law the sins of the people were remembered once a year by the offering of a new sacrifice for their sins. This the apostle tells us was owing to the fact that the blood of animals could not take away their sins. Hence they could not live free from committing sin, in that dispensation. But under the new covenant Jeremiah tells us in his words quoted by Paul that our sins and iniquities are to be remembered no more. This is owing to the fact that the blood of Christ not only forgives our past transgressions, but imparts at the same time grace to live without committing sins. Well could the apostle say concerning such a justification, “Where remission of these is there is no more offering for sin.”

The twofoldness of New Testament justification may be extensively studied in the New Testament. We will insert a few more texts. That we are pardoned of all past transgressions and restored to a state of perfect innocency in New Testament justification is affirmed in the following texts. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”—Rom. 5:1. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”—Rom. 8:1. That our actual sinful habits are washed away in New Testament justification is made clear in the following texts. “Thou shalt call his name Jesus: for he shall save his people from their sins.”—Matt. 1:21. “He was manifested to take away our sins.”—1 Jno. 3:5. “Unto him that loved us, and washed us from our sins in his own blood.”—Rev. 1:5.

THE BETTER TESTAMENT

We are now prepared to understand the text we quoted from Acts 13:38, 39, at the head of the chapter. We will again quote it. “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Regeneration is here divided into two parts, “forgiveness of sins” and “justification from all things.” The construction of the text distinguishes between those two things; therefore forgiveness is not contained in the “justification from all things,” but the “justification from all things” is what we receive in regeneration that is additional to the forgiveness of sins. Since under the law only forgiveness of sins could be obtained, the “justification from all things” must signify what we receive in New Testament justification that was not obtained in Old Testament justification; and since that which we receive in New Testament justification which was not received in Old Testament justification is a cleansing from all sinful habits, the “justification from all things” signifies the cleansing away of all sinful habits, which enables us to live without committing sin.

Spiritual Birth

IT has been said that we cannot be born of the Spirit in this life. Even some who believe that we can receive a change of heart believe that the new birth mentioned in the New Testament is not that change of heart. They hold that it is not to be received until the resurrection of the body. I feel like bringing forth the judgments of the entire New Testament against this false doctrine. I shall quote some texts in which the new birth is mentioned.

“If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.”—1 Jno. 2:29.

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”—1 Jno. 3:9.

“Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.”—1 Jno. 4:7.

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.”—1 Jno. 5:1.

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”—Ver. 4.

THE BETTER TESTAMENT

“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”—Ver. 18.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”—1 Pet. 1:23.

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”—Jno. 3:5.

According to these texts the new birth is wrought by faith, the Word, and the Spirit. The fruits of it are righteousness, love, a sinless life, and victory over the world. These facts prove unquestionably that the new birth is a change in our moral nature: hence it must be obtained in this life; for we can receive no change in our moral nature after death. The resurrection of the body will not affect our moral nature. It is only the body that will then be changed; therefore the new birth being a moral change cannot be identical with the immortalization of the body in the resurrection.

As a further proof that the new birth is received in this life, we might observe that Peter speaks of some who had been born again. 1 Pet. 1:23. Also in 1 Pet. 2:2 he calls certain ones new-born babes. Paul also speaks unto the Corinthians, “As unto babes in Christ.”—1 Cor. 3:1. John shows very clearly that during the incarnation of Christ all who received him were born of God. Jno. 1:12, 13. These are indisputable proofs that the new birth is obtainable in this life. The fact that the expressions “children of God” and “sons of God” are repeatedly applied to the Christian people in the New Testament might also be added to the evidences that the spiritual birth is to be obtained in this life.

THE BETTER TESTAMENT

Let no one therefore put off his spiritual birth until after death; for in doing so he is bartering away his soul. The new birth is that part of justification that could not be obtained under the Old Testament. It is exclusively a New Testament experience. It is not a doctrine of the Old Testament. It is not mentioned by the writers of the Old Testament, except in some obscure prophecies where it is ranked among the graces to be enjoyed in the new dispensation.

That spiritual birth was not obtainable before the coming of Christ, is evident also from the plain statement in the Bible that life could not be obtained in those days. In Rom. 5:13, 14 we read: "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The word "death" in this text refers to spiritual death in trespasses and sins, because it is used interchangeably with the word "sin." If spiritual death reigned from Adam until Moses, no spiritual life was obtained in that age; and if the people possessed no spiritual life, they obtained no spiritual birth. In regard to the state of those who lived in the Mosaic age, it might be observed that Moses gave the law, but his law was too weak to give life. Paul says, "If there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. 3:21. Here we have the statement virtually that spiritual life could not be obtained under the law; and as life implies a birth, they could obtain no spiritual birth in that dispensation. We may therefore safely say that spiritual death reigned from Adam to Christ, and that the spiritual life lost in the fall was never regained until restored by Christ.

Life is often found among the rewards promised to the obedient in the Old Testament, but in every instance it applies to that eternal

THE BETTER TESTAMENT

life to be enjoyed at God's right hand in heaven, or to a prolongation of natural life. But that any who lived before Christ enjoyed the sweet spiritual life in this world, enjoyed by us in New Testament spiritual birth, there is not a text of scripture to prove. How full of meaning, therefore, the announcement of the Savior: "I am come that they might have life."—Jno. 10:10. And also the declaration of Paul concerning Christ: "Who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:10.

Spiritual birth implies the impartation of a new spiritual life. From the new life implanted within emanates a new life without. Hence those who have obtained this sublime experience no longer commit sin. The fact that spiritual birth was not obtained under the Old Testament explains why God's children who lived under it could not live without committing sin.

Repentance

REPENTANCE is the true requisite for the obtaining of salvation; hence it is called “repentance to salvation.”—2 Cor. 7:10. Repentance and faith constitute the conditions necessary for obtaining the new birth, and repentance is the predecessor of faith, or in other words, it includes the conditions necessary to be met by us to bring us into the proper touch with God to exercise saving faith in his promises. This idea is conveyed in Matt. 21:32, where Jesus said to the hard-hearted Jews, “And ye, when ye had seen it, repented not afterward, that ye might believe.”

Repentance is not the work of God in the heart in the absolute sense that some suppose. God has not predetermined from all eternity who should be saved and who should be lost, neither does he bring about a repentance in any man independent of the man’s own will. If it were true that God did work repentance in man independent of his own will, he would work repentance in all men; because he tells us in 2 Pet. 3:9 that he does not “will that any should perish, but that all should come to repentance.” In a minor sense repentance is the work of God in man; because it is the fruit of a deep and pungent conviction wrought by the Spirit and word of God independent of the will of man.

It is possible for man to resist all the convictions of the Spirit and the Word and persist in a life of wickedness; hence repentance

THE BETTER TESTAMENT

is in a major sense the work of man. This is proved also by the fact that repentance ranks among the New Testament commandments. “And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.”—Acts 17:30. “Except ye repent, ye shall all likewise perish.”—Luke 13:3-5. Such language as that contained in these and other similar texts which might be quoted would not be found in the Bible if repentance was not a work that God requires man to do for himself.

There is nothing that is understood less by the nominal Christian than repentance, and there is nothing that should be understood more. As repentance is the first step in the Christian experience, if it is not properly taken, the entire experience is a sham.

Repentance is often defined as a change of the mind, but it includes more than this; because men can change their minds without repentance. A man can decide in his mind that he will become a Christian, and yet not possess a proper knowledge of repentance to carry out his resolution, many make such decisions and never strike the real key-note of repentance. In repentance the mind is changed, but the mere change of mind is not repentance.

Repentance is sometimes defined as a sorrow for past sins. This again is an error; because the Bible tells us that “godly sorrow worketh repentance.”—2 Cor. 7:10. If “godly sorrow worketh repentance,” then the sorrow is not the repentance, but its predecessor. No man will repent without first reaching a state of godly sorrow, but it is possible for men to advance thus far and not repent. Repentance is something deeper. A man in a state of godly sorrow is in a good condition to repent, but if he does not proceed with the true repentance, he will never receive salvation.

THE BETTER TESTAMENT

People generally take the outward manifestations of sorrow, such as shedding tears and crying out, as signs of repentance, but this is not always true. Tears are oftentimes shed in hypocrisy. In the second chapter of Malachi we read of a certain class who brought sacrifices to God and covered the altar with tears, when they were not willing in their hearts to do that which the Lord required in a true repentance. Men will do the same thing today. Tears are in order, and they invariably accompany a true repentance; but men can shed them without repenting; hence we cannot consider them an invariable proof of repentance. Men will sometimes go so far as to present themselves at the public altar and shed tears and call audibly upon the Lord without a real willingness in their hearts to meet the conditions of repentance that are required in the word of God. The words of the Psalmist illustrate such shoddy pretensions to repentance—"If I regard iniquity in my heart, the Lord will not hear me."—Ps. 66:18. To regard iniquity in our hearts is to justify ourselves in that which is wrong. Many will come to the mercy-seat with such a condition of heart. They are practicing things that are contrary to the word of God, and they know it, and they are unwilling to forsake them. Their mouth calls loudly for mercy, but their heart says within them, "There is no harm in this or that evil practice." Under such circumstances they might pray until doomsday without obtaining pardon from God. God is merciful, but we cannot induce him to receive a soul who is not willing to meet the proper conditions for salvation.

In the state of spiritual birth men are required to live without committing sin. Therefore to obtain this sublime experience men are required to turn away from all their sinful habits. This is set forth in the word of God as a true condition of repentance. Jesus says to those who desire to become Christians, "Sin no more." Jno. 5:14; 8:11. Paul commands, "Let him that stole steal no

THE BETTER TESTAMENT

more.”—Eph. 4:28. Since men are required in repentance to cease from committing sin, those who believe they can never reach the state where they can cease from sin in this world, are by their belief rendered unfit to make a true Bible repentance. This is an appalling truth and is doubtless the principal reason why there are so few really converted people among the masses of Christian professors.

In the prophecies by Isaiah a true repentance is also shown to be a cessation from sin. “Seek ye the Lord while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”—Isa. 55:6, 7. God here promises to have mercy upon men and to grant them an abundant absolution from all the sins they have committed—but not without the forsaking of all sins and evil ways by the sinner. To forsake our evil ways is to turn away from all sins of the past; and as pardon is nowhere promised upon lower terms, we can safely say that all who have not thus turned away from all their sins, and ceased forever to walk in their wicked ways, have never made a true Bible repentance, and how can they be born of the Spirit?

But the turning away from all our sins is not all that is included in repentance, a confession is also necessary “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”—1 Jno. 1:9. “He that covereth his sins, shall not prosper: but whoso confesseth and forsaketh them shall have mercy.”—Prov. 28:13. The reader can see for himself that these texts require a confession with the forsaking of sins in repentance. But unto whom is this confession to be made? That depends altogether on the nature of the sins you have to confess. There are some sins which involve only yourself and your Creator. Such sins

THE BETTER TESTAMENT

need be confessed unto him only. But there are other sins which involve the third party; such sins must be confessed both to God and to that third party who has been wronged.

To illustrate: If a man should blaspheme the name of God, he has only trespassed against his Creator; but if he should falsify about his neighbor, he has wronged both God and his neighbor, and to repent of this sin he must confess it both to God and to his neighbor. This Jesus taught in Matt. 5:21-24, which we quote. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say unto his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hast ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." It is here shown that those who have wronged their fellow men by calling them names, such as Raca (vain fellow), fool, etc., when they come to the altar and there remember that they have said and done evil things against their fellow men, are to leave the altar and go and be reconciled to their brother, and then come and offer their gift.

In making such reconciliation they are liable to strike certain wrongs which would require more than a mere confession in order to become reconciled. For instance, if a man has committed theft, a confession of that crime would not be a sufficient reconciliation. It would be necessary to make restitution. The prophet Ezekiel includes restitution with the conditions of pardon in Ezek. 33:14, 15, which I quote. "Again, when I say unto the wicked, Thou shalt

THE BETTER TESTAMENT

surely die; if he turn from his sin and do that which is lawful and right; if the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die.” To give again that we have robbed, according to this text, as a condition for obtaining life from God, is to restore to every man the full amount of all that we have wronged him during our sinful career. This is a bitter dose for the many rascals that inhabit the earth today, but except they make such a repentance, they can never be born of the Spirit, but must suffer the vengeance of eternal fire.

There are circumstances under which men cannot literally make restitution. For instance, if a man has squandered the means that he has stolen, or wrested from another dishonestly, he would not be financially able to pay the full amount. In such a case undoubtedly the rule laid down by Paul concerning financial giving in 2 Cor. 8:12 (“If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.”) would apply also to restitution.

A reconciliation with our fellow man may include more than a confession of wrong deeds and a restitution of that which we have taken wrongfully from him. An antipathy may have been allowed to find lodgment in our heart. In such a case a perfect reconciliation would include a forgiveness of our fellow man for all his trespasses against us and a dropping of that hatred entirely out of our hearts. Concerning this Jesus says in Matt. 6:14, 15: “For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” According to this test no one who will not freely forgive all those who have trespassed against him can obtain pardon of sins from God: neither can a man after he has received pardon

THE BETTER TESTAMENT

retain spiritual life in his soul if he again allows hatred against his fellow man to creep into his heart. “Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.”—1 Jno. 3:15.

We have now set forth a perfect repentance as required in the word of God for the obtaining of the new birth. It may be summed up as follows: First. We are to forsake all our sins. Second. We are to confess all our sins to God, and to our fellow men wherein they are concerned. Third. We are to make restitution for all the financial wrongs we have committed. Fourth. We are to forgive all those who have trespassed against us. A soul who has made such a repentance is on believing grounds, and will find it as easy as breathing to believe that God receives him for his own.

All Lived Under Sin Before the Coming of Christ

UNDER this heading I desire to bring in additional proof of the position maintained in this volume, that men could not obtain power to live sinless lives before the coming of the Savior; and to explain some texts in the Old Testament which opposers of holiness use to sustain their theories.

Paul says in Gal. 3:22, “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” The scriptures that Paul here speaks of are the Old Scriptures; because the New Scriptures had not been given at the time of his writing. He says they concluded all under sin. This shows that Paul understood that under the Old Testament nobody lived free from sin.

Let us search in the Old Testament for some of the texts from which Paul drew his sentiments. “If they sin against thee, (for there is no man that sinneth not).” Here it is plainly stated that “there is no man that sinneth not.” Nothing could be plainer. “For there is not a just man upon earth, that doeth good, and sinneth not.” —Eccl. 7:20. This again shows very clearly that the Old Testament did not recognize anybody to be living free from committing sin. It is here declared that even those who were styled just persons (justified) in those days could not entirely refrain from committing sin.

THE BETTER TESTAMENT

The New Testament just man is in a somewhat different state. Jesus teaches concerning him as follows: “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance.”—Luke 15:7. We are here told that a just person needs no repentance. If he needs no repentance, he does not commit any sin.

This seems to be out of harmony with the teachings of Solomon. How shall we reconcile the seeming contradiction? By recognizing the fact that Solomon wrote a thousand years before the Savior came to save men from their sins. Solomon spoke the actual truth when he said, “There is no man that sinneth not”; for at the time he wrote there were none who could live free from sin. But since our blessed Savior has shed his precious blood to redeem the human family from sin, all men may obtain grace to live sinless lives.

Solomon is not the only Old Testament writer who taught that the people of that day did not live sinless lives. David says, “If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?”—Ps. 130:3. To my mind these words show that David knew nothing experimentally about living without committing sin. He seems to challenge all the saints of his day to say they were free from sin. He doubtless possessed some knowledge of the fact that seems to have been known to all the prophets, that there should come at some future time a Messiah who should save his people from their sin: but that it was possible for any man of his day to obtain grace to live a sinless life, he never hinted that he knew anything about it. The tenor of all his writings proves the contrary to be true.

That men could not live free from committing sin before Christ is also taught in the epistle to the Romans. “Moreover the law entered, that the offense might abound. But where sin abounded,

THE BETTER TESTAMENT

grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”—Rom. 5:20, 21. The terms “reigned” and “abounded” seem to be used interchangeably here. It is stated that sin both reigned and abounded under the law. It is even stated that “the law entered that sin might abound.” This peculiar expression is surely intended to signify that the law was given with the understanding that it was not to destroy sin, but that sin was to abound under it; that is, that people should not receive a cleansing from sin under the offering of its weak sacrifices, but should live a life of continual sinning and repenting, such as we have previously described.

“For sin shall not have dominion over you: for ye are not under the law, but under grace.”—Rom. 6:14. These words, while they affirm that sin shall not have the control of those souls who are redeemed by the atoning blood under the new covenant, seem to be written with the understanding that sin did have dominion over men under the law. The fact that we are not under the law seems to be the premise upon which the apostle affirms that sin shall not have dominion over the Christian. This is surely a strong argument in favor of the proposition we are endeavoring to establish in this chapter.

As a further proof that men did not live sinless lives before Christ, I call attention to the fact that we have no testimony upon record of any Old Testament character who professed to live without committing sin. Their testimonies are all on the other side.

Daniel was doubtless as good a man as any who lived before the coming of Christ, and he did not profess to live without committing sin, but acknowledged that he had to make occasional confessions of his sins unto God, like all other people of God of his

THE BETTER TESTAMENT

day. In Dan. 9:20 we read: “And whiles I was speaking, and praying, and confessing my sin and the sin of my people,” etc. From these words it is evident that Daniel made no pretensions to a sinless life. The words we have quoted are an account of one of his most effectual prayers. He shows that in it he had made a confession first of his own sin, second of the sin of his people Israel. His words are concurrent with the idea that a confession of his sins in his prayers was habitual with him. It could not be consistently argued that it was not actual sin that Daniel speaks of having confessed to God; for inherited sin requires no confession.

No Old Testament saint lived a better life than Daniel. Even the high priest (than whom none ought to have been more righteous) did not live without committing sin. An honor was conferred upon him that was not conferred upon any other man of the Jewish nation; that of entering once a year, upon atonement day, into the holiest of all to atone for the people of God. But we are told that he went in, not without blood which he offered first for his own sins, then for the sins of the people. Heb. 9:7; 5:3; 7:27; Lev. 16.

We might continue until we had reviewed severally the characters of all the Old Testament saints, and we would but add to the evidences already presented that none of them possessed victory over sin.

Why then, it might be asked, did David command, “Stand in awe, and sin not” (Ps. 4:4), and why was Ezekiel commanded to preach to the righteous “that the righteous sin not” (Ezek. 3:21), if God’s people in the old dispensation could not obtain grace to live without committing sin? I shall call the apostle Peter to answer this question, as he can answer it better than I can. “Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied

THE BETTER TESTAMENT

of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the suffering of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”—1 Pet. 1:9-12. The apostle here states that the salvation obtainable since Jesus has suffered for our sins, was prophesied of, and inquired after by the Old Testament prophets. These expressions also show that this great salvation from sin was not obtainable in the Mosaic age.

The prophets not only prophesied that the time would come when salvation from sin would be obtained, but they set forth the moral principles that were to be embodied in the New Testament, in such language as make them appear to have been in force in their day. But Peter in the foregoing tells us the prophets ministered these things “not unto themselves but unto us.” This explains the whole matter. David when he commanded “sin not” spoke not unto himself, but unto us who are saved in the Christian dispensation. When Ezekiel taught the righteous to “sin not,” he spoke not unto the people of his day, but unto the saints of the new dispensation. When Isaiah spoke of his iniquity being forgiven and his sin purged, by the application of a coal of fire to his lips by an angel (Isa. 6:6, 7), he spoke not of an actual experience of his own, but simply had a vision of the great twofold salvation to be wrought in the hearts of men in the New Testament times, by the Holy Spirit, which is the true signification of the live coal Isaiah saw. All the texts in the law and the prophets treating on salvation from sin are to be explained in the same manner as those we have considered.

THE BETTER TESTAMENT

The position I have taken in this chapter will explain many mysterious texts in the Old Testament that many have been unable to harmonize with the New Testament doctrine of holiness. I refer to that class of scriptures which speak of the children of God committing sin. According to the teachings of the New Testament the people of God do not commit sin; but “he that committeth sin is of the devil.”—1 Jno. 3: 8. To advocate this idea in the face of many texts throughout the Old Testament which affirm that the people of God do commit sin, maintaining at the same time, as many advocates of holiness do, that the true people of God in the old dispensation also lived free from committing sin, is to occupy an embarrassing and inconsistent position.

Let us take for instance Jer. 2:13—“For my people have committed two evils.” How can this be consistently harmonized with those New Testament declarations which make every man who commits a single evil a child of the devil? See Jno. 8:34; 1 Jno. 3:8. We cannot adhere to the teachings of the New Testament and acknowledge a man to be a child of God when he has committed one evil; much less when he has committed two evils, as Jeremiah states.

So it is very evident that we cannot successfully rout holiness-opposers from behind those Old Testaments texts, behind which they feel themselves so strongly fortified, except we acknowledge the fact fully proved in this chapter, that none who lived before Christ, obtained grace to live free from committing sin.

All Children of God Live Without Committing Sin Under the New Testament

“WE cannot live without committing sin, is the almost universal cry of those who do not desire to be holy. In this saying they fulfill the prediction of the apostle Peter in 2 Pet. 2:1, where he prophesied that false teachers should deny the Lord that bought them. When they affirm that no man in this shining New Testament dispensation can obtain grace to live without committing sin they are completely ignoring the coming of our Savior, and bringing men down to the low plane upon which the world moved before our Savior’s coming.

Let us compare the cry of the holiness-opposers with the teachings of the New Testament and see the result. We shall first consider the commandments concerning committing sin. “Behold, thou art made whole: sin no more, lest a worse thing come unto thee.”—Jno. 5:14. “And Jesus said unto her, Neither do I condemn thee: go, and sin no more.”—Jno. 8:11. “Awake to righteousness, and sin not.”—1 Cor. 15:34.

“My little children, these things write I unto you, that ye sin not.”—1 Jno. 2:1. We have here four positive commandments forbidding us to commit sin. If therefore we adhere to the doctrine of holiness-opposers that we cannot live without committing sin, we

THE BETTER TESTAMENT

shall have to take the stand that we cannot obey the Bible, and such a stand would bring us into a greater dilemma; for in 2 Thess. 1:7-9 we are told that when Christ shall come, he will take “vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” From this we are to understand that all those who obey not the gospel of Christ are to be cast into hell. Therefore if no man can obey the gospel, which we have seen requires us to live without committing sin, all men will be cast into hell, and heaven will contain no representatives from this world. This is a horrible idea, but it is only a scriptural analysis of the doctrine taught by the opposers of holiness. And what is still worse, their doctrine reproaches God, making him an inconsistent God; for if he has commanded us to do something we cannot do (which he did when he commanded us to sin not, according to the holiness-opposers’ doctrine), and will then send us to hell for not doing it, he is a cruel, inconsistent tyrant. But such is not true of God. He is a merciful and consistent God; therefore does not require anything of us that we are unable by his grace to perform. We can therefore live without committing sin, according to his requirements.

But we are not to think that an unconverted person can live without committing sin; for the Bible tells us plainly that they have “eyes full of adultery and that cannot cease from sin.”—2 Pet. 2:14. Jesus also taught that a corrupt tree cannot bring forth good fruit. Matt. 7:18. By this he meant that a sinner cannot live without committing sin. Holiness-opposers are all unconverted people, and it is unquestionably from a standpoint of their own experience that they speak when they say there is no man who can live without committing sin.

THE BETTER TESTAMENT

If we should admit that Christians cannot live without committing sin, we would admit that sin has dominion over all Christians. This would be contrary to another New Testament truth which we find recorded in Rom. 6:14—"For sin shall not have dominion over you: for ye are not under the law, but under grace." Sin did have dominion over the people under the law, but under the gospel of our Lord Jesus Christ, God's people have dominion over sin and reign over it as is taught in Rom. 5:17, where it is written: "Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ." As God's people are not a political people, there is nothing in this life over which they reign except sin; and if we would admit that they do not reign over sin, we would be admitting that they do not reign at all. But God's people do reign victoriously over sin; because they are set free from sin by the grace of our Lord Jesus Christ. It was for this intent that he came into the world, and it was to this that he referred when he said in Jno. 8:36, "If the Son therefore shall make you free, ye shall be free indeed." That God's people have perfect victory over sin is also taught in the sixth chapter of Romans. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"—Verses 1-3. "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord."—Verses 8-11. "For he that is dead is freed from sin."—Ver. 7. Here the apostle considers salvation in the light of death. Since death is a perfect liberation from all things pertaining

THE BETTER TESTAMENT

to this life, it is the most beautiful figure that could have been employed to set forth the idea that salvation is a separation from the wickedness of this world. Christians therefore are as free from committing sin, according to Paul's teaching, as he that is dead physically is freed from every avocation of this life. Well did the apostle ask, "How shall we that are dead to sin live any longer therein?" Let us now turn our attention to some texts which declare emphatically that all Christians do live without committing sin. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him."—1 Jno. 3:6. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God."—Ver. 9. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 Jno. 5:18. The expressions "in him" and "born of God" in these texts signify the same thing. We have here therefore three plain declarations that all who are born of God live without committing sin. And as none are Christians except those who are born of God, our proposition, that all Christians live without committing sin, is bound to the New Testament with a threefold cord. So the doctrine of holiness-opposers is refuted. They affirm that all Christians commit sin, but the word of God affirms that all Christians live without committing sin; and as the good Book instructs us to "let God be true, but every man a liar" (Rom. 3:4), I shall turn the lie upon them and take my stand upon God's word and publish to the world that none are Christians except those who live without committing sin.

In conclusion I will call attention to some plain texts which place all who commit sin on the devil's side. "Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin."—Jno. 8:34. Many of those who commit sin feign

THE BETTER TESTAMENT

themselves the servants of righteousness, but they are deceived; because the word of God affirms that they are the servants of sin, and if they can at the same time be the servants of righteousness, they can serve two masters, a thing which Jesus declares no man can do. See Matt. 6:24. “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”—1 Jno. 3:8. This is very plain. Comments could not make it plainer. If we therefore should adhere to the holiness-opposers’ saying, that everybody commits sin more or less every day, we would be acknowledging that everybody belongs to the devil and that God has no children upon the face of the earth. Oh, that God may by any means open the eyes of the opposers of the doctrine of holiness.

What Is Committing Sin?

“WHOSOEVER committeth sin transgresseth also the law: for sin is the transgression of the law.”—1 Jno. 3:4. This text sets forth the only manner in which a sin may be committed. There is no sin except it be a transgression of the law, and “where no law is, there is no transgression.”—Rom. 4:15. “Sin is not imputed where there is no law.”—Rom. 5:13. In different ages of the world sin has been imputed from different standards of law.

When God created man he placed every principle of righteousness in his conscience. This is all the law he gave him, save the single injunction concerning the eating of the tree of the knowledge of good and evil. No other law was needed, because the law of his conscience was perfect. He had no written law. The standard against which Adam sinned was the injunction before mentioned and the law of righteousness in his conscience.

After the fall of man there was no written law for many hundred years. During this period the only law from which sin was imputed was the law of man’s conscience, which became weaker as man grew more wicked, until it possessed but a very small portion of the original law of the conscience.

The law of Moses was the first written law that was given to man. It contained many righteous principles that had been effaced from man’s conscience by habitual sinning. It is the standard by

THE BETTER TESTAMENT

which sin was imputed among the Jews from Moses to Christ. But as the law enjoined no other nation, among the Gentiles of the law dispensation sin continued to be reckoned from the standard of the law of the conscience. Rom. 2:14, 15.

Jesus' law is the perfect restoration to man of the original law of the conscience. It contains every principle of righteousness, and, by means of the Holy Spirit, its every principle of righteousness is restored to our conscience. A sin in the present dispensation is the violation of some part of the law of Christ, except among such nations as have never known the law of Christ, among whom the conscience still continues to be the standard from which sin is reckoned. The law of Jesus is the first perfect law that has been revealed unto man since the fall; and as it contains every principle of righteousness, it has been justly written by the apostle, "All unrighteousness is sin."—1 Jno. 5:17. The law of Moses could not make that declaration, because every unrighteous thing was not condemned in it; as, for instance, the hating of an enemy. But every unrighteous thing is forbidden in the New Testament; hence, under it, every unrighteous act is a sin; that is, every act that is unrighteous in its nature is a sin.

Sin is always a willful transgression of God's law; this idea is sustained in the teachings of Christ. He says in Jno. 15:22-24, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." This language of the Savior shows that there were certain things the Jews might have done before they had heard his teaching that would not have been sin unto them which would, since he threw light upon

THE BETTER TESTAMENT

them, be sin unto them. Here is a proof that sin is a willful transgression.

Again in Jno. 9:39-41 we read: "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus, said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." This is a clearer proof than the one previously quoted that sin is always a willful transgression. He says to the Pharisees, "If ye were blind, ye should have no sin"; that is, If ye possessed no light at all upon your duty to God, ye should have no sin, no matter what evil thing you might do; but now since ye say, We see; that is, since ye understand God's law concerning you, ye are guilty for the transgression of his law.

Under the Old Testament there was a sin in ignorance, as the reader may see by turning to Lev. 4:2, 13, 22, 27; 5:5, 15; Num. 15:24, 27-29. The sin in ignorance never cut a man off from among the people of God; hence it was generally what would be termed under the New Testament, an error in judgment. The law of Moses was so complicated that doubtless God had to pronounce the ignorant or accidental transgression of some of its ceremonies a sin, in order to keep all its injunctions fresh in their minds. In the New Testament the same thing would be termed a mere error in judgment, a fault. Jas. 5:16; Gal. 6:1. A sinful act may, under the New Testament, be to some degree mingled with ignorance, as in the case of Paul (1 Tim. 1:13), and of the persecutors of Christ (Acts 3:17): but an act must be done, to a degree, against light and knowledge, or it would incur no condemnation; and as we have stated above, an act purely in ignorance would not be a sin under the New Testament.

THE BETTER TESTAMENT

So when we say we are saved from committing sin, we mean that we are saved from committing willful transgressions of God's law.

An explanation is necessary here, to prevent the reader from getting the idea that our salvation from sin under the New Testament is no more than could be lived to by the grace obtained under the Old Testament. I have before shown that under the Old Testament men could not obtain grace to refrain, at all times, from willful sin—they would sometimes be overcome by the power of sin beneath which they were held; but under the New Testament we have power to refrain from committing everything we know to be wrong, and to do everything we are required to do in the perfect gospel of Christ. Only in thoughtless hours will a saved man, under the New Testament, do something that is forbidden, or leave undone anything that is commanded in the New Testament.

A still further explanation is necessary. When we take all things into consideration, we find that there is only a certain class of wrongs that a saved man, under the New Testament, may commit by mistake. As the natural laws of righteousness are restored to our conscience by the grace of God, we are within ourselves a New Testament so far as pertains to the natural laws of righteousness that are contained in it. The power of the Holy Spirit has removed from our nature every element that is antagonistic to any of these natural principles of righteousness, and the power of the Holy Spirit prevents our doing anything contrary to these principles of righteousness; therefore we will never, by mistake, commit a trespass against any of the natural principles of righteousness, such as committing adultery, swearing profanely, lying, cheating, stealing, etc. Neither willfully nor ignorantly will a saved man ever do any of these things.

THE BETTER TESTAMENT

The mistakes that we make pertain only to those commandments in the New Testament which would properly be styled ceremonial; as, for instance, God commands an evangelist not to receive an accusation against an elder but before two or three witnesses. 1 Tim. 5:19. The evangelist might forget himself sometime and receive the accusation before he had called his witnesses. In this he would unthoughtedly transgress a command in God's law; but this would not be a transgression of a commandment that contains a moral in its nature. Our fallibility will sometimes cause us to make some such mistakes, but outside of those commandments in the New Testament which are ceremonial in nature and do not contain natural principles of righteousness, a saved man will never transgress the New Testament by mistake.

A sinner will sometimes transgress the laws of righteousness contained in the New Testament when in a state of unconsciousness, as when asleep or delirious, as when his body is ravished by disease. He will sometimes profane God's holy name or commit other acts that are impure in their moral nature. This is because the wicked elements are in him, and they cause his lips to frame oaths or his body to commit impure acts when he is entirely innocent so far as his knowledge is concerned. The same things might have occurred with any who worshiped God under the Old Testament; because, as has been previously explained, they still possessed impurities in their moral nature. But the saved man under the New Testament has all these wicked elements purged out of his nature, and he will never do a thing that is morally wrong in its nature, when in a state of unconsciousness, or consciousness. It means more to be saved from committing sin than many people think.

Holiness-Opposers Driven from the New Testament

IT yet remains to explain some texts in the New Testament in which holiness-opposers feel themselves securely anchored. I do not think I am deceived when I say I have in this volume impregnated the mind of the reader with scriptural truths, beneath the hammer of which the fortifications of those who oppose holiness melt away like the morning dew beneath the rays of the rising sun.

Holiness-opposers will doubtless see the reasonableness of my disposition of their favorite texts in the Old Testament, but will feel themselves safely grounded upon some New Testament texts. It therefore becomes my duty to take up the class of New Testament texts an unbeliever in holiness would use to substantiate his views, and show how in the true light of the Bible they fall in line with the uniform voice of the scriptures, to proclaim the doctrine of holiness. I shall begin with the seventh chapter of Romans. This is usually the first reference holiness-opposers give us. I quote verses 14 to 25, numbering the verses for convenience.

ROMANS 7:14-25

14. "For we know that the law is spiritual: but I am carnal, sold under sin.

THE BETTER TESTAMENT

15. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16. If then I do that which I would not, I consent unto the law that it is good.

17. Now then it is no more I that do it, but sin that dwelleth in me.

18. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19. For the good that I would I do not: but the evil which I would not, that I do.

20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21. I find then a law, that, when I would do good, evil is present with me.

22. For I delight in the law of God after the inward man:

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24. O wretched man that I am! who shall deliver me from the body of this death?

25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”

There will arise no diversity of opinion between the antagonizers of the doctrine of holiness and myself in regard to the sentiments of the foregoing. I believe the most literal interpretation

THE BETTER TESTAMENT

to be the correct one. I believe that when Paul willed to do good and did it not, and willed not to do evil and yet did it, he committed sin. I believe also that when he spoke of sin dwelling in him, he meant just what he said. The only point of controversy is in regard to the time to which the apostle refers; whether he was relating his experience at the time of his writing, or a former experience. In the eighteenth verse he says, "I know that in me (that is, in my flesh) dwelleth no good thing." These words, to my mind, show that he is relating his experience before he had obtained salvation; for surely no saved man would say he had no good thing in him.

What he would he did not; that is, he left undone things he knew he ought to have done. What he did he would not; that is, he did things he knew he ought not to have done. He had sin dwelling in him, and had no good thing in him. This is just the experience the modern opposers of holiness claim to have. I do not marvel that they cling so tenaciously to this scripture. But such is not the experience of a Christian, and it is evident that Paul is here relating his experience before he became a Christian. If we can sustain this position, we will demolish one New Testament fortification of the opposers of holiness. Verses 24, 25 seem to throw some light on this point. After uttering the lamentable words in verse 24: "O wretched man that I am! who shall deliver me from the body of this death?" he answers in verse 25: "I thank God through Jesus Christ our Lord." These words very clearly show that the apostle finally received a deliverance from the "law of sin" (carnal nature) which was in his members, else what is the signification of this exultant expression.

That Paul's experience in the seventh chapter of Romans was not his experience at the time of writing is clearly proved in the first few verses of the eighth chapter. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after

THE BETTER TESTAMENT

the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—Rom. 8:1-4.

After Paul had thanked God that there was deliverance from the law of sin which was in his members, in the last verse of the previous chapter, he affirmed with his next breath, in the first sentence of this last quotation: “There is therefore now no condemnation to them which are in Christ Jesus.” Surely the reader can see in this that my position is orthodox. It seems to me that Paul states as clearly as language will convey a thought, that he had just been relating an experience which he had before he got into Christ, and that he had now obtained a better experience. If those who are now in Christ are free from condemnation, they do not commit sin. And if Paul was in Christ when he wrote the epistle to the Romans, the experience he relates in the seventh chapter of Romans, in which he shows conclusively that he had committed sin, was not his experience at the time of his writing.

There is another expression in this quotation that I wish to call attention to. It is this: “What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” Here a beautiful contrast is drawn between the weakness of the law and the saving power of the gospel. Why should such language be found in this place, if it is not intended to show that the sad experience just related in the previous chapter pertained to the law and not to the gospel?

The conclusions therefore to be drawn from my arguments are these.

THE BETTER TESTAMENT

1. In the seventh chapter of Romans Paul relates his experience before he became a Christian. In the eighth chapter he relates his experience after he became a Christian.

2. In the seventh chapter of Romans he relates his experience under the law. In the eighth chapter he relates his experience under the gospel. I believe those arguments are unanswerable.

We will now turn to the third chapter of Romans. Holiness-opposers use chiefly verse 10, which says, "There is none righteous, no, not one"; and verse 12, which says, "There is none that doeth good, no, not one." It would not be a misrepresentation of their application of these texts to sum it up as follows: "These texts apply to all people in every state and condition, and in every age of the world. Therefore there is not, never was, and never will be a man on earth who is truly righteous and lives without committing sin." This is not the exact sentiment of all the opposers of holiness, especially those who believe in a Millennium, but it is their general belief. I hold that those texts do not apply to Christian people, and will proceed to prove my position.

Paul begins the chapter before us with these words: "What advantage then hath the Jew? or what profit is there of circumcision?" These words may be considered an index to the entire chapter; for throughout it is but a treatise on the state of the Jewish people in comparison to the state of the Gentile world. First, in verse 2 it is shown that the Jews have some advantages over the Gentiles, "because that unto them were committed the oracles of God." Then in verse 9 the consideration of their moral condition begins with the words "What then? are we [Jews] better than they [Gentiles]? No, in no wise: for we have before proved both Jews and Gentiles that they are all under sin." The apostle here states emphatically that the Jews are no better than the Gentiles, but that

THE BETTER TESTAMENT

all are under sin. To prove his position, he proceeds to introduce a quotation from the scriptures. The words, "As it is written," standing at the head of the text under consideration shows that it is a quotation from the Old Testament. The quotation is found in the fourteenth Psalm. A part of it is omitted in the authorized version, but in the LXX. it stands just as it is quoted by Paul. I will insert the quotation of Paul and Ps. 14:1-3 as it stands in the LXX., in parallel columns.

Paul's Quotation

As it is written, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes."—Rom. 3:10-18.

The Same in the LXX

"There is none that does goodness, there is not even so much as one. The Lord looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God. They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes."

This quotation was employed by Paul to prove to the Jew by the very writings which he acknowledged to be inspired, that he was as

THE BETTER TESTAMENT

truly under the power of sin, and was as much in need of the salvation for which Jesus atoned as the Gentile. He was not speaking of those who are saved in the new dispensation. That the text the apostle here quotes from the old scriptures, has exclusive reference to those who lived under the Old Testament is proved by his own words immediately following the quotation: "Now we know that what things soever the law saith, it saith to them who are under the law."—Ver. 19. I hold that further comments are unnecessary to drive the opposers of holiness from the third chapter of Romans.

We will next turn our attention to the words of Christ to the rich young man, in Matt. 19:16, 17. "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." This text holiness-opposers hold to be irreconcilable to the doctrine of holiness. It is true that the expression, "There is none good but one, that is, God," is extremely difficult to harmonize with the holiness sentiments of the New Testament, to one who cannot discern the distinction between the two testaments. But when we have become acquainted with the fact that under the Old Testament no one could live free from committing sin, and that the obtaining of salvation from sin dates back only to the coming of Christ, we can easily understand this scripture.

The young man who came to Christ was a Jew, therefore had been brought up to believe the doctrine of the Old Testament, which taught that there were none strictly good but God. Jesus knew the belief of the young man, and when he approached him with the salutation, "Good Master," he drove him into a corner with words which might be interpreted as follows:

THE BETTER TESTAMENT

Why callest thou me good, since, according to the doctrine of the Jews, there is none good but God? If you call me good and still adhere to the doctrine of the Jews, you must admit that I am God. If you do not acknowledge me to be God and yet maintain that I am good, you are acknowledging the doctrine I am just now publishing to the world, under which men become ‘good men.’ Matt. 12:35. This is undoubtedly the true mind of the Spirit in this text.

The holiness-fighter has yet one text behind which he feels himself safely fortified, but the hailstones of Bible truth will drive him from his last hiding-place.

I refer to 1 Jno. 1:8. It reads: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” These words may be easily understood if we turn our attention for a short time to the context, to find out what kind of people John is addressing. In verse 4 he says, “And these things write we unto you, that your joy may be full.” According to these words John was addressing a class of people who possessed joy but not the fullness of joy; that is, they had obtained one work of grace, but not the second; or in other words they were justified but not sanctified. In the seventh verse John held up before them the experience of sanctification, with the words “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” Then follow the words of our text, “If we say that we have no sin [we who are only justified, sin in its inherited form being yet in us], we deceive ourselves, and the truth is not in us.”

With this I conclude, believing that those who desire to oppose the doctrine of holiness are driven from the Bible to obtain argument.

The Better Sanctification

“FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”—Heb. 10:1. The “good things to come” mentioned in this text are the victories of the New Testament, of which all the Levitical services, as has been explained in a previous chapter, were shadows. They are not the very image of those glories, but shadows merely. An image is something carved out of wood, metal, or stone to represent perfectly the features as well as the form of the object it is intended to represent: but a shadow is a mere dark spot, showing only the outline of the object. The old system being but a shadow of the glories of the new dispensation, could not, the apostle tells us, make those who worshiped under it perfect, especially since it had such inferior sacrifices.

But what is the perfection that could not be wrought by the law? There are various kinds of perfection.

There is an absolute perfection, possessed by God only: there is also an angelic perfection, an Adamic perfection, and a resurrection perfection: but neither of these is the perfection mentioned here. In the verse immediately following our text the apostle shows that had the Levitical offerings been able to perfect those who worshiped under that system, they would not have been continually offered;

THE BETTER TESTAMENT

because he adds, “The worshipers once purged should have had no more conscience of sins.” Observe how the expression changes from perfection in the first verse, to purging the conscience in the second. From this we see the nature of the perfection that could not be obtained under the law of Moses. If we drop down to the fourteenth verse, we find this perfection more clearly defined.

“For by one offering he hath perfected forever them that are sanctified.” If, as this text states, those who are sanctified are perfected forever, sanctification is perfection; and since this verse forms the context to the one quoted above, we regard it as an explanation of the perfection under consideration. Therefore sanctification is the perfection that was not obtainable under the law of Moses.

But while this sublime experience could not be obtained under the Old Testament, we must observe in the text quoted last that provision is made in the death of Christ whereby it may be obtained; for it says, “By one offering he [Christ] hath perfected forever them that are sanctified.” The proof that sanctification is in the atonement is the strongest argument that we could offer to substantiate the fact that it is obtainable in the Christian dispensation. If Christ died for our sanctification, then all who live in the Christian dispensation may enjoy the experience of sanctification; because he died for all, and all for whom he died may possess all for which he died.

In Heb. 10:9, 10 it is again taught that Christ atoned for our sanctification. “Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” The will of God which Christ here affirms that he came to do is the death upon the cross; for it was God’s will that he should die for the world. As a proof that Christ’s death was the

THE BETTER TESTAMENT

will of God he here speaks of having come to perform, we might call attention to the words “He taketh away the first that he may establish the second.” These words show that at the time he did the will of God he took away the first covenant and established the second. This change, according to the tenor of the whole New Testament, took place at Christ’s death. Therefore Christ’s death is unquestionably the will of God referred to in this text, and Paul adds that by this will “we are sanctified through the offering of the body of Jesus Christ.” This is still stronger proof that the will of God mentioned here is the offering of Christ’s body upon the cross, and proves conclusively that sanctification is in the atonement.

Again, in Heb. 13:12 we read: “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” We need not add comments to this text; for the construction of the language is its own best interpreter. It simply states that Jesus suffered that he might sanctify the people.

Again, we read in Eph. 5:25-27: “Husbands, love your wives, even us Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Here it is again plainly stated that Christ died for our sanctification; comments would add nothing to its plainness.

Further evidences are unnecessary to establish the fact in every candid mind that the shedding of the blood of Christ upon the cross was to purchase our sanctification. It is therefore beyond the bounds of reason for any man to affirm that sanctification is not to be obtained in the new dispensation.

The reader will perhaps remember that it has been shown in a previous chapter that Christ died for all human creatures—past,

THE BETTER TESTAMENT

present, and future. When I made that statement I did not mean to say that Christ died to purchase for those who had died before his coming, a salvation to be obtained by them at some later date, in another world, but simply that he had in his death paid for the salvation of those who had in the old dispensation received the salvation of their day. I have shown that he died for transgressions that were under the first testament, but I cannot find a single text which states that he died for the sanctification of those who lived under the Old Testament. It is therefore evident that sanctification was not received on credit in the old dispensation, as was the pardon of sins.

It might be said that Christ died for the sanctification of the saints in the old dispensation in one sense. It has always been God's law that without holiness no man shall see the Lord; therefore, those who lived under the Old Testament, being unable by any conditions God had ordained to obtain the experience of sanctification, must of necessity have obtained this experience like infants of today, unconditionally, as they passed out of this world, and of course the blood of Christ must have paid the ransom on their experience. But that his death paid for the experience of sanctification received by them under the law and lived in this life is unscriptural.

I will add yet one text in proof that sanctification is obtainable under the New Testament. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."—Heb. 7:19. The "better hope" mentioned here is the blessed gospel hope which we have in the New Testament. There is an idea contained in this verse that opposers of the doctrine of holiness have never grasped, "The law perfected [sanctified] nothing, but the bringing in of a better hope did." It is nearly two thousand years since that better hope was brought in. Since that time sanctification

THE BETTER TESTAMENT

has been obtainable. Holiness-opposers are two thousand years behind the times. They would have been orthodox teachers had they lived before the coming of the Savior, but since it is their lot to spend their life of probation on the earth in the sublime age in which full salvation is obtained, they are the propagators of error.

By the time the reader has followed me thus far, he will doubtless wonder why the word *sanctification* is so extensively employed by Moses and the prophets, if that experience could not be obtained in the Old Testament dispensation. This is a thought worthy indeed of special consideration; because from an exterior view it would appear that the writings of Paul contradict the teachings of the Old Testament. Paul, as we have seen, affirms boldly that sanctification could not be obtained under the law; yet we find it written in the law, “Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy.”—Lev. 11:44. In many other texts in the Old Testament we find similar expressions. The only avoidance of a contradiction is the recognition of the fact that sanctification in the Old Testament was not the same as sanctification in the New Testament.

The word *sanctification* has two definitions in lexicons, a negative and a positive definition. The negative definition is to set apart, to consecrate. This is the signification of sanctification in the Old Testament. The positive definition is to make sacred or holy. This is the New Testament signification of this word. When Paul affirms that sanctification could not be obtained under the law, he is speaking from the standpoint of New Testament sanctification; hence the Old and New Testaments do not conflict.

The literal signification of sanctification might be stated as follows: a *making holy*. The Old Testament because of the weakness of its sacrifices could but make a weak negative effort at

THE BETTER TESTAMENT

accomplishing this for man by setting him apart, through certain outward ceremonies, for the service of God. The New Testament through the omnipotent blood of the Son of God bestows a positive sanctification—cleansing of the heart from all sin—upon every believer who meets the conditions of full consecration to the will of God.

As a proof that the sanctification of the Old Testament was negative and that of the New Testament positive, I might call attention to the fact that under the Old Testament, sanctification was performed by man through some ceremony, but in the New Testament it is performed by the Spirit of God. See 2 Thess. 2:13: 1 Pet. 1:2; Rom. 15:16.

The sanctifications of the two testaments are beautifully contrasted in Heb. 9:13, 14: “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.” In this text it is plainly stated that the Old Testament sanctification was of the flesh, and the New Testament sanctification is a purging of the conscience from dead works. The phrase “of the flesh” in this text signifies something outward. The sanctification of the Old Testament being but a purification of the flesh was but a ceremonial or negative sanctification. But as the sanctification of the New Testament is a purging of the conscience from dead works, it must be a positive cleansing of the heart. The dead works purged away in New Testament sanctification are the abnormal propensities and inward inclinations to evil inherited from the fall of Adam.

In 1 Jno. 1:7 New Testament sanctification is beautifully and comprehensibly described as follows: “But if we walk in the light,

THE BETTER TESTAMENT

as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” The sentiment of this precious declaration is within the comprehension of all rational minds. All can see that if the blood of Christ cleanseth us from all sin, no sin remains in us after this cleansing has been received. Such is the sanctification that could not be received under the law, but is offered to all in the gospel dispensation.

Holy and Perfect Men of the Old Dispensation

THE question will naturally arise in the mind of the reader, after he has finished reading the preceding chapter, Why are the worthy Old Testament characters so repeatedly designated by the adjectives *holy* and *perfect*, if none of them received a perfect cleansing from sin? These seeming obstacles at first sight appear to refute the subject of this volume, but a more careful consideration harmonizes them, with the ideas I have advanced. Job was truly called “a perfect and an upright man.”—Job 1:8. Noah was also “a just man and perfect.”—Gen. 6:9. But there are various kinds of perfection; therefore the mere fact that they are called perfect men is not sufficient to prove them to have been perfect in the sense of having been cleansed from all sin according to the standard of New Testament perfection. It is not unreasonable to suppose that they possessed perfection in another sphere.

A careful study of the sacred volume reveals a modification upon the perfection of all the Old Testament saints. The Bible does not say Noah was a perfect man, without the special modification “in his generations”: which shows that he was perfect only according to the privileges of his day, which I have shown to have been far beneath the standard of the New Testament. Job testifies concerning himself, “if I justify myself, mine own mouth shall

THE BETTER TESTAMENT

condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life.”—Job. 9:20, 21. Job was surely speaking here of being made perfect in the sense of being made free from sin, and it is very clear that he did not profess to have attained to such perfection. His perfection was like Noah’s—“in his generations.” The perfection of Abraham, and of all those who died before the coming of Christ, is to be viewed in the same light as the perfection of Noah and Job.

Let us now consider the adjective *holy* in its application to the people of God who lived under the Old Testament. They are repeatedly called holy in the Old Testament, and even the New Testament writers sometimes call them “holy men” and “holy women.” “For the prophecy came not in old time by the will of man: but *holy men of God* spake as they were moved by the Holy Ghost.”—2 Pet. 1:21. “For after this manner in the old time the *holy women* also, who trusted in God, adorned themselves, being in subjection unto their own husbands.”—1 Pet. 3:5.

It will doubtless yet be a wonder unto many why the Bible calls the faithful ones who lived before the death of Christ holy, since nobody could receive a cleansing from all sin at that time. I believe that by the help of the Holy Spirit I can solve this mystery. The words *holy* and *sanctified* are synonymous; hence you can use them interchangeably in every text where they refer to a state of holiness, without destroying the sense. We have seen that *sanctified* in the Old Testament does not have the same meaning that it does in the New Testament; that in the Old Testament it simply means set apart or consecrated for the service of God, while in the New Testament it means to be cleansed from all sin. The word *holy*, therefore, being synonymous with the word *sanctified*, must also have a difference

THE BETTER TESTAMENT

of signification in the two testaments; that is, it must in the Old Testament, like the word *sanctified*, signify a mere setting apart for the service of God by a formal ceremony, while in the New Testament it means to be free from sin.

That the words *holy* and *sanctified* are synonymous in their application in the Old Testament, the reader may prove to his own satisfaction, by a careful investigation of all the texts in which either of these words are found. Things animate and inanimate are said to have been sanctified in the Old Testament, and in like manner things animate and inanimate are called holy. Israel was a “holy people.” Deut. 26:19. Elisha was called “an holy man of God.” 2 Kings 4:9. Among inanimate things the Israelites had “holy water” (Num. 5:17), holy anointing oil (Ex. 30:25), holy sabbaths (Ex. 16:23), holy convocations (Lev. 23:2-8), holy vessels (2 Chron. 5:5). The ground upon which Moses stood when God talked to him from the burning bush was holy. Ex. 3:5. So also was the tabernacle holy, and the city of Jerusalem, the land of Canaan, and every place and thing in any way rendered sacred by any religious ceremony or circumstance.

I might here observe that the words *holy* and *sanctified* are employed in a few instances by the New Testament writers with their negative signification when speaking of inanimate things. Peter calls the mount of transfiguration “the holy mount.”—2 Pet. 1:18. Paul speaks of the sanctification of our daily food. 1 Tim. 4:5. In these texts the words *sanctified* and *holy* signify a mere negative sanctification; that is, a consecration or setting apart, because inanimate things cannot receive a positive sanctification.

The Old and New Testament significations of the terms *holy* and *sanctified* may be summed up as follows: when applied to inanimate things, either in the Old or the New Testament, they have their negative signification, but when applied to the people, in the

THE BETTER TESTAMENT

Old Testament they have the negative signification, but in the New Testament they have their positive signification, which the previous chapter has proved to be a perfect cleansing from all sin.

There is yet another word frequently applied to the worthies of the Old Testament dispensation, a consideration of which claims a place in this chapter. From the time that the oldest books in the Bible were written, God called his people *saints*. It might be wondered why the servants of the Lord under the Old Testament were called *saints*, if they could not in those days obtain a perfect cleansing from all sin. But this mystery is solved in the same manner as we have explained the words *holy* and *sanctified*. In fact the word *saint* resolves itself into these terms by its own definition. It means a holy, or sanctified, person. Therefore, the explanations given above of the terms *holy* and *sanctified* explain both the Old and New Testament significations of the word *saint*.

Holiness Our Only Hope of Heaven

BEFORE entering into a further description of the subject of holiness, I desire to show the distinction between the words *sanctification* and *holiness*. They have sometimes, by holiness-teachers been considered perfect synonyms; and sometimes they have been held to contain a shade of difference.

To make this matter perfectly clear to the reader I had better insert an analysis of the two words in all the parts of speech.

<i>Noun</i>	sanctification	holiness
<i>Adjective</i>	sanctified	holy
<i>Verb</i>	sanctify	
<i>Participle</i>	sanctifying	

The reader will observe that in the parts of speech denoting action we have no form of the word *holiness* in our language. This is a proof that there is no action in the word *holiness*. But there is action in the word *sanctification*. Herein is revealed a shade of difference between the two words. As nouns they are perfect synonyms only when applied to the state of holiness. Sanctification is the name of the act that brings us into holiness, as well as of the state itself. As no action is contained in the word *holiness*, it is not

THE BETTER TESTAMENT

like *sanctification*, the name of the act that brings into the state of holiness. The reader may verify these ideas in his mind by the use of an unabridged dictionary. Wherever the state of holiness is spoken of it might be properly designated by either the word *sanctification* or the word *holiness*, but where the act that brings us into the state of holiness is referred to, it can be properly designated only by the term *sanctification*.

To avoid confusion of terms I shall hereafter use the word *holiness* where the state of holiness is referred to, and the word *sanctification*, where the act that brings us into the state of holiness is referred to.

And now, to proceed with the subject of this chapter, Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:14. This text should be studied with the deepest interest. No other text should engage our undivided attention as this one, because it sets forth the only condition upon which we can see God. The professing Christians of the world pay more attention to the outward forms and ordinances of the Bible than they do to the obtaining of the experience of salvation. In this they make a fatal mistake. They misunderstand the Bible. The subject of the New Testament is holiness. It is the lesson intended to be taught in all the commandments of the New Testament. It is the one chief end intended to be effected in man by all the discipline of the New Testament. This idea is substantiated in Heb. 12:10, where Paul states that our heavenly Father chastens us for our profit, "that we might be partakers of his holiness." We may do everything the New Testament requires us to do except to obtain a clean heart, and we are as though we had left the entire New Testament undone; because as the text quoted above so definitely states, without holiness no man shall see the Lord. If these words were comprehended by all men,

THE BETTER TESTAMENT

there would be no holiness-fighters upon the earth, except there were some men who were void of the least desire to meet the great Creator.

I do not doubt that the opposers of holiness are generally void of a knowledge of the Bible truth that men cannot see God without holiness. But this is not the only text in the Bible that declares this awful truth. Jesus says in Matt. 5:8, "Blessed are the pure in heart; for they shall see God." This is a blessed promise, but it contains no hope for those who are not pure in heart. If this text is taken in connection with the one quoted from Hebrews, it affords us an inspired definition of the word *holiness*. *Without holiness no man shall see the Lord*, said Paul. *The pure in heart shall see him*, says Jesus. By taking these two texts together we see that holiness signifies a pure heart. Therefore we are not ready to enter the presence of God as long as an iota of impurity remains in our heart. Hence we should be concerned about the obtaining of holiness of heart more than all things else. I do not mean to insinuate that obedience to any part of the Bible will hinder the obtaining of a pure heart, as some foolishly affirm. We must obey all the commandments, and without a willingness to do all God has commanded we could not enter the state of holiness. But we should bear in mind that holiness is not obtained by doing certain commandments or ordinances of the Bible, but after holiness is obtained, obedience to all the Bible is necessary to retain that blessed state. However, I do not desire to discuss this point here, but merely to hold up the idea before the reader that the seeking of holiness is the crowning duty of every man.

The words of the Psalmist add further evidences of the idea I wish to establish in this chapter. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean

THE BETTER TESTAMENT

hands and a pure heart.”—Ps. 24:3, 4. The “hill of the Lord,” and “his holy place,” mentioned in this text signify heaven. The question is therefore virtually asked by David, “Who shall ascend into heaven?” The answer is, “He that hath clean hands and a pure heart.” The hands are the chief instruments of doing right or wrong. “Clean hands” is therefore a metaphoric expression signifying innocence. So it is taught in this text that to enter heaven we must be innocent and pure in heart. This is in perfect harmony with the texts previously quoted.

“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”—Rom. 6:22. The state set forth in this text in which the individual is free from sin, has its fruit unto holiness, and is the same state of purity mentioned in the texts quoted above. The reader will notice that the end of the man who has reached this state of purity is everlasting life. This is another proof of the idea that holiness is the true condition that admits us into heaven.

“And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety.”—1 Tim. 2:14, 15. Here again holiness is mentioned as the condition upon which heaven may be gained. The woman, although she was instrumental in the fall of man, shall be saved, says Paul, upon the condition that she “continue in faith, and charity, and holiness with sobriety.” We might conclude from this that if she did not continue in holiness with the rest of the conditions mentioned she would miss heaven.

“And you, that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and

THE BETTER TESTAMENT

unreproveable in his sight.”—Col. 1:21, 22. The condition in which we must be to be presentable in God’s sight in the day of judgment is the condition upon which we may enter heaven. Since therefore this text shows that we must be holy to be accepted in his sight in the day of judgment, we must add it to our proofs that holiness is the only condition upon which men can enter heaven.

We have now six scriptural proofs that holiness is our only hope of heaven. Let no man therefore build up a false hope of entering heaven in a sinful state. God created all men to enjoy his presence in eternity, and therefore he created man pure; but since he has fallen into sin, God cannot take him into heaven without marring the holiness of that place, except he be reinstated in his original holiness. Hence we are told plainly in the texts I have quoted that without holiness no man shall see the Lord.

God is desirous that all men should enjoy his presence. This desire he expresses in the words, “Be ye holy; for I am holy.” He could have assigned no better reason for requiring us to be holy than the fact that he is holy, and he could have shown his desire to have us dwell in his presence in no better words than these; for if he desires us to be holy because he is holy, it is evident that he desires us to be holy that we may dwell in his presence. Heaven is a pure place, and notwithstanding the great love and mercy that God has to man, he will not have the holiness of heaven blotted with the presence of an unholy being; therefore he has eternally decreed that without holiness no man shall see the Lord.

Holiness to Be Obtained in This Life

THE sentiments set forth in the last chapter establish the premises of this one. If we must obtain holiness before we can enter heaven, it is evident that we must obtain it in this life; because no change in our moral nature can take place after death. Solomon says, “If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.”—Eccl. 11:3. All agree that this is spoken of the death of man. It must therefore be intended to signify that in the moral state in which man dies, there he shall remain. Therefore all moral preparation of the heart must take place in this life.

Solomon’s teaching concerning the expiration of man’s probationary state at death is verified by the Savior in Jno. 9:4: “I must work the works of him that sent me, while it is day; the night cometh when no man can work.” Night in this text evidently refers to death, and Jesus affirms that neither himself nor any other man could do work in the night; therefore all our work must be done before the night of death overtakes us. So we must add this to our proofs that holiness must be obtained in this life.

Some are foolishly hoping to obtain holiness at the second coming of Christ, but they are building upon a false hope; because we are told by the Revelator that Christ at his second coming shall enforce the doctrine, “He that is unjust, let him be unjust still: and

THE BETTER TESTAMENT

he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Rev. 22:11. This completely refutes the idea of obtaining holiness at or after the second coming of our Lord, and proves conclusively that we must be made holy before he comes. Death is the coming of Christ and the end of the world to each individual. Therefore upon the authority of this text we may affirm that holiness must be obtained before death or never.

Another proof that holiness is to be obtained in this life is that it is enjoined upon us in the New Testament. In 1 Thess. 4:3 we read: “This is the will of God, even your sanctification.” This text is not worded exactly like a commandment, but by examining the context we see that it is classed as such. “Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus.” From this it is evident that the apostle had preached at Thessalonica prior to the writing of this letter, and he now exhorts them to walk and to please God according to his instructions when he had been at their place, and calls their attention to certain commandments that he had delivered unto them. Then he proceeds to enumerate these commandments as follows:

1. “This is the will of God, even your sanctification.”
2. “That ye should abstain from fornication.”
3. “That every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God.”
4. “That no man go beyond and defraud his brother in any matter.”

THE BETTER TESTAMENT

The reader cannot fail to see in this that sanctification is classed among the commandments. We should not therefore look upon sanctification as a mere luxury or privilege; for a commandment implies a duty. If we are commanded to seek sanctification, this sublime experience is to be obtained now. In this we have an unanswerable argument. You will observe in the foregoing list of commandments one that requires every Christian to know how to possess his vessel in sanctification and honor. It would be foolishness to suppose that Paul would require a Christian to know how to possess his vessel in sanctification if his vessel could not receive sanctification in this life.

We might further notice that Christ prayed for our sanctification. “Sanctify them through thy truth: thy word is truth.”—Jno. 17:17. This prayer was offered by the Savior the night of his apprehension, after he had eaten the passover with his apostles and had instituted the ordinances of communion and feet-washing. Judas had gone out prior to this prayer (Jno. 13:30); hence “they” in the text we have quoted, refers to the eleven apostles. But Jesus was not praying for the eleven exclusively; for he shows in verse 20, that he was praying for all Christians in all ages. “Neither pray I for these alone, but for them also which shall believe on me through their word.” If therefore the Son of God prayed for the sanctification of all his people, we must admit that this blessed experience may be obtained in this life, or else the Son of God prayed for the death of all his people. Such would be a ridiculous construction to place upon the words of our Savior.

Christ not only prayed for our sanctification, but he paved the way for our sanctification by the sanctification of himself. “And for their sakes I sanctify myself, that they also might be sanctified through the truth.”—Ver. 19. This is a mysterious text. Some

THE BETTER TESTAMENT

wonder how Christ could receive sanctification when he did not possess the inbred depravity which is purged out of our hearts in sanctification. But Christ's sanctification is not the same as our sanctification. This fact is affirmed in the epistle to the Hebrews. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entered into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."—Heb. 6:19. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:24. In these texts we have the idea set forth that Christ entered into the holiest of all to prepare the way for us that we might also enter the holiest place.

The holiest of all into which Christ entered is said to be heaven itself. In this we see another antitype of the tabernacle. In a former chapter it was shown that the antitype of the tabernacle of Moses to the Christian people was the church of God, and of the holy and most holy places, the two states of grace—justification and sanctification. But these texts show that the apostle applying the tabernacle of Moses as a type of the ministry of Christ gives it another antitype, making his mission upon earth his service in the holy place, and his entrance into heaven his entrance into the most holy place.

The veil through which Christ passed in entering into that which is the most holy place to him is said to be "his own blood," and "his flesh." Heb. 9:11, 12; 10:19-21. Christ's sanctification is therefore to be explained as follows. He entered by means of his death from the holy place (his ministry upon earth) to the most holy place (his mediatorial throne in heaven), to prepare the way for us to enter from

THE BETTER TESTAMENT

that which is the holy place to us (justification), by his blood, into that which is the most-holy place to us (sanctification).

The conclusion to be drawn from this with respect to the time to obtain sanctification is that the way was paved for us to enter the most holy place prepared for us the instant that Jesus entered into heaven, holiness has therefore been obtainable since the ascension of our Lord.

As further proof that sanctification is obtainable in this life, we might observe that the apostolic church possessed it. In Heb. 10:10 Paul testifies, when speaking of the new covenant, “By the which will we are sanctified.” The apostle Jude addresses his epistle to “them that are sanctified.”—Jude 1. Paul also addresses his first epistle to the Corinthians, “To them that are sanctified in Christ Jesus.”—1 Cor. 1:2. In 1 Cor. 6:11 Paul says to the Corinthians, “Ye are sanctified.” He commands the Romans to yield their members servants to righteousness unto holiness. Rom. 6:19. He tells the Thessalonians that they were called unto holiness. 1 Thess. 4:7. He teaches the Hebrews that we are chastened of God, “that we might be partakers of his holiness.”—Heb. 12:9, 10. He instructs the aged women, “that they be in behavior as becometh holiness.”—Tit. 2:3. Zacharias the father of John the Baptist, affirms that God’s covenant to Abraham vouchsafed to us who are in Christ, grace to serve God without fear in holiness and righteousness before him all the days of our life. Luke 1:68-76. All this is unanswerable proof that holiness is to be obtained in this life.

Perfect Holiness

MANY of those who are opposed to the doctrine of holiness, upon being convinced that it is obtainable in this life, fall to another God dishonoring theory, that of a limited holiness. We hear them say, We believe that holiness is to be obtained in this life, but only to a certain extent. If this be true, holiness can never be obtained except to a certain extent; for we have previously seen that no change can be made in our moral state after death.

It is ridiculous to speak of being sanctified to a certain extent. One had as well ask how round is a circle, and how square is a cube, as to ask how pure is a sanctified heart. The adjectives *round* and *square* belong to that class which will not admit of comparison; they express the superlative within themselves. Hence the ridiculousness of the questions, How round? How square? The adjective *pure*, being of the same class, expresses the superlative within itself. Hence the question, “How pure?” is not grammatical.

God tells us we must be pure. In Acts 15:9 we read that our hearts are to be purified by the Holy Ghost. In 1 Pet. 1:22 Peter speaks of those who had purified their souls in obeying the truth. James commands, “Purify your hearts, ye double-minded.”—Jas. 4:8. Paul tells us that the “end of the commandment is charity out of a pure heart.”—1 Tim. 1:5. In 1 Tim. 3:9 he says that the deacons are to hold the mystery of the faith in a pure conscience. In

THE BETTER TESTAMENT

2 Tim. 1:3 he testifies that he served God with a pure conscience. In 2 Tim. 2:22 he shows that Christians are to call on the Lord “out of a pure heart.” In 1 Pet. 1:22 Peter commands Christians to “love one another with a pure heart fervently.” These scriptures prove conclusively that we are to be pure in our moral nature. And understanding as we do that to be pure is to be free from all impurity, we should not allow ourselves to cavil about the extent to which we may be cleansed from sin.

But the Bible is not a book for the learned only, and notwithstanding the illiteracy of the question, “How pure may we become?” God in his word condescends out of all the rules of grammar to answer it. In 2 Cor. 7:1 we read: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” This text answers the question, How pure may we become? It refutes the idea of a limited holiness, and tells us plainly that we are to be perfect in holiness.

Again we read: “By one offering he hath perfected forever them that are sanctified.”—Heb. 10:14. If the reader should still insist that we can obtain only a limited holiness, this text answers him that in sanctification we are “perfected forever.” We are therefore to understand that so far as the purification of the heart is concerned, the sanctified are perfect; hence they can never become more pure. In this we have another unanswerable proof of the doctrine of perfect holiness.

“Abstain from the very appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”—1 Thess. 5:22, 23. In this text the apostle tells us that we are to be sanctified wholly—entirely. It is therefore another

THE BETTER TESTAMENT

proof that we are made perfect in holiness before God in sanctification.

I shall now take up an idea often advanced by sanctified people that staggers the faith of unbelievers in holiness more perhaps than any other idea they advance. It is this: "Sanctified people are as pure as God." We have seen that sanctification purifies our hearts, that it makes us perfect in holiness—sanctifies us wholly—and that in it our hearts are perfected forever in purity. If therefore our hearts are cleansed from all impurity in sanctification, would we not in that state be as pure as Christ himself? Ridiculous as this idea may seem to the opposer of holiness, we beg of him that he will not cast it aside without investigation; for if the scripture sustains this idea, it is true if nobody believes it.

Now I will ask the illiterate question, How pure is Christ? The word of God answers me, "In him is no sin."—1 Jno. 3:5. I will again ask, How pure is a sanctified man? The word of God again answers, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 Jno. 1:7. Now if in Christ there is no sin, and in our hearts when sanctified there is no sin, would it not be according to truth to say we are as pure as Christ?

We have a still stronger proof of this idea in 1 Jno. 3:1-3—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Here we have the plain statement that the man who has the hope in him of seeing Christ when he comes

THE BETTER TESTAMENT

and being like him, “purifieth himself, even as he [Christ] is pure.” This should put a stop to all quibbling about the extent to which we are purified in sanctification. If God’s word says we are pure even as he (Christ) is pure, we should believe it whether we can comprehend it or not.

Some oppose the idea of being made as pure as Christ, because they confound God’s holiness with the rest of his attributes. They cannot see how we can be equal with God in purity without becoming equal with him in all the rest of his attributes. But they make a mistake by considering the attributes of God inseparable. God has seven natural (which might be termed fundamental) attributes—eternity, infinity, immutability, omniscience, omnipotence, omnipresence, and holiness. None of these are promised unto man in the Bible but holiness. In Heb. 12:9, 10 we read: “Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.” Here it is plainly affirmed that we are to be made partakers of God’s holiness. No text in the Bible promises us that we shall in this life or ever in the next world partake of either of the other six attributes of God; but this does not impeach the fact so plainly stated in the text just quoted, that we are to partake of God’s holiness. If we therefore possess God’s holiness, we are certainly as pure as God; for God’s holiness in us is just the same as it is in heaven; yea, it is just the same in us as it is in him. And if we can never be omniscient, omnipotent, omnipresent, nor infinite like God, we can and must be pure like him to enter his blessed presence.

The Fruits of Holiness

SANCTIFICATION is a heart and life perfectly conformed to the will of God. Holiness is first obtained in the inward parts of man, thence it springs forth and decorates the outer man in all his ways with the sublime principles that pertain to the holiness of God. King Solomon taught that “out of the heart are the issues of life.”—Prov. 4:23. By this he meant that the life we live outwardly issues from the condition of the heart. Jesus conveyed the same idea when he said, “Cleanse first that which is within the cup and platter, that the outside of them may be clean also.”—Matt. 23:26. And again, “A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.”—Matt. 12:35. It would be next to impossible to draw any other idea from these texts than that the inward condition of the heart is perfectly indexed in the outward life of man. Therefore when a man receives holiness in his moral nature, his outward life will be holy. And a perfectly holy life in thought, word, and deed is essential to our evidence of the possession of holiness in our moral nature. In this idea we comprehend what Paul meant when he said in 2 Tim. 2:21 that the sanctified man is “a vessel unto honor, sanctified, and meet for the Master’s use, and prepared unto every good work.”

THE BETTER TESTAMENT

The idea advanced by some that the sanctified man has not grace to obey the word of God is absurd. The last iota of evil is purged out of his nature and he is inclined only to good, and to do right is as natural to him as it was to sin while in the sinful state.

Paul says in Rom. 6:22 that when we are freed from sin (and such freedom is obtained in sanctification), we have our fruit unto holiness. In this state we bear no fruit but holiness.

The life of a sanctified man is beautifully pictured in the following texts. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Tit. 2:11, 12. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."—Luke 1:74, 75. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—1 Jno. 4:17. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 Pet. 3:14. Many texts might be added to this list, but these are sufficient to enable the reader to see the life that perfect Christians live.

I will now point out definitely one special fruit of sanctification. Turn to our Lord's Prayer in the seventeenth chapter of St. John. "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."—Verses 16-19. From these texts it is evident that the burden of Christ's prayer was the sanctification of his apostles and followers. It is argued by some that Christ was praying only for the

THE BETTER TESTAMENT

sanctification of the apostles. But this is a mistake; for he himself says in verse 20, “Neither pray I for these alone, but for them also which shall believe on me through their word.” According to these words Jesus prayed for the sanctification of all who should become converted to Christianity down to the end of the world. We might ask, Why was Jesus so eager to have all his people sanctified? To this question Jesus answers, “That they all may be one.”—Ver. 21. In this Jesus taught that sanctification would make his people all one.

We hear some saying that Jesus was praying only for the unity of his people to a certain extent. But let him fix the extent of this unity. He proceeds in the 21st verse to define it as follows: “As thou, Father, art in me, and I in thee, that they also may be one in us.” According to these words he is setting forth a unity like that of the trinity. It is such a unity that he affirms to be the natural outgrowth of sanctification.

Again, we hear the division-upholders affirm that he was speaking of an invisible unity. This is refuted by Christ as he proceeds to state the object of this unity: “That the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”—Verses 21-23. Here it is plainly stated by our Lord that the unity that sanctification will bring about among God’s people will convince the world that Christ was sent by God. It must therefore be a visible unity; for an invisible unity would be worth nothing to convince the world.

Beyond doubt Jesus foresaw the division that was coming among his followers, and foresaw also that it would hinder the world

THE BETTER TESTAMENT

from believing in him: hence he prayed that his people might be sanctified, “that they all might be one”; yea, perfect in one—“one, even as we are one.” It cannot be denied that these verses teach that genuine sanctification destroys the elements of division out of the hearts of God’s people and cements them into perfect oneness. Although this idea is antagonized by many who feign themselves teachers of holiness, I am constrained to stand on the word of God and affirm that there is no genuine holiness except that which brings God’s people into a visible unity. Heb. 2:11 adds a mite of evidence in favor of this idea. “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” Thank God that he has provided in his will grace to destroy the elements in the heart that would cause us to do things of which our Lord would be ashamed. Having already obtained that holiness of heart that enables us to live a life of which Christ says he is not ashamed, we have no fears about our standing before him in the judgment.

To assist our readers in the comprehension of the unity brought about by the experience of sanctification we would state that the apostle Paul located the elements of division in carnality in the heart. In 1 Cor. 3:1-3 he says: “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” It appears from the language of this text that Paul disputes the sanctification of some at Corinth who supposed themselves to have already obtained that blessed experience. He says they were not spiritual. What could he have meant by this but to deny their sanctification? Yet he admits them to be babes in Christ; hence they had obtained the first work of

THE BETTER TESTAMENT

grace—spiritual birth. He says they were yet carnal, that is, they were possessed of the carnal nature, that inbred depravity that is destroyed out of the heart in sanctification. But on what grounds did he hold them to be yet possessed with carnality? “For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” If Paul knew the Corinthians were carnal because there was envying and strife and division among them, may we not know by the envy, strife, and division among the people today that the nominal Christian world is unsanctified? Surely if we could get all the Christians of today sanctified, all envy, and strife, and division among them would cease.

Sanctification an Instantaneous Change of Nature

OPPOSERS of holiness manifest a spirit that is very similar to the spirit manifested by the opposers of any other Bible doctrine. They evade one truth after another, and must be driven from behind their objections one at a time by the inspired word. They are frequently heard to say (after being driven to acknowledge that the doctrine of holiness is in the Bible) that sanctification is a mere growth or development. This idea I shall rebut with the Bible proof that sanctification is a real change in our nature. If I can substantiate this by the scriptures, the idea that sanctification is a growth or development falls to the ground; because neither the word *growth* nor the word *development* contains any idea of a change in the nature of anything.

That sanctification is a real change in our nature would scarcely be denied by the reader after he has perused the foregoing chapters. Nevertheless, lest he should not yet have fully grasped the idea, I shall apply my pen for a little time to this thought.

In 1 Thess. 5:22-24 we read: “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” In this text sanctification is set forth as an experience unto which we are

THE BETTER TESTAMENT

called by God. Paul consoles the Thessalonians with the words, “Faithful is he that calleth you, who also will do it,” and prays that they might be preserved in this higher life unto the coming of our Lord Jesus Christ. He also shows sanctification to be an experience that affects the entire man—spirit, soul, and body. Surely these thoughts prove sanctification to be an experience to be sought that changes our very nature.

In Heb. 9:13, 14 we read: “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” Here the two sanctifications, that of the Old Testament and that under the New Testament, are contrasted. The New Testament sanctification is shown to be an actual purging of our conscience. A purging implies a cleansing away of something. If therefore sanctification is a cleansing away of something from our conscience, it is evidently a real change in our nature.

In 1 Jno. 1:7 sanctification is described as follows: “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” We need not follow this idea any further. If the blood of Jesus Christ cleanseth us from all sin in sanctification, none can fail to see that sanctification is a purifying of our very nature, and I consider this idea established.

It was stated above that neither growth nor development implied any change in our nature, and that sanctification was therefore neither a growth nor a development. Space will now be given to show just what these two terms signify.

THE BETTER TESTAMENT

Growth is simply an enlargement of size. This is the idea expressed by that word in any sense we may use it; but it never changes the nature of anything. We may plant a seed in the ground and if it has a proper soil, sunlight, and moisture, it will germinate and grow. After the growth is started, it can be accelerated by the proper attention. But all the care it may receive can never grow it into a vegetable of another species, because, as stated above, growth cannot change nature.

Development is an improvement of the quality of a thing by the bringing out of the better qualities that are contained in the nature of that thing. For instance, a species of fruit might by the proper domestication, be greatly improved in quality. This is owing to the fact that the better qualities are contained in the very nature of the fruit, and not that its nature is changed by development. If development could effect a change in nature, then one species of fruit could be developed into another species. But as development cannot change nature, this can never be brought about.

The words *growth* and *development* may be properly applied to the Christian life in some respects, but not to that change known in the word of God as sanctification. A man in justification receives a purging out of his nature of certain things, and there is imparted to his nature certain qualities that can be developed in his Christian life. Also in sanctification certain elements are cleansed out of our nature that are foreign to the human nature, and the primeval qualities of our nature are restored to us. These may grow and be developed in our life after we are sanctified. But the sanctification of our nature or our spiritual birth, being real changes wrought in us, cannot be called a growth, or a development. Christians are commanded to “grow in grace.” 2 Pet. 3:18. They are not commanded to “grow into grace,” which expression would signify

THE BETTER TESTAMENT

that we are placed into grace by growth, but they are commanded to grow “in grace,” which expression implies merely an enlargement in the graces of God after we have been planted into that grace. I believe I have now established the idea that sanctification is a change in our nature and that therefore it is no growth or development, and I shall now proceed to show that it is an instantaneous change.

It will first be shown that sanctification is wrought in the heart by the Holy Ghost. Peter tells us that sanctification is of the Spirit. 1 Pet. 1:2. Paul also tells us that sanctification is of the Spirit. 2 Thess. 2:13. This expression implies that sanctification is wrought by the Holy Spirit. Again, Paul says we are “sanctified by the Holy Ghost.”—Rom. 15:16. This latter declaration establishes my idea clearly.

But it might be asked: Does the Holy Ghost sanctify at the instant it comes into the heart, or at a later date? We answer: At the instant it comes into the heart. We are told in 1 Cor. 3:17 that the “temple of God is holy.” Verse 16 of the same chapter shows that the expression “temple of God” in this text signifies the dwelling-house of the Spirit of God. It is therefore affirmed here that the dwelling-house of the Spirit of God is holy. This is an unanswerable proof that every man in whom the Spirit of God dwells is holy. This idea fully analyzed proves that sanctification is received the instant the Spirit of God comes into our heart. For if we are not sanctified at the instant we receive the Holy Ghost, during the period of time intervening between the time we received the Holy Spirit and the time we received sanctification, the dwelling house of the Spirit of God would not be holy. Therefore as we become the temple of God the moment the Spirit of God comes into our heart, and the temple

THE BETTER TESTAMENT

of God is holy, our very being is holy from the time the Spirit of God is received.

It now remains for us to prove that the Holy Ghost is received instantaneously to prove that sanctification is an instantaneous change of our nature. The very fact that the reception of the Holy Ghost is styled a baptism in the Bible proves that it is an instantaneous operation. In Acts 2:1-4 we are told that on the day of Pentecost the people were suddenly filled with the Holy Ghost. In Acts 10:44, 45 we read that the Holy Ghost “fell on” Cornelius and his household while Peter was preaching to them, and that the Holy Spirit was “poured out” upon them. In other places in Acts we read that the Holy Spirit was received by the imposition of hands. Acts 8:17; 19:6. All this but proves that the reception of the Holy Ghost is instantaneous, and as I have before proved that sanctification is coincident with the baptism of the Holy Ghost, I consider the premises of this chapter established.

Sanctification a Second Work of Grace

THE doctrine of the second work of grace, notwithstanding the many objections raised against it by the multitude of its antagonists, contains beyond doubt more definite proofs of its orthodoxy than any other doctrine set forth in the Bible. As many of these proofs are to be found under other headings, it is not my intention to bring forth in this chapter more than is necessary to establish the proposition under which I am now writing.

I call attention first to the first epistle of Paul to the Thessalonians. In the first verse of the first chapter it will be seen that this epistle is addressed “unto the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ.” The little phrases “in God the Father” and “in Christ,” are repeatedly used in the New Testament to signify the state of justification, or regeneration. To show the true signification of these phrases, we might quote a few texts in which they are found. “He that saith he abideth in him ought himself also so to walk, even as he walked.”—1 Jno. 2:6. “Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.”—1 Jno. 3:6. These texts are sufficient to show that to be in that state in which we are said to be “in Christ,” is to be transformed inwardly and delivered from a state of wickedness to a state in which we can live a life that

THE BETTER TESTAMENT

is well-pleasing in the sight of God. This could be true of none other than those who are actually born of God. Therefore I conclude that the Thessalonians whom Paul addressed as “in God” and “in Christ” were regenerated men and women.

As we pass through the epistle we find Paul urging them to press forward into the experience of sanctification. In the tenth verse of the third chapter he mentions his great anxiety to see them face to face that he might perfect that which was lacking in their faith. This proves that the apostle understood that there was some further grace that needed to have been sought by them. In the fourth chapter and third verse he shows what that needed grace was, with the words “This is the will of God, even your sanctification.” Again, in verse 7, “God hath not called you unto uncleanness, but unto holiness [sanctification].” Again, in chapter 5, verses 22-24, he says, “Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” These texts show very clearly that the grace needed by the Thessalonians was sanctification. The tenor of these texts shows that it was not some ceremonial work to be performed by ourselves, but a change to be wrought in us by the power of God. The words “Faithful is he that calleth you, who also will do it” confirm this idea. So the only conclusion to be drawn concerning the experience of the Thessalonian church, from this epistle, is that they had received the first work of grace, spiritual birth, but had not yet received the second work of grace, sanctification. This is an unanswerable proof that sanctification is a second work of grace.

I will now introduce Eph. 5:25, 26. As the standard version is obscure on this text, I quote from other translations. “The husbands

THE BETTER TESTAMENT

love your own wives, as also the Christ did love the assembly, and did give himself for it, that he might sanctify it, having cleansed it with the bathing of the water in the saying.”—*Young’s Translation*.

“Husbands, love your wives, even as the Anointed One loved the congregation, and delivered himself up on her behalf; so that, having purified her in the bath of water, he might sanctify her by the word.”—*Emphatic Diaglott*.

These translations beautifully set forth the thought contained in the original Greek, and their language brings out another proof that sanctification is a second work of grace. They say that we are first purified in the bath of water, afterwards sanctified by the word. The “bath of water” signifies regeneration. It is so called to call our attention to the most prominent type of regeneration in the Old Testament, the washing of the priests in the laver before entering into the holy place to accomplish the services of God.

This purifying “in the bath of water” is dominated “washing of regeneration” in Tit. 3:5, which I quote, as it also conveys the idea of twofold salvation. It reads: “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost,” The “renewing of the Holy Ghost” mentioned here is identical with the sanctification by the word, mentioned in the previous text; because we have seen in the previous chapter that sanctification and the baptism of the Holy Ghost are identical. Without any further comment the reader will be enabled to see in this text a proof that sanctification is obtained subsequent to regeneration.

The second work of grace is also set forth in the epistles to the Corinthians. In 1 Cor. 3:1-3 Paul shows that the Corinthians were babes in Christ, yet stood in need of another work of grace. This second grace is sanctification. We are not to understand from

THE BETTER TESTAMENT

this text that there were no sanctified people at Corinth; for a few of them were sanctified. 1 Cor. 1:2. But like many local churches of today, there were many in the church who had not yet obtained the second work of grace. Therefore Paul wrote as he did.

In Heb. 12:23 Paul says the church has come “to the spirits of just men made perfect.” This is another proof of the second work of grace. If we first become just men and afterwards are made perfect, then we must receive two works of grace. And since we are made perfect in sanctification (Heb. 10:14), the two works of grace are properly styled justification and sanctification.

I now introduce one more proof in conclusion. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”—Rom. 5:1, 2. Here Paul shows that the two works of grace are to be obtained consecutively. First, we are justified by faith through our Lord Jesus Christ; then “also” (*in addition to*), we have access by faith into this grace wherein we stand, sanctification.

I deem it unnecessary to follow these proofs any further in this chapter, although I might protract it into a lengthy treatise.

Grafting, Pruning, And Purging

IN the fifteenth chapter of John Jesus represents his church by the figure of a vine and its branches. He says, “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit.”—Verses 1, 2. Because of Jesus’ plain statement, it must be conceded that himself is the vine of this parable. But who are the branches? Some who are eager to justify the various human organizations say the denominations are the branches. But in this they mistake; because Jesus addressing his apostles, said, “I am the vine, ye are the branches.”—Ver. 5. Again, he says, “If a man abide not in me, he is cast forth as a branch, and is withered.”—Ver. 6.

A man (an individual) is a branch, and not a society.

All men are not branches of Christ, “but only those who have been grafted into Christ. Jesus does not speak of grafting in this parable, because this process is not used in connection with the grape-vine; but as men are not naturally the branches of Christ, but are made branches by grace, and since Paul in his parable of the tame and wild olive-trees in Rom. 11 uses this figure, we take the liberty to use it here. The grafting that makes us members of Christ, Paul tells us is contrary to nature. Rom. 11:24. If it were according to nature, the scion would bring forth the same kind of fruit that it bore

THE BETTER TESTAMENT

while in its native tree; but being contrary to nature, the scion in the grafting receives a sufficient change in its nature to cause it to bear the fruit of the Christ vine into which it has been grafted, instead of the sinful fruit of the Adamic vine out of which it was taken.

The fruit borne by those who have become branches of Christ is the fruit of the Spirit, which is defined by Paul as follows: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5:22, 23. "There is . . . no condemnation to them which are in Christ."—Rom. 8:1. "Whosoever abideth in him sinneth not."—1 Jno. 3:6. The change wrought in our hearts on being grafted into Christ, the true vine, is in the scriptures variously denominated justification, regeneration, the birth of God, or of the Spirit, etc. Of the justified it is said, They have peace with God. Rom. 5:1. They need no repentance. Luke 15:7. Of those who are born of God it is said, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 Jno. 3:9. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 Jno. 5:18.

Having now described the change that takes place within us in the grafting that makes us members of the true vine, let us consider what is to follow. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." According to this it is expected that every branch of the true vine shall continue ever to bear fruit unto the glory of God, and those who do not are to be pruned out of the vine, while the fruit-bearing branches are to receive a purging that will enable them to bring forth more fruit. But what is it that remains in our heart after regeneration to be purged away? Answer—The

THE BETTER TESTAMENT

sinful nature that is born in us (Ps. 51:5), which we inherit from the fall of Adam. Rom. 5:12-19. Our infancy is stained by this sinful nature (Rom. 7:7-13), and it remains in our hearts after regeneration; hence we are “yet carnal.” 1 Cor. 3:1-3. Its manifestations in us are anger (Eph. 4:26), envy, strife, and division (1 Cor. 3:3), assumption to greatness (Luke 22:24, 25), etc. The purging destroys all the manifestations of carnality in us by cleansing all inherent sin out of our natures. Of this purging John writes, “If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”—1 Jno. 1:7.

We frequently hear the antagonists of the second work of grace say that “purge” is not a correct translation from the original in Jno. 15:2. But their assertion is groundless. *Kathairo* is the Greek word. It is found but twice in the New Testament. In Heb. 10:2 it is translated *purge*, in the expression, “Because that the worshipers once purged should have had no more conscience of sins.” In this text *kathairo* must be translated *purge* or some of its equivalents. *Katharizo*, a word kindred to *kathairo*, is found many times in the New Testament, and cannot in a single instance be translated *prune*. It is always rendered *purge*, *purify*, *cleanse*, and *to make clean*. As the LXX. was the Bible of the apostolic church, the language of the New Testament is borrowed largely from it. If, therefore, *kathairo* is used in Jno. 15:2 to signify *prune*, we may expect to find this word applied in that sense in the LXX. It is never used in that sense. *Temno* is the word always used for *prune* in the LXX.

The strongest objection to the translation of *kathairo* by the word *prune* is that it would not make sense. To *prune* a branch is to cut it off, and it is ridiculous to think that to cut off a fruit-bearing branch will cause it to bring forth more fruit. It is the branches which do not bring forth fruit, that have the pruning-knife applied to them,

THE BETTER TESTAMENT

as we have seen before; but the fruit-bearing branches receive a purging that enables them to bring forth more fruit. This purging is none other than the sanctification received subsequent to regeneration in the baptism of the Holy Ghost. Rom. 15:16; 2 Thess. 2:13; 2 Pet. 1:2.

The Tithing System Abolished

THE true origin of the tithing system is unknown. Many heathen nations as well as the Jews practiced it at a very early date. The earliest account of it in the Bible is found in Gen. 14:20, where it is stated that Abraham when he returned from the slaughter of the kings gave the tenth of all the spoils he had taken unto Melchizedek king of Salem (Jerusalem). The next mention of the tithing system is in Gen. 28:22, where Jacob vowed to give to the Lord the tenth of all the Lord should give him.

From these proofs of the existence of the tithing system before the giving of the law of Moses some have argued that it could not have been set aside with the abolition of the law. But this argument is not altogether sound; because Moses incorporated a number of customs in his law that existed before his time, which the New Testament affirms to be abolished. Circumcision, for instance, originated with Abraham four hundred and thirty years before the law was given; yet the New Testament sets it aside with the rest of Moses' law. Gal. 5:6. The offering of the blood of animals for sin-sacrifices originated in the family of Adam (Gen. 4:4), and was practiced by all the patriarchs of the pre-Mosaic age, yet it was incorporated by Moses into the law, and abolished by Christ with the entire Mosaic system. So we cannot consistently hold that any

THE BETTER TESTAMENT

part of the law continues in force since the abolition of the old system, upon the ground that it existed before the law.

The validity of the tithing system depends not upon its existence before the law, nor its incorporation into the law, But upon its enforcement in the New Testament exclusively. If the New Testament commands us to pay tithes, the tithing system is in vogue; otherwise it is not obligatory upon Christians.

It is affirmed by some that Jesus enjoined the tithing system upon the Christians. If he did, it was with the following words: “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”—Matt. 23:23. Jesus does not here enjoin the tithing system upon Christians, any more than he enjoins the entire law of Moses upon them in verses 1-3 of the same chapter, which read: “Then spake Jesus to the multitude and to his disciples, saying, The scribes and the Pharisees sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.” This text as truly enjoins all the Mosaic system upon the disciples of Christ as verse 23 enjoins the tithing system upon the scribes and Pharisees. Why should we therefore enjoin the tithing system upon Christians upon the ground that Jesus taught it, and not the entire law of Moses? I must say that I am unable to see the fairness of such an argument. If Jesus enjoined any part of the Mosaic law upon us, he enjoined it all.

A proper interpretation of Christ’s teaching is as follows: The law continued in force until the Savior’s death, at which event the New Testament locates its abolition. Eph. 2:13-16; Col. 2:14. It was therefore proper that Jesus should enjoin the law upon his followers

THE BETTER TESTAMENT

during his lifetime; for it could not be set aside until legally abolished: but his teaching on this subject does not carry the law as a whole or a part over into the gospel age, which properly begins with his death. Heb. 9:16, 17.

A proper rule for determining the constituents of the New Testament is as follows: Whatever new idea Jesus introduced during his ministry, that he did not himself repeal (as in the case of certain things enjoined upon the twelve in the first commission, given in Luke 10:4; 22:35, 36), and whatever idea contained in the Old Testament that is enjoined by the Holy Ghost in the epistles after the Lord's death is a component part of the New Testament. The tithing system is nowhere carried this side of the death of Christ and is therefore, to be classed with abolished rites.

Paul was doubtless speaking of the abolition of the tithing system when he said, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."—Gal. 5:13, 14. The law had specified the per cent, that every man should give; but the law has been abrogated, leaving every man to give "as he purposeth in his heart." Therefore said the apostle, "Ye have been called unto liberty; only use not liberty for an occasion to the flesh"; that is, do not use the fact that we are not required to give a certain percentage for a cloak of covetousness and refrain from giving, "but by love serve one another," that, is, give from the principle of love to God and man.

The Better Financial System

THOSE who believe in paying tithes are ready to cry that if the tithing system be abolished there remains no scriptural financial system. But in this they mistake, like law-teachers generally concerning most matters. The Savior has given us a financial system in the gospel that is better by far than the system set forth in Moses' law. To simplify this subject I shall briefly review the Old Testament financial system, then set forth the New Testament financial system, and by comparison the reader cannot fail to see the correctness of my idea.

The Mosaic financial system was as follows: The eleven tribes were required to give unto the Levites one-tenth of all their income. See Num. 18:21-24. The Levites possessed no inheritance except a city here and there to serve as a mere homestead, and their occupation was to take care of the clerical work. After one-tenth was given to the Levites, the eleven tribes were required to give another tenth for the purpose of conducting a great social gathering, in the vicinity of the house of the Lord or some other city, once every three years. This is very clearly set forth in the LXX., which I quote. "And when thou shalt have completed all the tithings of thy fruits in the third year, thou shalt give a second tenth to the Levite, and stranger, and fatherless, and widow; and they shall eat it in thy cities, and be merry."—Deut. 26:12. The priests did not obtain a whole tenth as

THE BETTER TESTAMENT

some suppose, but one-tenth of the tenth, as is seen by the following quotation. “Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe. And this your heave-offering shall be reckoned unto you, as though it were the corn of the thrashing-floor, and as the fullness of the wine-press. Thus ye also shall offer an heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord’s heave-offering to Aaron the priest.”—Num. 18:26-28. The Aaronites were the priests. They were a family of the tribe of Levi. They obtained one-tenth of the tenth gathered by the Levites for their sustenance, that is, the one-hundredth part of the income of the eleven tribes. Besides this they were allowed to eat the offerings. Num. 18:8-10.

Another important feature of the Old Testament system was the year of release, which was every seventh year. “If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.”—Ex. 21:2. “Every seven years thou shalt make a release. And this is the ordinance of the release: thou shalt remit every private debt which thy neighbor owes thee, and thou shalt not ask payment of it from thy brother; for it has been called a release of the Lord thy God. Of a stranger thou shalt ask again whatsoever he has of thine, but to thy brother thou shalt remit his debt to thee. For thus there shall not be a poor person in the midst of thee; for the Lord thy God will surely bless thee in the land which the Lord thy God gives thee by inheritance, that thou shouldest inherit it.”—Deut. 15:1-4 from LXX. According to the former of these texts the Hebrews were allowed to hold one of their brethren as a servant until the year of release. According to the latter every

THE BETTER TESTAMENT

debt against a brother was outlawed every seventh year, but it never outlawed if held against one of another nation.

Another important feature of the old financial system was the year of jubilee, which came once in fifty years. It is described in the law as follows: “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. And if thou sell ought unto thy neighbor, or buyest ought of thy neighbor’s hand, ye shall not oppress one another: according to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another: but thou shalt fear thy God; for I am the Lord your God.”—Lev. 25:8-17. The main feature of the year of jubilee was the return of all real estate to its former owner.

THE BETTER TESTAMENT

I have now fully set forth the Mosaic financial system, except some free-will offerings which were required upon some occasions. It was in many respects a good financial system, but it is inferior to the perfect system of our Savior, as I shall proceed to show. Moses' system would do much toward preventing land syndicates, and would prevent single individuals from gathering great tracts of land to leave to their children. But the jubilee came but once in fifty years, therefore in that time a great many poor could have been robbed of their land. The year of release also did much towards preventing the oppression of the poor; because all debts against brothers were canceled in that year. Nevertheless under this old system schemers could have acquired an immense wealth. By avoiding as much as convenient the purchase of lands and the lending of their money they could have escaped all losses from either the release or the jubilee.

Jesus' system is far superior to the Mosaic system as regards these matters; for he positively forbids the laying up of treasures. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."—Matt. 6:19. "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:16-21. The first of these texts is a positive commandment against laying up treasures upon earth. No man therefore can live to Christ's financial system who does this. The

THE BETTER TESTAMENT

second of these texts shows the utter foolishness of laying up earthly treasures. It is its own best interpreter, and we need add no comments. These texts set forth the sentiment of the entire New Testament. No jubilee is taught, nor any year of release; because none is needed. Jesus cuts off the necessity for either by striking at the very head of the evil, and forbidding the laying up of treasures.

There are few in this wicked world who live according to the teachings of our Savior; therefore I shall not endeavor to point out the way professors are living, but the way Jesus commands them to live.

When Jesus found those who had acquired great wealth during their sinful career, he demanded of them to sell it, and to make distribution to the poor, as is seen in the case of the rich young man mentioned in Matt. 19. Also in Luke 12:33 he commands, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." These teachings of Christ are very easily comprehended; for the command is to sell our superabundance of treasure when we come into the kingdom, and it forbids us to lay up treasure after we enter the service of Christ.

But some would ask, May we not lay up a great fortune for our children when we are gone? I answer, No: his teaching nowhere allows it. When he commanded us not to lay up treasure he inserted no exceptional clause; so we are to understand it in its absolute sense. It is all right to do business and make money under the gospel; in fact, it is wrong not to exercise ourselves in that direction; for we are commanded to be "not slothful in business."—Rom. 12:11. The apostle Paul sums up the legitimate objects of making money under the gospel under two heads, as follows.

THE BETTER TESTAMENT

First, to provide for our families. “But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.”—1 Tim. 5:8. “For the children ought not to lay up for the parents, but the parents for the children.”—2 Cor. 12:14. The latter text some hold to teach the hoarding up of wealth for our children after we are dead, but this is refuted by the context. Paul makes use of these words when speaking of his refusal of means from the hands of the Corinthians. This shows that the language refers only to the providing of necessary food and raiment for the children. If he had intended to teach the duty of laying up treasures for our descendants after our death, he would have enjoined a duty that many Christians could not perform.

Second, to have something to give to the needy. “Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.”—Eph. 4:28. I am certain that no other legitimate object of making money can be sustained in the New Testament.

John Wesley has beautifully set forth the financial system of the New Testament in his sermon on money, in which he maintained that we are required, first, to make all the money we can; second, to save all the money we can; third, to give all the money we can.

The New Testament financial system so far as pertains to the maintenance of ministers of the gospel is as follows. “The Lord hath ordained that they which preach the gospel should live of the gospel.”—1 Cor. 9:14. But they are not allowed to make charges for their preaching. They are commanded inasmuch as they have freely received the gospel to give it freely. Matt. 10:8. It must be delivered without charge, 1 Cor. 9:18. According to this, stipulated salaries are unscriptural. God’s ministers are to trust the Lord fully for their

THE BETTER TESTAMENT

living, and the Lord in answer to their prayers will move the people to bestow upon them free-will offerings sufficient for their support. God commands the laity to communicate to the ministry of all good things for their support. Gal. 6:6. But they are not to be driven to this giving by taxation, but should be taught by the ministers to give cheerfully and from the good purpose of their hearts. 2 Cor. 9:7. This is in truth a better financial system than that of the Old Testament. The Levitical priesthood under their system obtained their living by taxation; hence needed not to trust the Lord for it: under the New Testament system God's ministers do not receive their living by taxation, but by faith in God. This gives them a chance to develop their faith, and thus make themselves more efficient as ministers of the gospel. The New Testament system also tends to keep the ministry pure; for except men are clear before God, they cannot trust God for their living.

The proper way to gather money in the church under the New Testament system is set forth in 1 Cor. 16:1, 2—"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." According to this text each local assembly should have a treasury established. A box or something of the kind should be provided, into which each Christian could place his liberalities every Lord's day. This may be stationed at the door or in any convenient place, and thus avoid the passing of baskets, etc., to the disgust of unbelievers.

Capital Punishment

THE writer is aware that he is here encountering an evil upon which few pens will venture an attack. Although there is a strong sentiment in many places against this shocking evil, the reverence for the political powers has so paralyzed the tongues and pens of the people that they pass over it in almost utter silence and treat it almost with reverence. I am constrained to reverence the political powers and to uphold them because they are instituted by God, but I cannot be induced to believe that all their laws are made by divine inspiration, and therefore must believe that even the political powers may, sometimes, be mistaken. The laws are made by fallible men, and we should not feel ourselves under obligation to uphold a law that we cannot conscientiously believe to be correct. We should be subject to the laws although they may be erroneous and unjust, when they do not interfere with our duty to God; but there is no just reason why we should not feel ourselves at liberty to cry out boldly against a law enacted by men that is contrary to the sentiments of that perfect law revealed unto us by our Savior.

The law of Moses upheld capital punishment, but this is not sufficient proof that it should be practiced in this glorious gospel age. Moses' law allowed a great many other evils that would shock the true worshipers under the New Testament. He commanded the Israelites to save up a tenth of all their income to be used every third

THE BETTER TESTAMENT

year in a great worldly carousal in the various cities of their land. Hear what liberty he gives them. “And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.”—Deut. 14:26. Such things as Moses here allowed would be horrifying unto those whose hearts are cleansed by the precious blood of the Lamb. Moses also allowed the evil practice of dancing. Solomon who lived under Moses’ law said, “There is a time to dance.”—Eccl. 3:14. This evil practice was indulged in freely by the Jewish race. Even king David sometimes danced; and what was still worse, he carried this practice into religious worship. 2 Sam. 6:14. Such service would probably answer in the old dispensation, but it is far behind the spirit of the new. Moses also allowed the people to hate their enemies, to divorce their companions, and a great many other evils that are horrifying to the Christian.

If we are going to cling unto Moses’ capital punishment, why not also cling unto his dancing, frolicking, drinking, and worldly carousing? why not also hate our enemies, divorce our wives, and practice Moses’ law in full? If we believe that there is still a time to kill, why not believe that there is also a time to dance, a time to hate, a time to drink, and a time for divorcement, etc.? And if we believe that there is no longer a time to drink, nor a time to hate, nor a time for divorcement, why not add, also, nor a time to kill? The law of Moses is abolished as a whole, and not a single injunction contained in it is in force merely because it was commanded by Moses. If Jesus Christ has carried any principle that was contained in Moses’ law over into the gospel, it is in force because he commanded it. He did this with every principle of righteousness contained in Moses’ law; but capital punishment is not based upon any principle of

THE BETTER TESTAMENT

righteousness, nor was it re-enacted by the great Lawgiver (who abolished the law of Moses) as a part of his all glorious and perfect law.

Neither Jesus nor any of his apostles ever justified capital punishment in any of the writings that have come down to us, but Jesus contrariwise renounced it in the same famous sermon in which he abolished Moses' laws of hating enemies, divorcement, etc. Observe what he says: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil," etc.—Matt. 5:38, 39. The reader would hardly conceive that Jesus is here doing away with the very law of Moses that enjoins capital punishment, except he turn back and read the statute referred to by Jesus, in Moses' writings.

"And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."—Ex. 21:23-25.

"He that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man causeth a blemish in his neighbor, as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death."—Lev. 24:17-21.

"And thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."—Deut. 19:21.

The reader should observe that the statute of Moses, which commanded the taking of eye for eye, and tooth for tooth, is the same that enjoined capital punishment, in the expression "life for life." If Jesus abolished this statute, he abolished it as a whole, and men

THE BETTER TESTAMENT

should no longer be punished according to the rule of “eye for eye, tooth for tooth,” nor of “life for life.” Modern civilization sets aside this statute of Moses completely, except that little clause in it which required the taking of life for life. It would be considered inhuman to punish one who has destroyed an eye or a hand of a fellow man by depriving him of the same member: but to take life for life, a thing which is a thousand times more wicked, is thought to be in perfect harmony with the gospel and modern civilization.

If we are to practice the capital punishment enjoined by Moses, why not carry it out according to his instruction? He required that capital punishment should be administered not only unto those who take life but also unto those who break the Sabbath, curse father or mother, commit adultery, or steal a man and sell him for a slave, etc. We would think it inhuman and contrary to the spirit of the gospel to administer capital punishment to one who had merely cursed father or mother. We must therefore admit that at least a part of Moses’ capital punishment was contrary to the spirit of the gospel, and if a part was wrong, may not all of Moses’ laws regarding capital punishment be wrong? I am not denying the inspiration of Moses’ law, but simply teaching as I have throughout this volume, that it was not a revelation of God’s perfect will concerning man, and is not therefore a fit standard of government for the gospel dispensation.

One of the saddest thoughts connected with capital punishment is that a great many innocent lives are destroyed. Criminals today are not judged with the degree of justice that Moses required. He commanded that capital punishment should be administered only in cases that were established by two witnesses (Deut. 17:6; 19:15; Num. 35:30), but modern civilization (?) can destroy the life of one accused of murder upon the opinion of twelve men, without a single

THE BETTER TESTAMENT

witness. They claim to have circumstantial evidence, but that is no evidence. True evidence is positive knowledge, and nothing less. The life of many a poor man has been destroyed by a jury when not a single man of the twelve could swear before Almighty God that the condemned man was guilty. They passed their opinion against him from the circumstances they had heard rehearsed, but, it was all circumstantial—nobody knew for certain. There were perhaps more than twelve well-balanced men who heard the evidence from beginning to end, and who were of the opinion that the accused was innocent; but they did not sit to judge the case; hence the poor man must die. In many cases later evidences have developed to prove the innocence of the one who had been executed; but it came too late. His life had been taken away from the earth and could not be restored. How much better, and how much more in accordance with Christianity would it be to imprison such accused men that a chance to prove their innocence might, to say the least, be possible.

If capital punishment be administered at all, it should be in cases only that are established by witnesses who know positively that the accused is guilty. This would be a great advancement in modern civilization, but would yet be contrary to the mercies of the gospel of Christ. Criminals should be imprisoned, not slain. Oh, the hearts of mothers, sisters, and wives that are broken by the inhuman practice of killing criminals! How much better for the race of humanity would it be for criminals to be preserved alive. Sad indeed it is to know that one who is near and dear to us by the ties of nature, has taken the life of a fellow mortal; but it would be a consolation, in the face of this sadness, to know that the criminal, whose very being is so dear to us, is yet in the land of the living where the gospel of Christ may yet reach his poor soul and deliver him from that awful hell in the beyond. The broken hearts of the relatives of the many thousands of criminals executed annually in the world can but have

THE BETTER TESTAMENT

a depressing and perhaps degrading influence upon future generations.

But would life imprisonment have as great a tendency to restrain crime as capital punishment? Beyond doubt it would be a greater restraint: because, first, there are few criminals who do not look upon life imprisonment with greater dread than upon capital punishment; second, there would be fewer acquittals if the jurors knew the condemned would not be doomed to suffer capital punishment.

Those who favor capital punishment sometimes argue that it would incur a great expense to hold all the murderers as prisoners for life; but the expense will not outweigh the value of human life; besides, prisons are not a great expense, as the labor obtained is valuable to the government.

If we should adopt, universally, life imprisonment instead of capital punishment, we would be following the example set by the Most High in the punishment of the first murderer. God told him that he should be “a fugitive, and a vagabond in the earth.” And when Cain said in reply, “It shall come to pass that every one that findeth me shall slay me,” the Lord said, “Whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.”—Gen. 4:12-15. According to this scripture the Lord placed as great a value upon the life of Cain as upon the life of others, and declared that if any man should slay Cain, vengeance should be taken upon him sevenfold. This surely shows the mind of God regarding murderers: and if we follow his sublime example, we shall consider all human life a sacred thing: and when we convict a man of murder, we shall imprison him for life, and thus make him “a fugitive and a vagabond in the earth.” But we should not, under any circumstance, allow him

THE BETTER TESTAMENT

to be slain; and should he be murdered by another, we should avenge his death as we would avenge the death of any other.

Matrimony Restored to the Edenic Standard

WE read concerning God's creation of man that "male and female created he them."—Gen. 1:27; 5:2. In this act of the Creator he exemplified the true sacredness of the married state. By the creation of but one male and one female he showed that it was his intention that no man should have a plurality of wives, and that no woman should have a plurality of husbands, hence we may say that the laws of Eden disallowed both polyandria and polygamy.

In Gen. 2:23 we read that Adam said on the presentation of his wife unto him after her creation, "This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." Upon his saying this the Lord* added, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." This law of Eden prohibited a dissolving of the marriage bond; because it states that in matrimony the two shall be one flesh. Therefore it might be said that there was no divorcement in the laws of Eden.

It is not known how long man adhered to these holy laws of matrimony after the fall, though we have no account of any who

* The wording of Gen. 9:23, 24 seems to convey the idea that Moses is the author of these words, but Jesus in Matt. 19:5 ascribes them unto the Creator.

THE BETTER TESTAMENT

practiced polygamy before the time of Lamech, of whom it is written, “And Lamech took unto him two wives: the name of the one was Adah, and the name of the other was Zillah.”—Gen. 4:19. From Lamech’s time the sacred institution of matrimony seems to have been dragged almost to a level with the brute creation.

Moses enacted certain regulations of the marriage relation, such as forbidding mixed marriages with the heathen nations that inhabited the holy land before the Israelites (Deut. 7:3, 4), and confined marriages of each member of the Jewish nation within his respective tribe (Num. 36:5-12): but he made no corrections of the corruptions of the married state, except to prohibit polyandry, as may be seen by the laws of jealousy recorded in Num. 5:11-31.

Polygamy was allowed by Moses, as the following quotation from his law will show: “If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated; and if the first-born son was hers that was hated: then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born: but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength: the right of the first-born is his.”—Deut. 21:15-17.

Concerning divorcement Moses wrote, “And if any one should take a wife, and should dwell with her, then it shall come to pass, if she shall not have found favor before him, because he has found some unbecoming thing in her, that he shall write for her a bill of divorcement, and give it into her hands, and he shall send her away out of his house. And if she should go away and be married to another man; and the last husband should hate her, and write for her a bill of divorcement, and should give it into her hands, and send her

THE BETTER TESTAMENT

away out of his house, and the last husband should die, who took her himself for a wife; the former husband who sent her away shall not be able to return and take her to himself for a wife, after she has been defiled; because it is an abomination before the Lord thy God, and ye shall not defile the land, which the Lord thy God gives thee to inherit.”—Deut. 24:3-6, from LXX.

According to this text Moses allowed a man to divorce his wife if she did not find favor with him or if he hated her. This would cover every case wherein it was desired. Hence it might truly be said that Moses allowed a divorcement for every cause, and placed no restrictions whatever on the wicked practice of breaking the marriage bond. Therefore as might be supposed, divorcement, second marriages, and polygamy went right on under the law of Moses among the Israelites, unrestricted and to the same extent as among the heathen nations, until the coming of the Savior.

One of the sublimest achievements of our Savior’s ministry upon earth was the restoration of matrimony to the sacred laws of Eden. In his first sermon which we have upon record (that delivered upon the mount) he says, “It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.”—Matt. 5:31, 32. Jesus here makes a clear reference to Moses’ law concerning divorcement, and shows that he was lifting up a higher standard than Moses had lifted up, in two senses. First, Moses allowed a separation for any and every cause, but he permitted it for the cause of whoredom only. Second, Moses had made the divorced parties free to marry, but Jesus forbade those who were separated even for the cause of whoredom to marry, with the words, “Whosoever shall

THE BETTER TESTAMENT

marry her that is divorced committeth adultery.” The reader will readily perceive that the Son of God is here restoring matrimony to the standard of Eden, which has been previously set forth.

A discussion of the subject of divorcement once took place between Christ and the Pharisees, an account of which is found in Matt. 19. They approached him, saying, “Is it lawful for a man to put away his wife for every cause?”—Ver. 3. “And he answered and said unto them, Have ye not heard that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”—Verses 4-6. In these verses it is clear to be seen that Jesus’ teaching concerning matrimony is only a re-enactment of the laws that had been enjoined upon the first couple in the Garden of Eden. He quotes for an argument Gen. 1:27, which shows that in the beginning God made man male and female. This is proof that he cuts off all polygamy and polyandria as God did in the Garden of Eden. He then quotes Gen. 2:24, where God in the beginning had said that two should become one flesh in marriage. And then he says, “Wherefore they are no more twain.” These words surely forbid the dissolving of the marriage bond and the marriage of divorced parties. Under his law as has been previously shown, a man may be separated from his wife in the case of a violation of the marriage bed, but even in such a case the separation is not so complete as to admit of a marriage to another party, for if so, they would truly be twain. But “they are no more twain.” Never while they both live can either be free to marry another. This idea is affirmed also by the command, “What therefore God hath joined together let not man put asunder.” Every bill of divorcement issued by the courts of men since Jesus gave this commandment has been a violation of it.

THE BETTER TESTAMENT

“They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.”—Verses 7, 8. This answer of Christ to the Pharisees shows that Moses’ teaching concerning divorcement was merely a conformity to the sinfulness of the hearts of the people of his age. It was therefore destined to pass away with the rest of Moses’ system. As Christ came to remove sin completely from man’s nature, thus restoring him to the Adamic purity, it is certainly reasonable that he should restore also the sacred laws of matrimony that were instituted in the beginning.

“And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doth commit adultery.”—Ver. 9. This text as it stands in the authorized version seems to teach that after all there is a privilege granted to those who may be divorced for the one cause to marry again. But there are excellent reasons for believing that the foregoing is not the original wording of the text. A foot-note on this text in the Emphatic Diaglott says, “VATICAN MANUSCRIPT—On account of whoredom, causes her to commit adultery,” etc. Upon this authority the author of the work mentioned translates the text as follows: “But I say to you, Whoever dismisses his wife, except on account of whoredom, causes her to commit adultery; and he who marries the divorced woman commits adultery.” This wording leaves out entirely the “marry another,” and throws the text in harmony with the rest of the Savior’s teaching in this and other parts of the gospels.

A note in the Revised Version says, “Some ancient authorities read saving for the cause of fornication, maketh her an

THE BETTER TESTAMENT

adulteress; as in chapter 5:32.” This gives additional reason for believing that the translation of the Emphatic Diaglott is correct. I doubt not that these are the true words of the Savior.

This same conversation between Christ and the Pharisees on the subject of divorcement or a similar one is recorded in Mark 10:2-9. But the words of Matt. 19:9 are omitted. However an additional account of a subsequent conversation between Christ and his disciples on the same subject is given as follows: “And in the house his disciples asked him again of the same matter. And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.”—Verses 10-12. The marriage of divorced persons is here made adultery without a single exception. If it be, as it truly seems, the same incident recorded in Matt. 19 and Mark 10, it is entirely unreasonable to suppose that Jesus taught in the conclusion of his conversation with the Pharisees that the marriage of divorced persons was legal when they were divorced for the cause of adultery according to the authorized version of Matt. 19:9, and then immediately afterwards told some of his disciples in private conversation that marriages of divorced persons without a single exception were adulterous according to Mark 10:10-12. We are therefore constrained to adopt the wording of Matt. 19:9, which throws it in accordance with Matt. 5:32, as the true words of the Lord; and we have thus a harmony of all the teachings of the Savior on the subject of marriage.

There is yet one saying of Christ upon this important subject. “Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.”—Luke 16:18. Comments

THE BETTER TESTAMENT

are unnecessary here, as this only reaffirms what we have seen to be taught in other texts. These are all the sayings of Christ upon this subject recorded in the gospels, and we might sum up all he has said as follows. First, polyandria and polygamy may never be practiced. Second, a man or woman may put away a companion for the cause of whoredom, but even in that case is not allowed to obtain a divorce and marry another. Third, death is the only true release from the marriage bond.

Matrimony Restored to the Edenic Standard—Concluded

IN the former chapter I have shown that the Savior condemns the divorce and forbids the marriage of those who are divorced while their former companions live. In this chapter I desire to show the same sentiments set forth by the apostle Paul. He says in Rom. 7:1, 2, “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 an 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 her husband.”

It is generally supposed that the law spoken of here by Paul, which he says binds the woman to her husband as long as he liveth, is the law of Moses, but this is a mistake. I have previously shown that the law of Moses allowed a divorcement for any and every cause; hence that could not be the law that binds the woman to her husband as long as he liveth. Moses’ law never bound husband and wife together for life, except as a punishment for crime. Deut. 22:19, 29. Evidently the apostle is here speaking of the law of Christ, which is the only code ever given that binds husbands to their wives, and wives to their husbands as long as life continues, without a single exception. We do not mean to say by this latter expression that Christ required men to live with lewd companions; he permitted a

THE BETTER TESTAMENT

separation in such cases, as has been previously shown, but he did not even in such cases dissolve the bond of matrimony to the extent that either party was free to marry again.

The conclusion drawn by the apostle from the fact that the law of Christ bound husband and wife together as long as they both lived is as follows: “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.”—Ver. 3. The apostle’s teaching here cannot easily be misunderstood. He expresses himself plainly, and all can see that he teaches the same as the Savior teaches, that nothing but death can dissolve the bond of matrimony.

In 1 Cor. 7:39 he again sets forth the standard of Christ’s law on matrimony as follows: “The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.” It is plain to be seen that Paul knew nothing about any dissolution of the bond of matrimony for any cause whatever, to the extent that either party was at liberty to be married again while the former companion lived. He binds them together until separated by death, after which he says they are at liberty to be married to whom they will, only in the Lord; that is, they must marry a saved person.

In the same chapter from which I have quoted, the apostle considers the subject of saved and unsaved people living together in matrimony. His words are: “If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean;

THE BETTER TESTAMENT

but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.”—Verses 12-15. There are many circumstances under which a saved and an unsaved person may be yoked together in matrimony. They are not allowed to marry, but where two sinners have been married and one seeks the Lord; or two saints are married and one backslides, or in any other case in which they have been married, it matters not whether either or both are saints or sinners, the marriage bond must by no means be dissolved, nor can it be legally dissolved while both live. True, he says, “If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases,” but he does not allow the believing to depart from the unbelieving (except in cases of whoredom); that is, if the unbeliever be pleased to dwell with the believer.

By the saying, “A brother or a sister is not under bondage in such cases,” he does not mean that the marriage bond is broken, and that the believer has a right to seek another companion, because he says in another place, “Let not the wife depart from her husband: but if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.”—Verses 10, 11. According to this, if it is by any means possible, the believer must cling to his unbelieving companion. And if living together is impossible, he must remain single so long as his companion lives. The real meaning of Paul’s expression, “A brother or a sister is not under bondage in such cases,” is this. He means to lighten the hearts of all who may be thus abandoned by unbelievers, with the idea that they are not to be blamed and are not under condemnation before God. Generally such separations are cursed by the simple fact that one of the parties has sought the Lord, and the other being determined that his companion must give up the service of the Lord, dissolves the union because he or she will not. Such are to feel

THE BETTER TESTAMENT

perfectly free in their conscience before God; for God never allows, much less requires, us to forsake him for the sake of a companion, but he requires us to cling to him although we should be abandoned by our companion.

Since it is seen that both Jesus and Paul completely ignore divorcement, and bind husbands to their wives and wives to their husbands as long as they both live, and pronounce all marriages under any circumstance to a second companion while the former lives, adulterous, it might be asked, What instructions shall be given to those who have thus unscripturally married? I am not at all favorable to the idea of requiring a separation in every case; because many have entered into unscriptural marriages ignorantly, and Jesus taught that ignorance excuses men who do contrary to our heavenly Father's will. John 15:22-24; 9:39-41. If ignorance of God's law is an excuse for those who do evils, it is an excuse for those who ignorantly enter into an unscriptural marriage relation. Therefore men can obtain and retain salvation in such unscriptural marriages where they have entered into them in blindness and in sin: but let every man beware how he enters into such a marriage knowingly. Where men with clear light upon the subject enter marriage unscripturally, I believe it to be one of the most heinous of sins, and almost unpardonable.

There is yet one thought that it is specially necessary to consider here. It is that of persons who are unscripturally yoked in the marriage relation, entering into the ministry. Concerning this matter Paul says an elder must be "the husband of one wife." 1 Tim. 3:2. "Let the deacons be the husbands of one wife."—

Ver. 12. It is highly necessary that we understand just what the apostle means to teach here. It has been inferred by some that he has

THE BETTER TESTAMENT

special reference to the custom of polygamy that was practiced in ancient times. Beyond doubt his words forbid that, but they forbid some other things also. Since we have seen that only death can dissolve the marriage bond to the extent that the second marriage can be scripturally entered, every man who has been married to a second living companion is the husband of two wives, and every woman who has been married to a second living companion is the wife of two husbands; therefore such persons cannot be scriptural elders or deacons. But it might be asked, Would the fact that a man's wife has two living companions hinder him from entering the ministry? It surely would, because it is the unscripturalness of the marriage that hinders, and the marriage is unscriptural if either have two living companions. The unscripturalness of their marriage will follow them and continue to be a blot upon their character. Hence such cannot be ministers; because the elder or minister must be blameless.

1 Tim. 3:2. It might yet be asked, Supposing in such cases a separation be made, would that admit them into the ministry? By no means, because the fact continues the same as it was, before God and before the people. The same blot is upon his character; besides, as we have previously stated, persons thus married in ignorance, should continue as they are. So we would advise all such to cling to their companions and settle down and live a humble devoted life to God, and let God use in the ministry those whom he shall call, who have no such blots upon their characters, that the ministry be not blamed.

A Higher Standard of Healing

THE tenor of this entire volume shows that God revealed himself only in part in the law of Moses. In nothing is this fact more clearly demonstrated than with respect to his healing power. In the law God gave the Hebrews the following promises of healing. “And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.” —Ex. 23:25. “And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.” —Deut. 7:15. These texts contain the substance of all the healing clearly promised in the law of Moses. Under it they could be delivered from all manner of sickness by complying with the conditions of obedience set forth in the contexts.

There is a very peculiar standard of healing set forth in the apocryphal book of Ecclesiasticus, which I quote, as follows: “Honor a physician with the honor due unto him for the uses which ye may have of him: for the Lord hath created him. For of the Most High cometh healing, and he shall receive honor of the king. The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. The Lord hath created medicines out of the earth; and he that is wise will not abhor them. Was not the water made sweet with wood that the virtue thereof might be known?

THE BETTER TESTAMENT

And he hath given men skill, that he might be honored in his marvelous works. With such doth he heal [men], and taketh away their pains. Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth. My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. Give a sweet savor, and a memorial of fine flour; and make a fat offering, as not being. Then give place to the physician; for the Lord hath created him: let him not go from thee; for thou hast need of him. There is a time when in their hands there is good success. For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life. He that sinneth before his Maker, let him fall into the hands of the physician.”—Chap 38:1-15.

The author of this text teaches very clearly that the sick man shall trust both the Lord and the physician.

Peculiar as this doctrine seems, it is indeed a correct exposition of the law of Moses. Moses as has been previously shown promised the people that God would take away from them all sickness, and yet he commanded, “And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.”—Ex. 21:18, 19. In the LXX. the commandment is, “Only he shall pay for the loss of his time, and for his healing.” This text surely requires the employment of a physician; so after all, the author of Ecclesiasticus was orthodox in his teaching. Many people to this day teach as did the author of Ecclesiasticus, that we must trust the Lord for our healing and at the same time employ a physician, but this is only another proof that

THE BETTER TESTAMENT

they are yet groping under the low standard of Moses, under which God seems to have worked in conjunction with the physician.

We have seen that the law of Moses promised the healing of all sickness. As a distinction might consistently be made between sicknesses and diseases we could not say that Moses promised the people a healing of every ailment, but only those that may be termed sicknesses. This promise is beyond doubt a true one; because it is shown very clearly in Leviticus that no promise was given for the healing of a leper by the power of God. They were driven from the camp and required to be separated from their families, and to live alone as long as they were afflicted with leprosy (Lev. 13:46), and should they meet any person, they were required to cry, "Unclean, unclean." Verse 45. Leprosy was not considered incurable by Moses; because he provided certain ceremonies of cleansing for those who might by any means become healed of that loathsome disease. Lev. 14. Lepers were sometimes healed in the Old Testament dispensation by the prophets, as in the cases of Naaman and Miriam. But those were only special cases and were, as we have seen, more than was promised in Moses' law.

Besides the sicknesses and diseases with which a man might be afflicted he might be imperfect or infirm or impotent in some respect. From these also there was promised no deliverance in the law of Moses.

The prophets of the old dispensation promised many healings in the new dispensation that were far greater than any provided for in the old covenant. The Psalms may be classed with the prophetic books; for Jesus himself said they contained prophecies concerning him. Luke 24:44. In the 103d Psalm we read concerning the promised Messiah, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy

THE BETTER TESTAMENT

diseases.”—Verses 2, 3. The law had promised to heal all sickness, but David here prophesied that Christ would be a healer of all diseases. Isaiah looked forward to the introduction of Christianity, and exclaimed, “He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.”—Isa. 35:5, 6. Verse 3 of the same chapter in the LXX. shows also that Christ should heal the palsy. Malachi prophesied concerning Christ as follows: “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”—Mal. 4:2. No particular class of healing is specified here, but the very tenor of the language seems to show that God’s people were to expect wonderful healings at the coming of Christ.

We might now take a look at the marvelous healing power manifested in the ministry of Christ, and given to the church by him. But first it might be well to consider that healings may properly be classified under three headings: First, The healing of sicknesses; Second, The healing of diseases (forasmuch as a man may be diseased and not be sick); Third, The healing of all imperfections in our bodies (forasmuch as a man may be imperfect physically and be neither sick nor diseased, as in the case of blindness, deafness, dumbness, etc.). The law, as previously shown, made provision for the healing of sickness only and did not provide for the healing of all diseases and imperfections of the body. But Jesus came with a perfect standard of healing. By this we mean to say that he came to heal all sicknesses, all diseases, and all imperfections in our physical body. This I will proceed to prove. “And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria:

THE BETTER TESTAMENT

and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.”—Matt. 4:23, 24. “And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them: insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.”—Matt. 15:30, 31. Jesus is here shown to be a perfect healer according to the classification of healing given above. The former of these texts shows Jesus to be a healer of all manner of sickness and all manner of disease. The latter shows him to be a healer of such imperfections in our body as we might possess without being either sick or diseased. This is truly a perfect standard of healing, and never before the time of our Savior was a perfect standard of healing offered to the world.

Jesus gave the healing power in its fullness unto his apostles. “And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.”—Matt. 10:1. In this verse it is plainly stated that Jesus gave power unto his apostles to heal all manner of sickness and all manner of disease. In verse 8 he commands them to raise the dead. This shows that their power went beyond the healing of all disease and all sickness. Afterward in their ministry we find them healing men born blind, and cripples born lame— healings which are not deliverances from sickness nor disease, but such as are contained in the third class of healing, namely, of imperfections apart from sicknesses and diseases.

THE BETTER TESTAMENT

We sometimes hear men foolishly say that the healing power was not to extend any further than the lives of the apostles. This is an error; because Paul shows that the perfect standard of healing is permanently established in the church. He shows that in the distribution of the various callings, the Spirit of God gives unto some “the gifts of healing.” 1 Cor. 12:9. If any are inclined to confine the gifts of healing unto sicknesses and diseases, we have the remainder of divine healing set forth in another calling, that of working miracles. Verse 10. I am inclined to think that “the gifts of healing” include every healing, and the gift of miracles includes miraculous performances apart from healing. But whether this is or is not the correct idea, it is very evident that a perfect standard of healing is here shown to be set permanently in the church. God’s people, therefore, in all the Christian dispensation, have access to the same healing power that was held up in the first century.

The perpetuation of healing power in the Christian church is established upon two propositions. First, Jesus Christ continues with his church until the end of the world. Matt. 28:19, 20. Second, he continues the same yesterday, today, and forever. Heb. 13:8. Now since he will be with his people until the end of the world and will never change, it is evident that he will manifest himself unto his people throughout the Christian dispensation as he did to his servants of the first century, if they will “only believe.”

The following texts plainly offer Christ unto us as our healer. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”—Mark 16:16-18. “Is any among you

THE BETTER TESTAMENT

afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”—Jas. 5:13-16.

A Better Access to God

WHILE pondering in our minds the mighty works of faith that were performed by the prophets and other special instruments of the Lord in the Old Testament dispensation, if we knew not our privileges in the current dispensation, we might arrive at the conclusion that the people of God before Christ enjoyed a better access to God than the people of God in the Christian dispensation. But this is as great a mistake as is ever made by those who do not comprehend the superiority of the New Testament over the Old. It is true Paul in the eleventh chapter of Hebrews collects a great list of mighty miracles performed by the prayer of faith in the Old Testament dispensation, but it is to be remembered that he skimmed the cream off several thousand years to obtain it, and that few and generally but one of such mighty men as he there speaks of lived in the world at the same time: hence there were but few of those mighty acts of faith visible to the world at any one time in the old dispensation.

A far greater list of mighty works might be compiled from the answers to the prayers of the Christians than Paul could possibly have compiled from the Old Testament. And this list of mighty works of Christians might be swelled to infinity if people generally knew the power they have access to by faith in Christ. We have a far

THE BETTER TESTAMENT

better access to God today than the people had under the Old Testament.

In the old dispensation men could not be brought into a direct communion with God. The business for eternity, so to speak, transacted between God and the people in those times was transacted through agents. God had an agent and the people had an agent. The priest was the representative of the people, and the prophet was the representative of God. The people prayed through the priest, and God revealed his will to them through the prophet. There are exceptions to this rule recorded in the Old Testament, but they are rare. What we have stated was true of the generality. Under the New Testament the human family is brought into direct communion with God. Jesus abolished both the priest and the prophet; hence God no longer deals with us through a human representative, nor man with God through a human representative. There is no longer a middle man except Jesus the Son of God who sits as a mediator between God and man to satisfy the wrath of God and thus preserve this face-to-face communion of man with God. We no longer send our petitions to God through a priest, but are instructed by the Savior to pray directly to the heavenly Father in his name. Jno. 16:23. On the other hand, God no longer reveals his will concerning us to a prophet and sends him around to explain it to us, but speaks directly to each individual by his Holy Spirit, thus revealing his will. The prophet Isaiah prophesied that in the New Testament dispensation men would be all taught of God. Isa. 54:13. Jesus shows that this prophecy has special reference to the Christian dispensation. Jno. 6:45. Paul recognizes the same fact by his affirmation to the Thessalonians, "For ye yourselves are taught of God."—1 Thess. 4:9. John also says, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is true, and is no

THE BETTER TESTAMENT

lie, and even as it hath taught you, ye shall abide in him.” —1 Jno. 2:27. John here has special reference to the abolition of the prophet as an agent to reveal God’s will unto us, and shows conclusively that God’s will is revealed unto every individual Christian by his Holy Spirit.

The reason why it was proper that man should pray through the priest in the Old Testament dispensation was that God’s wrath against him because of his wickedness had never been perfectly satisfied by a sin-sacrifice. Man had therefore to approach God with a sacrifice, and as man could not approach God with a perfect sacrifice prior to the sacrifice of Christ’s life upon the cross, all things were not within the reach of man’s faith as it is since Jesus made the atonement. Paul spoke of this very thing in Rom. 8:32—“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” From this we see very clearly that all things are at our command since Jesus died. Not that he died to purchase all things for us; because we had not lost all things in Adam: but he died to purchase that which we had lost in Adam, namely, absolute purity, and this having been purchased we are again in perfect harmony with God; hence he will through him that redeemed us give unto us all things. This scripture should be taken in an unlimited sense by Christians, as the following sublime promises of the New Testament show.

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”—Matt. 21:22.

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” —Mark 11:24.

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.”—Jno. 14:13.

THE BETTER TESTAMENT

“If ye shall ask anything in my name I will do it.”—Ver. 14.

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”—Jno. 15:7.

“And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.”—Jno. 16:23.

What an excellent list of promises. Such were never given in the law of Moses. We are promised whatsoever we ask, whatsoever we desire, whatsoever we will, anything, and all things. Could God have given us broader promises than these? If God's people will only believe God and launch out upon his promises, they have within their reach a power capable of turning the moral world upside down, and of proving to the world that God is the same miraculous God today and just as near the human family as in any age of the past. Oh, how the centuries of apostate darkness have robbed God's people of their rights. The entire Christian dispensation should have been one continuous belt of universal miracles; whereas it has only known the fullness of God's power in isolated localities here and there. Let us assert our rights and take a stand against the power of the adversary, who will hinder our faith if he can, and we shall soon realize the testimony of the apostle John—“Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.”—1 Jno. 3:22.

There is only one narrow exception in the promises of God to hearing our prayers in this gospel dispensation. It is as follows: “And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us.”—1 Jno. 5:11. We have called this a narrow exception, and such it is in truth if properly understood. Unbelieving professors of religion attempt to stretch it wide enough to cover almost all their prayers, but it was not so meant by the

THE BETTER TESTAMENT

apostle. Sanctified people are perfectly resigned to the will of God; hence God's will has become their will, and such people are not very apt to make prayers contrary to God's will. Because of their fallibility it is possible that they should ask some things that would be contrary to God's will, but this is not true concerning the generality of their prayers. Therefore we should not be too willing to grant that our petition is contrary to God's will, but should cling to the promise that we shall have whatsoever we ask, and if our petition be truly contrary to God's will, and we are living within talking distance to God he will tell us. Not until we have received such revelation from God are we to give over the petition.

Rest

THE law of Moses provided three special rests—a rest in the land of Canaan, which was a political rest, a rest for their bodies every seventh day, and a rest for the land every seventh year.

The Rest of Canaan

When speaking unto Moses concerning the entrance of the children of Israel into Canaan, God said, “My presence shall go with thee, and I will give thee rest.”—Ex. 33:14. Again, he promised in Deut. 12:9, 10: “For ye are not as yet come to the rest of the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety;” Moses was not permitted to lead the people into the Canaan rest promised in these texts; for because of a transgression against God he was called into eternity and God gave the leadership of the people unto Joshua the son of Nun; through him God led the Israelites into the promised land and gave them the promised rest.

“And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies

before them; the Lord delivered all their enemies into their hand.”—Josh. 21:43, 44. “And it came to pass a long time after that the Lord had given rest unto Israel, from all their enemies round about, that Joshua waxed old and stricken in age.”—Josh. 23:1. “Rest” was a term used by the Jewish writers throughout the legal dispensation to designate the peace of their country. Almost every peaceful age is described with the words “Then had the land rest from the enemies round about,” “Then had the land rest from war,” etc.

The Rest for the Body

“Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.”—Ex. 23:12. The Jewish sabbath, as this text shows, was a day of rest for both man and beast. They held convocations upon that day, but rest was its principal feature. It is called “the rest of the holy sabbath” in Ex. 16:23 and the sabbath of rest in Ex. 31:15; 35:2; Lev. 23:3.

The sabbath was a day of rest without exception. Moses said concerning it in Ex. 34:21: “Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.”

The sabbath was a day of absolute rest. Death was the penalty imposed upon the man who performed labor upon it. “Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations on the sabbath day.”—Ex. 35:2, 3. While the children of Israel were yet in the wilderness, they found a man gathering sticks upon the sabbath day; they immediately placed him under arrest until the Lord commanded that they should stone him to death, and

THE BETTER TESTAMENT

we are told that “all the congregation brought him without the camp, and stoned him with stones, and he died.”—Num. 15:36. This seems like an act of cruelty, but it was only carrying out the commands of God respecting the sabbath day.

The sabbath was enjoined upon the Israelites as a memorial of God’s rest upon the seventh day at the time of the creation. We read concerning God’s rest after he had created the heavens and the earth in six days: “And he rested on the seventh day from all his work which he had made.”—Gen. 2:2. Concerning the institution of the sabbath of the Jews, Moses said, “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. 20:11.

The Rest for the Land

Besides the rest for the bodies of man and beast, every seventh day, Moses provided a rest every seventh year for the land. “Six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.”—Ex. 23:10, 11. “Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year there shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land.”—Lev. 25:3-5.

The Rest for the Soul

It was foretold by the prophets that the Savior should give rest unto his people. Isaiah prophesied concerning this rest, as follows: “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.”—Isa. 11:10. When the Savior appeared, he announced that he had come to give rest. His words are: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”—Matt. 11:28, 29. The nature of the rest offered here by the Savior differs from all the rests provided for in Moses’ law. Moses had provided rest from enemies; rest for the body and rest for the land, but no rest for the soul; but Jesus has provided a rest for the soul. He makes no special provision for a rest to our country, our land, or our bodies; but by his great atonement he bestows upon us that perfect rest of soul that is intended to give us perfect happiness.

The epistle of Paul unto the Hebrews shows that the spiritual rest given us in Christ is the antitype of those literal rests given unto the Jews by Moses. After quoting in chapter three, verses 7-11 a part of the 95th Psalm, which speaks of the manner in which the children of Israel doubted God’s word, and of God’s oath which he swore at that time, saying, “They shall not enter into my rest,” he says, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.”—Ver. 12. I am unable to understand Paul here if he is not teaching that there is a rest now to be obtained in Christ that is the perfect antitype of the rest God gave the Jews, from the nations round about, in Canaan. Yes, this is exactly what he is teaching; because he says in chapter 4, verses 1, 2, “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was

THE BETTER TESTAMENT

the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.” We cannot easily misunderstand Paul here. He shows that the gospel was preached unto the Israelites in the wilderness and is also now preached to us in the Christian dispensation. The gospel that was preached in the wilderness was the promise of a rest in Canaan, from all the enemies round about, but the gospel now being preached to all nations is the blessed promise of that perfect rest of soul which as we have before seen, is provided for us in Christ. Many have believed that the rest spoken of by Paul in this place is not to be enjoyed until we reach heaven; but this is refuted in verse 3, which says, “For we which have believed do enter into rest.” It is not said that we shall by and by enter into rest, but that we *do* enter into rest—present tense.

With the latter part of verse 3, Paul begins to take up the rest of the seventh day, and shows that it was also typical of the spiritual rest of soul which we enjoy in Christ. His words are: “As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest.”—Verses 3-5. Paul here associates God’s rest upon the seventh day of the creation with our spiritual rest in Christ, in such a manner as to enable us to see that he understood the former to be a type of the latter. I do not think that his words can be reasonably interpreted in any other light.

In verse 10 he says, “For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” In this verse we have a most beautiful thought: We who enjoy the spiritual rest in Christ, have ceased from our own works as God did from his at

THE BETTER TESTAMENT

the time of the creation. We have seen before that the rest of the Jews every seventh day was a memorial of God's rest at the creation, but it would be well to show here that the rest of the sabbath was not a perfect imitation of God's rest. It was a rest for the body; hence it could not be a perfect imitation of God's rest. God worked six days and rested on the seventh; he also rested the eighth and ninth days, and has never since broken his rest: but the Jews, under the law, did not perfectly imitate this rest; they worked six days then rested for one day, then took up the same manual labors again, then rested again upon the seventh day, and thus they must ever continue, because they could not maintain the body without performing some manual labors. The reader can readily see that we cannot perfectly imitate God's rest except we enter into a spiritual rest. The rest that Christ gives us is spiritual, hence may be a perfect imitation of God's rest. God rested from all his labors upon the seventh day and has continued to rest from his labors ever since, and we also rest from all our labors in a spiritual sense when we obtain salvation and rest unto our souls. Our works from which we cease, when we enter Christ's rest, is our former sinful life. Christ has made provision in his grace for us to be ever kept from turning back to these sinful works; hence we continue evermore to rest from our labors, as God did from his.

We have seen that inasmuch as the seventh-day sabbath was a rest for the body, when manual labor was performed on that day, the body was sentenced to the penalty of death. This law, though so cruel in nature, when carried out under the system of Moses typified a sublime truth under the gospel. Our rest being that of the soul, should we turn again and perform the works of the soul (our sins) from which Christ, by his grace, has caused us to rest, our soul would be called upon to pay the penalty of spiritual death; hence we

THE BETTER TESTAMENT

see that only by a continual life of righteousness, may we continue in the blessed rest of the gospel dispensation.

In verses 8 and 9 Paul again takes up the rest of the Israelites in literal Canaan as a type of the rest of soul the Christians now enjoy. He says: "For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest unto the people of God." The Jesus mentioned here was Joshua, who is called Jesus in the LXX., the version of the Old Testament which was used by the apostolic church. Paul shows that Joshua did not give the people rest. He is speaking of the true spiritual rest. Joshua gave them a literal rest in Canaan from their enemies round about, but he did not give them that spiritual rest of soul that God has ever had in store for his people; hence says Paul, "There remaineth therefore a rest unto the people of God." Thank God that we have learned that this blessed rest is for us, and for us now, and have had the blessed favor bestowed upon us of entering into it and enjoying it to the perfect satisfaction of our souls.

In conclusion I wish to call attention to a type of the twofoldness of salvation in the order in which Israel received the rests obtained under the law. The sabbath rests were received in the wilderness, and the "rest from enemies round about," in the land of Canaan. We have seen that the exodus from Egypt to the wilderness typified justification, and from the wilderness to Canaan, sanctification. The rests obtained in the wilderness and in the promised land beautifully accord with this idea. The rest of the sabbaths was a rest from labor, and was typical of that rest from spiritual works (wicked works) obtained in justification; hence to arrange properly the type, they were all delivered to Israel in the wilderness. The rest "from enemies round about" typified the deliverance from inward foes of carnality, obtained in sanctification; hence, to complete the twofoldness of the

THE BETTER TESTAMENT

type, this rest was not received until Israel entered into the promised land.

The Church of God Under the Old Testament

Church is a derivative English word from *kuriakos*, a Greek word which signifies the house of the Lord. *Kuriakos* never occurs in the New Testament nor in the Greek Old Testament (LXX.); hence to be accurate the word *church* has no place in the Bible. Church in the English New Testament is always from *ekklesia*, a word which signifies *an assembly*.

The King James committee used the word *church* instead of *assembly* because the former had universally supplanted the latter in their time. The German *kirche*; Danish *kirke*; Swedish *kyrka*; Scotch kirk, and the English *church* are all derivatives of the Greek *kuriakos*. These terms signified to the various nations at the time the common version was made, what *ekklesia* did to the Greek Christians of the first century; so it appears that the translators did not use the word *church* with any intention of withholding the truth, but rather to use such a term as the common people would readily, understand.

Just when or how the transition from *ekklesia* (assembly) to *kuriakos* (church) was made is a problem yet to be solved. It was perhaps first properly applied to a house of worship, and afterwards by a gradual usage became the designation of the body of worshipers; this would account for the application of this term, both

THE BETTER TESTAMENT

to the house of worship and to the people who worship in the house, at the present day. Be this as it may, it is not my intention here to change Bible terms, but to set forth the true signification of their originals. I am not concerned about the terms the people use, if they possess the scriptural idea. I shall let the word *church* stand as it is in the authorized version, only I shall take the liberty to adopt it as a uniform translation, and wherever *ekklesia* occurs in a text I may have occasion to use, I shall quote it *church*. But let it be remembered that I am conforming strictly to the scriptural idea; therefore when I shall use the word *church* its signification shall be *an assembly of people*; because in scripture it has no other signification.

There is no idea of the nature of the assembly contained in the word *church*; for the scriptures apply it to both secular and religious assemblies. The reader may verify this by referring to Acts 19:32, 39, 41, where the Greek has *ekklesia* for the secular *assembly* there mentioned. In its religious use the word *church* is used in both a local and a universal sense—local, 1 Cor. 1:2; universal, Col. 1:24.

The Church in the Wilderness

“This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our father: who received the lively oracles to give unto us.”—Acts 7:38.

The Jewish nation is here called a church. In the authorized version the word *church* does not occur in the Old Testament, but in the original Hebrew and also in the LXX. its equivalent occurs many times. *Ekklesia* is applied to the Jewish people in the LXX. as frequently as it is applied to the body of believers in the New Testament. The King James translation from the Hebrew always, and the Bagster translation from the LXX. generally, use the words

assembly and *congregation* instead of *church*. We will quote from Bagster's translation from the LXX. throughout this chapter, using the word *church* in every instance where *ekklesia* occurs in the original. We cannot be justly faulted for this, since we are only adopting the translation uniformly employed in the New Testament.

Local Gatherings Are Called Churches

“And I appointed against them a great church.”—Neh. 5:7.

“And I shook out my garment, and said, So may God shake out every man who shall not keep to this word, from his house, and from his labors, he shall be even thus shaken out, as an outcast and empty. And all the church said, Amen, and they praised the Lord: and the people did this thing.”—Ver. 13.

“So when Esdras had prayed, and when he had confessed, weeping and praying before the house of God, a very great church of Israel came together to him, men and women and youths; for the people wept, and wept aloud.”—Ezra 10:1.

“And David stood in the midst of the church, and said, Hear me, my brethren, and my people: it was in my heart to build a house of rest for the ark of the covenant of the Lord, and a place for the feet of our Lord, and I prepared materials suitable for the building.”—1 Chron. 28:2.

“And now I charge you before the whole church of the Lord, and in the audience of our God, keep and seek all the commandments of the Lord our God, that ye may inherit the good land, and leave it, for your sons to inherit after you.”—Ver. 8.

“And Josaphat stood up in the church of Judah in Jerusalem, in the house of the Lord, in front of the new court.”—2 Chron. 20:5.

THE BETTER TESTAMENT

“And Oziel, the son of Zacharias, of the children of Banaïas, of the sons of Eleiel, the sons of Matthanias the Levite, of the sons of Asaph—upon him came the Spirit of the Lord in the church.”—Ver. 14.

“And they brought the goats for a sin-offering before the king and the church; and laid their hands upon them.”—2 Chron. 29:23.

“And all the church worshiped, and the psalm singers were singing, and the trumpets sounding, until the whole-burnt-sacrifice had been completely offered.”—Ver. 28.

“And a great multitude were gathered to Jerusalem to keep the feast of unleavened bread in the second month, a very great church.”—2 Chron. 30:13.

“For a great part of the church was not sanctified; and the Levites were ready to kill the passover for every one who could not sanctify himself to the Lord.”—Ver. 17.

“And the church purposed together to keep other seven days: and they kept seven days with gladness.”—Ver. 23.

Verse 24 contains also the word *church* in the Greek, and verse 25 has it twice.

“I will declare thy name to my brethren: in the midst of the church will I sing praise to thee.”—Ps. 21:22 (authorized version Ps. 22:22).

“My praise is of thee in the great church: I will pay my vows before them that fear him.”—Ver. 25.

“My foot stands in an even place: in the churches will I bless thee, O Lord.”—Ps. 25:12 (A. V. Ps. 26:12).

THE BETTER TESTAMENT

“I will give thanks to thee even in a great church: in an abundant people will I praise thee.”—Ps. 34:18 (A. V. 35:18).

“Praise God in the churches, the Lord from the fountains of Israel.”—Ps. 67:26 (A. V. 68:26).

“The heavens shall declare thy wonders, O Lord; and thy truth in the church of the saints.”—Ps. 88:5 (A. V. Ps. 89:5).

“Let them exalt him in the church of his people, and praise him in the seat of his elders.”—Ps. 106:32 (A. V. Ps. 107:32).

“Sing to the Lord a new song: his praise is in the church of the saints.”—Ps. 149:1.

The Day of the Church

“The day in which ye stood before the Lord our God in Choreb in the day of the church.”—Deut. 4:10.

“And the Lord gave me the two tables of stone written with the finger of God, and on them there had been written all the words which the Lord spoke to you in the mountain in the day of the church.”—Deut. 9:10.

“The Lord thy God shall raise up to thee a prophet of thy brethren, like me; him shall ye hear: according to all things which thou didst desire of the Lord thy God in Choreb in the day of the church.”—Deut. 18:15, 16.

The day of the church mentioned in these texts was memorable because of the wonders that transpired upon it. The entire Jewish nation was assembled at the foot of Mount Sinai, and the Lord himself addressed them from his lofty pulpit. The sermon preached was the Ten Commandments. This was Israel’s first church service. It was doubtless hence called the “day of the church.”

The Whole Number of Jews Residing in a Particular City or Locality Is Styled a Church

“For the king, and all the princes, and all the church in Jerusalem, deigned to keep the passover in the second month.”—2 Chron. 3:20.

“And the proposal pleased the king and the church.”—Ver. 4.

The Entire Jewish Nation Is Styled a Church

“And Moses spoke all the words of this song, even to the end, in the ears of the whole church.”—Deut. 32:1 (A. V. Deut. 31:30).

“And all the tribes of Israel stood before the Lord in the church of the people of God, four hundred thousand footmen that drew the sword.”—Judg. 20:2.

“And David said to all the church of Israel.”—1 Chron. 13:2.

“And all the church said that they would do thus; for the saying was right in the eyes of all the people.”—Ver. 4.

“And Solomon kept the feast at that time seven days, and all Israel with him, a very great church, from the entering in of Aemath, and as far as the river of Egypt.”—2 Chron. 7:8.

“And they sent and called him: and Jeroboam and all the church came to Roboam.”—2 Chron. 10:3.

“And all the church of Judah made a covenant with the king in the house of God.”—2 Chron. 23:3.

“So the warriors left the prisoners and the spoils before the princes and all the church.”—2 Chron. 28:14.

“And all the church together were about forty-two thousand three hundred and sixty.”—Ezra 2:64.

THE BETTER TESTAMENT

Many more texts might be added to this list, but I have quoted sufficient to enable the reader to see that the Jewish people were God's church under the Old Testament. They were organized as a church in the wilderness. They were not called a church before their sojourn in the wilderness. Before they moved to Egypt, in the days of Joseph, they were but a family, and during the time that they remained in Egypt they were the proselytes of the Egyptians. This is clearly stated in the Greek of Ex. 22:21; 23:9, which texts correctly translated, read as follows: "And ye shall not hurt a proselyte, nor afflict him: for ye were proselytes in the land of Egypt." "And ye shall not afflict a proselyte, for ye know the heart of a proselyte; for ye yourselves were proselytes in the land of Egypt." A proselyte is a joiner; therefore the Israelites were the joiners of the Egyptians: but God led them out of the land of Egypt, after which he said unto them, "I am the Lord your God, who has separated you from all people."

Moses was the organizer of the Jewish church; he appointed rulers over thousands and over hundreds, and over fifties and over tens to judge the smaller matters of the people. Ex. 18:25, 26. He also made himself the president of the church. The judges were his successors in the presidency. The smallest cases for judgment were laid before the ruler over ten; if too hard for him, they were carried to the ruler over fifty; if too hard for him, to the ruler over a hundred; if too hard for him, to the ruler over a thousand; if too hard for him, to the president. Moses also gave his church a discipline (the Pentateuch), appointed seventy preachers (Num. 11:16, 17, 24, 25), and did such other things as pertained to the perfect organization of the church.

THE BETTER TESTAMENT

As the church of the Old Testament, was constituted by the Jewish nation, natural birth was the door into it; hence every person born of Jewish blood was a member of the church.

The door of the Jewish church was not, as some suppose, closed against all the Gentiles; there was another door by which they could enter as joiners, or proselytes. It may truthfully be said that Moses' law contained no hope for any who did not belong to the Jewish nation, but the proselytes were members of that nation.

The following texts show the condition upon which a Gentile was made a proselyte Jew. "And if any proselyte shall come to you to keep the passover to the Lord, thou shalt circumcise every male of him, and then shall he approach to sacrifice it, and he shall be even us the original inhabitant of the land; no uncircumcised person shall eat of it. There shall be one law to the native, and to the proselyte coming among you."—Ex. 12:48, 49. "And the Jews had light and gladness, in every city and province wherever the ordinance was published: wherever the proclamation took place, the Jews had joy and gladness, feasting and mirth; and many of the Gentiles were circumcised, and became Jews, for fear of the Jews."—Esther 8:16, 17. Circumcision is here set forth as the condition upon which Gentiles were received into the Jewish church. Some other initiating ceremonies were added later by the Rabbis, but the circumcision of the males was all Moses required of the Gentiles to become Jewish converts. So the Jewish church had two doors of admission: that of natural birth, by which the natural-born Jews entered it involuntarily and unconditionally; and the door of proselytism, by which the Gentiles entered it voluntarily and conditionally.

None of the Gentile nations were denied membership in the Jewish church except the Ammonites and Moabites. "The

THE BETTER TESTAMENT

Ammonite and Moabite shall not enter into the church of the Lord, even until the tenth generation; he shall not enter into the church of the Lord, even forever: because they met you not with bread and water by the way, when ye went out of Egypt; and because they hired against thee Balaam, the son of Beor of Mesopotamia, to curse thee. But the Lord thy God would not harken to Balaam; and the Lord thy God changed the curses into blessings, because the Lord thy God loved thee. Thou shalt not speak peaceably or profitably to them all thy days forever. Thou shalt not abhor an Edomite, because he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land. If sons be born to them, in the third generation they shall enter into the church of the Lord.”—Deut. 23:3-8. “In that day they read in the book of Moses in the ears of the people; and it was found written in it, that the Ammonites and Moabites should not enter into the church of God forever.”—Neh. 13:1.

Every individual received into the Jewish church from the Gentile world was required to have a perfect physical body; also he was required to be of legitimate birth. See Deut. 23:1, 2.

It is impossible to obtain a correct knowledge of the laws respecting the proselytes from the authorized version; because it uses the word “stranger,” which by no means expresses the idea contained in the original: therefore I quote a list of texts from the Bagster translation of the LXX., correcting the rendering of *proselutos* wherever it is not properly translated *proselyte*; by this means these texts will be rendered so simple that they may be readily comprehended without the aid of commentation.

The Proselytes Were Required to Keep the Sabbath the Same as the Natives

“But on the seventh day is the sabbath of the Lord thy God; on it thou shalt do no work, thou, nor thy son, nor thy daughter, thy servant, nor thy maidservant, thine ox, nor thine ass, nor any cattle of thine, nor the proselyte that sojourns with thee.”—Ex. 20:10.

“Six days shalt thou do thy works, and on the seventh there shall be rest, that thine ox and thine ass may rest, and that the son of thy maid-servant, and the proselyte may be refreshed.”—Ex. 23:12.

The Proselytes as Well as the Natives Were Forbidden to Eat Blood

“Therefore I said to the children of Israel, No soul of you shall eat blood, and the proselyte that abides among you shall not eat blood.”—Lev. 17:12.

The Natives Were Forbidden to Hurt the Proselytes

“And ye shall not hurt a proselyte, nor afflict him; for ye were proselytes in the land of Egypt.”—Ex. 22:21.

The Jews Were Commanded to Love the Proselytes as Themselves

“And if there should come to you a proselyte in your land, ye shall not afflict him. The proselyte that comes to you shall be among you as the native, and thou shalt love him as thyself.”—Lev. 19:33, 34.

The Proselytes Were Required to Offer Sacrifices the Same as the Natives

“Every native of the country shall do thus to offer such things as sacrifices for a smell of sweet savor to the Lord. And if there

THE BETTER TESTAMENT

should be a proselyte among you in your land, or one who should be born to you among your generations, and he will offer a sacrifice, a smell of sweet savor to the Lord—as ye do, so the whole congregation shall offer to the Lord. There shall be one law for you and for the proselytes abiding among you, a perpetual law for your generations; as ye are, so shall the proselyte be before the Lord. There shall be one law and one ordinance for you, and for the proselyte that abides among you.”—Num. 15:13-16.

The Proselytes Were Required to Purify Themselves the Same as the Natives

“And he that gathers up the ashes of the heifer shall wash his garments, and shall be unclean until evening; and it shall be a perpetual statute for the children of Israel and for the proselytes joined to them.”—Num. 19:10.

The Proselytes Had Equal Right with the Natives to the Cities of Refuge

“Ye shall assign three cities on the other side of Jordan, and ye shall assign three cities in the land of Canaan. It shall be a place of refuge for the children of Israel, and for the proselyte, and for him that sojourns among you; these cities shall be for a place of refuge, for every one to flee thither who has killed a man unintentionally.”—Num. 35:14, 15.

The Judges Were Required to Deal Justly with the Proselytes

“And I charged your judges at that time, saying, Hear causes between your brethren, and judge rightly between a man and his brother, and the proselyte that is with him.”—Deut. 1:16.

God Executed Judgment for and Loved the Proselytes

“For the Lord your God, he is God of gods, and Lord of lords, the great, and strong, and terrible God, who does not accept persons, nor will he by any means accept a bribe: executing judgment for the proselyte and orphan and widow, and he loves the proselyte to give him food and raiment. And ye shall love the proselyte, for ye were proselytes in the land of Egypt.”—Deut. 10:17-19.

The Proselytes Were Commanded to Rejoice the Same as the Natives

“And thou shalt rejoice in all the good things, which the Lord thy God has given thee, thou and thy family, and the Levite, and the proselyte that is within thee.” —Deut. 26:11.

As the Jewish church was but a secular institution it had not only a natural door of entrance into it, but it had also a literal door by which all its members passed out of it. It pertained to this world only, therefore, did not hold its members after death; hence death was the door by which all its members, whether faithful or unfaithful, passed out of it. It was the door of excommunication from the Jewish church. Concerning the manner of dealing with unfaithful brethren Moses said: “Whatever soul, either of the natives or of the proselytes shall do anything with a presumptuous hand, he will provoke God; that soul shall be cut off from his people, for he has set at naught the word of the Lord and broken his commands: that soul shall be utterly destroyed, his sin is upon him.” —Num. 15:30, 31. According to this men were to be excommunicated from the Jewish church for every sin they committed with a presumptuous hand, that is with a proud hand. There were many sins classed as presumptuous sins in the law of

THE BETTER TESTAMENT

Moses, for all of which men were to be excommunicated. Excommunication is here described as an utter destruction of the offender. By this is meant a cutting off out of the land of the living, or temporal death. No other door of excommunication from the Jewish church is mentioned in Moses' law.

From the time of Moses the Jewish people had only an ecclesiastical government until the days of Samuel the prophet, who organized them into a political nation, and appointed their first king. From Samuel's day to the coming of Christ the Jews had a politico-religious government, that is they had the church and state united. God gave them a king with reluctance, by which he showed his disapproval of their union of church and state.

The Better Church of God Under the New Testament

THERE are two great errors advanced in the ecclesiastical world in regard to the church question. One is that God had no organized church under the Old Testament, and the other is that Jesus Christ has not organized a new church under the New Testament, but has merely improved the church of Moses and extended it into the Gentile world. The former of these errors has been disproved in the preceding chapter, and the latter I shall refute in this.

I begin with Matt. 16:18: “And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it.” Jesus here represents himself as an organizer of a church; he plainly says, “I will build my church”; we would, therefore, be ignoring his words to say that he did not build a church.

We will turn next to the epistle unto the Hebrews: “And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope, firm unto the end.”—Heb. 3:5, 6. The two churches, that of the Old Testament and that of the New, are here spoken of in the figure of two houses. The Old Testament

THE BETTER TESTAMENT

church is represented as the house of Moses, and that of the New Testament as the house of Christ. Moses is said to have been faithful as a servant of God in his house, and Christ is said to be faithful as a son of God in his house. Christ's house, or church, according to this text must be greater than Moses' church, inasmuch as the son is greater than the servant. That the term "house" in this text signifies a church is evident from Paul's first epistle to Timothy, in which he says the house of God is "the church of the living God."—Ch. 3:15.

He is speaking here of Christ's house, and if Christ's house is the church of the New Testament, Moses' house must have been the church of the Old Testament.

We will notice the nature of Christ's church in comparison with the church of Moses. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 2:5. Christ's church is here denominated a spiritual house; Moses' church was not a spiritual house, but merely of a secular nature; it was constituted by a literal nation of flesh and blood, while Jesus' church is constituted by a spiritual nation who are saved by grace—the general body of true Christians. Paul defined the New Testament church as follows: "And have put all things under his feet, and gave him to be head over all things to the church, which is his body." Again, in Col. 1:24 he says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." These texts make the body of Christ and the church identical. This is the only universal signification the word *church* has in the New Testament. The body of Christ is composed of all the true members of Christ; hence we have in these scriptures a proof of my assertion that the church is constituted by all those who are saved by grace.

THE BETTER TESTAMENT

We have seen in the former chapter that Moses' church was a secular arrangement, and had therefore literal doors by which men entered into it, and a literal door through which men passed out of it. So likewise we shall now see that inasmuch as Christ's church is of a spiritual nature, it has a spiritual door of admission into it and a spiritual door of expulsion from it.

The door of admission into Christ's church is explained in 1 Cor. 12:13—"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The one body mentioned here is the one body of Christ, which I have before shown to be the church of the New Testament. The baptism of the Spirit which makes us members of the church of Christ, is the same experience that is elsewhere in the New Testament denominated the birth of the Spirit. This is the only door through which men may enter the New Testament church. Natural birth made men members of the Jewish church, but a spiritual birth is required to make us members of the Christian church.

Let us now compare the door of excommunication from the New Testament church with the door of excommunication from the Old Testament church. Since natural birth made the Jews members of the Old Testament church, they were bound to retain their church membership as long as natural life continued, regardless of the multitude or heinousness of the sins they might commit; hence the only door through which a member of the Jewish church could have been expelled was that of natural death. Therefore none but those who committed capital sins could have been legally excommunicated, their excommunication having consisted of a stoning to death or execution by some other means. As spiritual birth is the door into the church of the New Testament, those who have

THE BETTER TESTAMENT

been born of the Spirit retain their church membership as long as they retain their spiritual life. They can only retain their spiritual life so long as they refrain from committing sin, because we are told that “sin, when it is finished [committed], bringeth forth death.”—Jas. 1:15.

As only natural death ended membership in the Old Testament church, and every member of the Jewish nation, no matter how wicked, continued in the church until death, the Jewish church was an unholy church. But not so with the church of the New Testament. Since spiritual death ends our membership in the church of Christ, and it is brought about by a single sin against God, no human being with the condemnation of sin upon his soul can ever possess a membership in the New Testament church; hence it must be a holy church.

As the church of the Old Testament was merely human, or secular, in its nature, it was but a union of the bodies of the people, and with the death of its members it ceased to exist; but the New Testament church being spiritual in its nature binds together the souls of men into a perfect unity in Christ; hence we read of the members of the New Testament church that they are “of one heart and one soul.”—Acts 4:32. Physical death does not affect our membership in Christ’s church, but we continue in it the same after death. God’s church upon earth in the new dispensation is the same in its nature as his church in heaven, or in other words it is the same church that has come down from heaven. Well could the apostle Paul speak of “the whole family in heaven and earth.”—Eph. 3:15.

The government of the New Testament church, like its organization, is spiritual and divine. The officers are all appointed by God through the Holy Spirit. See 1 Cor. 12:28; Eph. 4:11; Acts 13:1-3; 20:28. The discipline of Christ’s church is the New

THE BETTER TESTAMENT

Testament; it is the only book of government that has been given by the Founder of the church; hence it is to be granted that he has not intended that we should have another, and I feel safe in saying that none who possess a membership in Christ's church alone will ever need another.

Human Ecclesiastical Organizations Modeled After the Church of the Old Testament

As the church of Jesus Christ is a spiritual institution, it is impossible for men to build an organization like it, because they cannot manufacture spiritual things; but the church of Moses being of a secular nature is easily imitated; hence it is that every human society styled a church, is modeled after it. Men cannot form human beings into a spiritual body, but they can tie them up in a secular manner like Moses did. They cannot imitate the spiritual birth, the only door of entrance into the church of Christ; but they can build human societies and hold the children of their members to be members by virtue of natural birth, like Moses did in his church. This is pretty well carried out in Catholicism, Episcopalianism, Lutheranism, and several others of the older denominations. Those of the Protestant denominations in which men do not become members by natural birth, borrow the other door of admission into Moses' church, that of proselytism. A Jewish proselyte was a joiner of the Jewish church from another nation; and it is through the door of joining that every member of all the Protestant denominations has obtained membership excepting those mentioned before who became members by natural birth. There is not a Protestant denomination which holds that spiritual birth will make a man a member of their institution, and can carry out their belief; hence it

THE BETTER TESTAMENT

is very evident that none of them in this respect are modeled after the church of Christ.

Protestantism differs from the Jewish church in regard to the door of excommunication; they expel members without killing them, but with respect to their faithful members, that which they hold to be the door out of their church is the same as the door out of Moses' institution; viz., natural death. Not a human organization on the face of the earth can hold its members after physical death, and they do not claim to. So, we see in this respect, also, they differ widely from the church of Jesus Christ.

As spiritual death does not affect membership in the various human organizations, every individual who once joins their institution, retains his membership regardless of the sins he may commit, until legally expelled or until physical death; therefore none of these human institutions can be holy institutions. The majority of the members of the various human societies have never discerned the church of Jesus Christ, and knowing only the human institutions, are led to believe that there is no holy church upon earth; hence they oppose the doctrine of a holy church. They are deserving of sympathy, because if they but understood the New Testament church they could not fail to see that it is holy, and that none but true Christians possess a membership in it.

The question might be asked, What is the necessity of the human organizations? I would answer, There is absolutely no necessity for them, and if everybody discerned the church of the New Testament they would discard them. Had the Christians ever continued to understand the church of Christ, they never would have made them. The mildest apology that I could offer for them is the misunderstanding of the Christian world.

THE BETTER TESTAMENT

At least thirty thousand Christians have renounced all these human organizations and take a stand for the church of Jesus only. Those who do not discern the true church doubtless sincerely believe us to be in error; but we are not in error; we stand upon the only ecclesiastical rock. Everything else is sand. We have found the church described in the New Testament, and that it is governed by the New Testament.

Those who do not see the true church are sincere in their belief that human societies are helpful to the advancement of Christianity, but with the spiritual light that God has given us we can see that they are a hindrance to the cause of Christ. They have been placed by men in the attitude to the people that should only be occupied by the church of Christ, and the masses have been instructed to believe that they collectively constitute the church of Christ; hence when poor sinners join these organizations, their consciences are somewhat eased with the thought that they now have a membership in the church of God, and many of them continue under this soothing deception until they pass into eternity, unsaved and lost forever. They are damned by the very ecclesiastical organization that is held up by the people as a soul-saving institution. Had it not been for the sect that gave them an empty profession of salvation, they might sometime during their life have been led to Christ under the preaching of the gospel. Should we not therefore destroy all these human inventions and offer to the people only the church that Jesus has instituted, in which they cannot possess a membership except by possessing the grace of God in their hearts?

We have seen in a former chapter, that from the days of Samuel to the time of Christ the Jews existed both as a church and as a state, and that the church and the state were united. This could be, since Moses' church was a secular institution; but such a union can never

THE BETTER TESTAMENT

be affected between the church of Christ and a political government; because it (the church of Christ) is of a spiritual nature. The world has been greatly harassed much of the time since the gospel was delivered to man by a union of church and state. This has proved to be the most diabolical agent the devil has employed to propagate his work; but it was not a union of the state with the spiritual church of Christ, but with a secular institution of man. In their union of church and state, denominationalism has also attempted to duplicate the church of Moses.

Jerusalem Which Is Above, or the New Jerusalem

“BUT Jerusalem which is above is free, which is the mother of us all.”—Gal. 4:26.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”—Rev. 3:12.

It is evident that the Jerusalem mentioned in these texts is not that literal city which was the seat of government to the Jewish people of ancient times, but a spiritual city. In the former of those texts Paul uses the expression, “Jerusalem which is above” in contradistinction to literal Jerusalem. See verse 25. He has just been speaking in the preceding verses of the Old and New Testaments as the antitypes of the two wives of Abraham. Abraham’s bond wife he considers a type of the Old Testament and his free wife, of the New Testament. The two Jerusalems he associates very closely with the two testaments. The literal Jerusalem he shows to have a close connection with the Old Testament; and the “Jerusalem which is above,” with the New Testament.

The New Jerusalem mentioned in the latter text is the same as the “Jerusalem which is above” in the former. The adjective “now”

THE BETTER TESTAMENT

distinguishes it from the literal Jerusalem, and the fact that it came down out of heaven from God proves it to be a spiritual city. The same spiritual Jerusalem is mentioned in the twelfth chapter of Hebrews, where it is again closely associated with the new covenant, as in the fourth chapter of Galatians. See verses 18-24.

But what is the spiritual Jerusalem that pertains to the new covenant? To successfully answer this question, I must first show the relation of literal Jerusalem to the old covenant. During the sojourn of the Israelites in the wilderness, God spoke to Moses saying: “When ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord.”—Deut. 12:10, 11.

God here promised the Israelites that he would choose a special place of worship in the promised land, after they should once become settled in it; his name was to dwell in the chosen place, and to that chosen place they were to bring their burnt offerings and sacrifices and tithes, and heave-offerings, and also their vows. In the year of release, which was every seventh year, they were commanded to assemble in that chosen place to hear the reading of the law of Moses. Deut. 31:9-11. In the chosen place judgment was to be rendered concerning all matters of importance. Deut. 17:8-12. Three times in a year feasts were to be kept in the chosen place, at which all males were required to be present; in the feast of unleavened bread, and in the feast of weeks, and in the feast of

THE BETTER TESTAMENT

tabernacles. Deut. 16:16. In short, this chosen place was to be the scene and center of all Levitical worship.

God did not choose this place of worship until the time of David, when he made choice of the city of Jerusalem. Prior to this they had but temporarily selected a place to worship. "Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and I have chosen David to be over my people Israel."—2 Chron. 6:5, 6.

From David to the time of Christ, Jerusalem was the chosen place for the Jewish people to worship, the house of God having been located there. But the prophets foretold that in the Christian dispensation there should be another house of God erected in another Jerusalem. I will quote from the LXX. "The word which came to Esaias the son of Amos concerning Judea, and concerning Jerusalem. For in the last days the mountain of the Lord shall be glorious, and the house of God shall be on the top of the mountains, and it shall be exalted above the hills; and all nations shall come to it. And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will tell us his way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord out of Jerusalem."—Isa. 2:1-3. This same prophecy is found also in Micah 4:1, 2.

It is here predicted that in the Christian dispensation the house of God should be established on the top of the mountains, above the hills. It is a spiritual house of God that is here referred to, which was typified by the literal house of God, in literal Jerusalem. As the literal house of God was located in literal Jerusalem, it is not

THE BETTER TESTAMENT

unreasonable to suppose that the spiritual house of God would be located in spiritual Jerusalem; if therefore the spiritual house of God, of the Christian dispensation, stands on the top of the mountains, there must be a spiritual Jerusalem upon that exalted plane. This thought is corroborated by the Savior in Matt. 5:14, where he speaks as though his followers dwelt in “a city that is set on a hill.” Observe also that the apostle John was carried away in the Spirit to a great and high mountain to view the spiritual Jerusalem. Rev. 21:9, 10. By this time we can see that when Paul spoke of “Jerusalem which is above” he referred to the spiritual Jerusalem that is located above the hills, in the Christian dispensation.

In the literal house of God, in literal Jerusalem, was the place to worship under the law of Moses; but in the spiritual house of God, in spiritual Jerusalem is the place to worship God under the gospel. The spiritual house of God is the church of the living God. See 1 Tim. 3:15. Spiritual Jerusalem signifies a state rather than a locality. This we may perceive from the conversation of Christ with the woman of Samaria. “The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith, unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father But the hour cometh and now is, when the true worshipers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”—John 4:19-24. Jesus here shows that Jerusalem should no longer continue to be set apart as a special place of worship, but that in the Christian dispensation God is to be worshiped universally in spirit and in truth. This is a proof that the Jerusalem to which we go to worship is a spiritual condition and not a locality. This lofty state in which the house of God is established

THE BETTER TESTAMENT

is the plane of God's holiness, and to ascend unto the house of God, in the gospel dispensation, is to obtain salvation.

The twenty-first chapter of Revelation gives us a beautiful description of the new Jerusalem, which many have supposed to represent heaven, while others have thought it represented a literal city to descend from heaven by and by; but after carefully examining the character of this city as described by the Revelator, I am confirmed in my belief that John saw in a heavenly metaphor our blessed New Testament church in which blood-washed saints worship the Father in the gospel age.

He calls the heavenly Jerusalem the bride, the Lamb's wife. Rev. 21:9. The Lamb is Christ. John 1:29. The heavenly Jerusalem is therefore the wife of Christ. This is a striking proof that it is a metaphoric description of the New Testament church, because there is nothing else mentioned in the New Testament unto which Christ is said to be married. But is his marriage with the church already consummated? If we can prove that it is, that will unquestionably locate the holy Jerusalem in the present dispensation. I shall at once appeal to the testimony of the New Testament. As early as the time of John the Baptist Christ must have possessed a bride; because that prophet when speaking of him says, "He that hath the bride is the bridegroom."—John 3:29. Jesus professed himself to be a bridegroom. "And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast."—Matt. 9:15. If Christ was already during the incarnation a bridegroom, he was even at that early date married.

But who was the bride? "For the husband is the head of the wife, even as Christ is the head of the church."—Eph. 5:23. "Therefore as the church is subject unto Christ, so let the wives be to their own

THE BETTER TESTAMENT

husbands in everything.”—Ver. 24. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.”—Ver. 25. “So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man over yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones.”—Verses 28-30. “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.”—Verses 31:32. In these verses Paul places the church in the same relation to Christ that the wife stands to the husband. As a true husband, Christ is the head of the church, his wife, and the church is subject to him. He loves her, even to give his life for her. He nourisheth and cherisheth her, and she is of one body, flesh, and bone with him. Herein is fulfilled perfectly the holy marriage relation as set forth by our Savior in the gospels. Lest we should misunderstand him, the apostle in verse 32 states directly that what he has been setting forth in regard to the relation that exists between husband and wife has been spoken concerning Christ and the church. So there is no doubt that the marriage of the church unto Christ is already consummated, and she is now his bride, and must therefore be the heavenly Jerusalem that John describes in Revelation.

In Rom. 7:4 Paul again speaks of the church as having been married unto Christ. “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.” We shall not in the face of such plain scriptures question the fact that the marriage of the church unto Christ has already taken place. But let us again look at the Revelator’s description of Christ’s bride. He tells us that the wall of

THE BETTER TESTAMENT

the city had twelve foundations and in them the names of the twelve apostles of the Lamb. Rev. 21:14. Since the twelve apostles are the foundations in God's church, should we not consider this another striking proof that the church is the heavenly Jerusalem John saw?

The walls of this heavenly city described in verses 12, 16-18 must be the very walls Isaiah spoke of when he prophesied saying, "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks."

Isa. 26:1. "Thou shalt call thy walls salvation, and thy gates praise."—Isa. 60:18. The prophet could not have had reference in these prophecies to the walls of literal Jerusalem. But since in the New Testament spiritual Jerusalem salvation from sin is obtained and men within her walls are kept pure in God's sight, her walls must be the very fulfillment of Isaiah's prophecies.

The Revelator further tells us that the heavenly Jerusalem has gates on all sides: it has three gates on the east, and three on the west, three on the north, and three on the south side of the city. This signifies the abundant entrance into the church of God. As the city is a spiritual city, the walls are spiritual walls and the gates spiritual gates; and they signify that men from every condition in life can be redeemed and enter directly into the spiritual house of God in the new Jerusalem. These gates we are told shall not be shut at all by day, and we are told that there shall be no night in this city. Ver. 25. This signifies the continual opportunity for salvation that is offered unto the people in the Christian dispensation.

Verse 27 tells us that "there shall in no wise enter into this heavenly Jerusalem anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." This corresponds with Isaiah's prophecy

THE BETTER TESTAMENT

of the New Testament church in Isa. 26:2—"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Only those who have their names recorded in the Lamb's book of life can dwell within the new Jerusalem, as this book is the record of the New Testament church. Heb. 12:23. We have in this another striking proof that the new Jerusalem is the church of God.

In verse 18 the Revelator tells us that the wall of the city was built of jasper, and the city itself of pure gold like unto clear glass. In this metaphor the purity of the New Testament church is beautifully represented.

The Lamb of God, we are told in verse 23, was the light of this city. The Lamb is the light in the church of God; therefore, we consider this another proof that the church is the heavenly Jerusalem.

In the twenty-second chapter the Revelator describes the pure river of water of life flowing through this heavenly Jerusalem, which proceeds out of the throne of God and of the Lamb. All spiritual people can readily see in this a beautiful description of God's fountain of salvation unto which we have access by faith in Christ.

The tree of life is said to be growing in this river and on each of its banks. Ver. 2. In Rev. 2:7 all that overcome are promised access to this tree of life, which, it is there stated, stands in the midst of the paradise of God. This figure is derived from the fact that the tree of life stood in the original paradise in which Adam and Eve dwelt. They were prohibited from eating of the fruit of that tree after the fall. But now in Christ we again partake of that tree of life in a spiritual sense; for Christ is our tree of life. The leaves of this tree, we are told, are for the healing of the nations. Rev. 22:2. It would be ridiculous to say that the healing that comes from the leaves of this tree of life is reserved until after the Savior's second advent, for the

THE BETTER TESTAMENT

world will cease to be divided into nations at that time. In this we have a striking proof that we have access to the heavenly Jerusalem in the present dispensation, and we have healing not only for our souls from sin, but also for our bodies from disease and sickness.

The location of Christ's second advent at the close of John's description of the heavenly Jerusalem (Rev. 22:7) is another proof that we have access to this glorious city in this dispensation.

The wiping away of all tears from the eyes is understood by all those who possess the true joys of salvation.

The saying that there shall be no more death in this heavenly Jerusalem is fulfilled unto us in the present dispensation; because it is written that Christ hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. 1:10. It is spiritual death to which the Revelator referred when he said there should be no death in the heavenly Jerusalem, and it is spiritual death in sin that Christ has abolished. He has given us in its stead that glorious spiritual life within our souls that enables us to live a sublime and holy life in this world. Surely we can see by this time that the heavenly Jerusalem appeared at the beginning of the present dispensation, and is the habitation of all those who dwell in the church of God.

