

## Bible Study Lectures

if he ordered you?" "Si Excellencia." "Your Duce means more to you than life itself?" "Yes," said the guard, "Ma quo, Excellencia, what sort of life is this under Fascism anyway?"

### UNSEEN LEADER CONTROLLING

Now the real power, the unseen leader, mobilizing and controlling vast millions of men, through his key men, the dictators, is his Satanic Majesty, the arch-rebel of the universe, the devil, and his associate angels. Revelation 16:14 explains: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." And Revelation 12:12, explaining the intensity of the final stages of the controversy between Christ and Satan, says: "Therefore rejoice, you heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knows that he hath but a short time." And verse 17 speaks, of the dragon as making war with the remnant church, "which keep the commandments of God, and have the testimony of Jesus Christ."

Satan, described as "the prince of the power of the air" in Ephesians 2:2, is spoken of as "the spirit that now works in the children of disobedience." However, those who under the control of Satan are planning to destroy the nations of the earth are soon, to be destroyed. Note this prophetic statement from Revelation 11:18 "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that You should give reward unto Thy servants the prophets, and to the saints, and them that fear - Thy name, small and great; and should destroy them which destroy the earth."

Referring to the outcome of the final struggle between the forces of good and evil, the Psalmist wrote: "Why do the heathen rage, and do the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sits in the heavens shall laugh: the Lord shall have them in derision. You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel." Psalm 2:1-9.

### DARK OCCULT FORCES

Mrs. Nester Webster recently published a book entitled, "The World Revolution," writing with such clear insight into the meaning of the present development of world unrest, that Lord Sydenham of the House of Lords referred to it as the "most important contribution to history ever made by a woman." In one of her concluding paragraphs this writer says: "It is therefore no fantastic theory but the literal truth to say that the present world crisis is a conflict between the powers of good and evil. Christianity is a beleaguered citadel surrounded by the dark forces which have mustered for the supreme onslaught." - Page 325.

And in the preface of the same book, she writes concerning the revolutionary ideas of Socialism and Anarchism as an "occult force, terrible, unchanging, relentless, and wholly destructive, which constitutes the greatest menace that has ever confronted the human race." This description of the forces at work today is correct and exactly in harmony with sacred Scripture. A superhuman power is stirring the leaders of nations and the forces of our mundane sphere, and maneuvering not only for the destruction of liberty, but for the annihilation of mankind.

## 34. LAW AND GRACE RELATED

### Grace Is God's Goodness in Forgiveness of Sin

SPEAKING on the relationship existing between law and grace, in the missionary marquee, on Sunday night, Pastor Mitchell said: "All who are ever saved eternally will be saved by grace."

Sin is mentioned in the first book of the Bible, and the same book speaks of grace. Some are of the opinion that the Jews, and all men saved before the death of Christ, were saved by keeping the law, and that only those saved in the Christian dispensation are saved by grace. That is not so. Apart from the grace of God, neither Jews nor Gentiles could be saved. The Bible teaches that all men whether Jews or Gentiles who are saved eternally will enter heaven by the door, of grace. The redeemed of God have been "under grace" from the very beginning of sin. The grace of God has been operating side by side with the law of God unceasingly from the very moment that sin crept into our earth. It is impossible for sin, or the grace of God, to exist apart from the law of God.

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### SIN DEFINED BY LAW OF GOD

An enthusiastic student of the Bible recently expressed his belief that the Ten Commandments had been abolished at the cross. I had met many who like this young man had been under this grave misapprehension. So to help this man I asked: "How do you know sin?" Rather hesitatingly and doubtfully he replied, "Oh my conscience." I knew I must strike hard to disillusion him. So I then said: "Paul was a better man than you, and he did not know sin but by the law. Now, how do you know sin?" The remark greatly impressed him. He gazed at me in wonderment which was his only reply. He no longer referred to conscience as a safe sin detector after, listening to Paul's inspired words of Romans 7:7, "I had not known sin, but by the law." Paul had accepted Christianity, he was living in the Christian dispensation, but he recognized the existence and necessity of the Ten Commandment law of God. The law of God then, according to Scripture, is the only standard by which we can scripturally define sin.

Now in order to understand correctly the relationship between law and grace, and to see their inseparable connection, we must get the scriptural definitions of these terms. First, notice the Bible definition of sin. 1 John 3:4 clearly states: "Sin is the transgression of the law." It is evident, then, that wherever there is sin there exists, also, the law. Now, secondly, we think of those familiar words of Romans 5:20: "But where sin abounded, grace did much more abound." Thus grace is found side by side with sin. Sin proves the existence of the law, for "sin is the transgression of the law." And grace proves the existence of the law, for grace is the forgiveness of sin.

### THE LAW AND SIN

Now let us analyze the relationship between the law of God, sin, grace, the gospel, and ministers, and churches. Scripture says: "Sin is the transgression of the law." Now suppose the law were abolished, as many imagine, what would be the result? Why, if the law no longer existed there would be no sin. Romans 4:15 states a simple truth: "Where there is no law there is no transgression." You cannot transgress a law that has been abolished and is thus non-existent. Hence if the law of God were abolished there would be no sin, and thus no need of grace from God to forgive sin, for grace is the goodness of God that forgives sin. It is the unmerited favor of God toward the sinner, made possible by virtue of the atoning blood of Christ.

Then further, if there is no law, and consequently no violation of the law, or sin, then there would be no need of grace, the forgiveness of sin; then there would be no need of the gospel to tell about the grace of God; and no need of ministers to preach the gospel of the grace of God, and, finally, no need of churches in which to preach the gospel. So here is briefly the logic of the position. If the law exists still, we have this line: Law, sin, grace, gospel, ministers, churches. But if the law is abolished, and no longer exists it must read like this: No law, no sin, no need of grace, no need of the gospel, no need of ministers to preach the gospel, no need of churches in which to preach the gospel of the grace of God. Which is it, Christian friends, the law, or no law?

### PAUL'S INSPIRING FAITH

It is absolute foolishness to say, as many do that they are under grace and are free from any allegiance to the law of God.

Paul believed in being saved by grace accepted through faith, but he never said anything about a complete severance from the law of God. Listen to his words of Romans 3:31: "Do we then make void the law through faith? God forbid; yes, we establish the law."

All men, whether in harmony with the law, and thus under grace, or violating the law, and under disgrace, are under the jurisdiction of God's law. This is definitely taught in Romans 3:19. Those, however, who are by God's grace obeying the law, and are thus in harmony with it, are not under its condemnation as are those who are violating it. Those who obey, and are in harmony with the law, are "under grace." Those who ignore or break the law of God, as sinners, are under the condemnation of the law, as well as subject to its jurisdiction.

I have met those who think that by ignoring the law of God, and violating it where it pleases them, they show that they are not under the law, but under grace. What a terrible delusion! Those who ignore and violate the law of God are the very ones who are not "under grace" but under the condemnation of the law. The only persons who are "under grace" are those who have been forgiven of their sins, and by the power and grace of God are in harmony with the law of God.

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### SEEKING GOD'S GRACE

Those who ignore and break the law of God are sinners. They are under disgrace, not grace. They must repent, confess, and forsake their sin in thus violating God's law, before they are forgiven and come into that condition spoken of as "under grace." Regardless of what one may claim, one cannot be under grace while violating any of God's Ten Commandments. The grace of God saves "from sin." Matthew 1:21. It does not save us "in" our sins. The grace of God washes white, it does not "white-wash" and leave the sins underneath.

When a man is saved "from sin" he thus comes into harmony with the law of God, and thus is under grace. But being under grace does not give him a license to break the law again. No! Immediately he commences breaking the commandments again, he falls from grace and is under the condemnation of the law.

I have conversed with men who have been of the opinion that the law of God was abolished, but I have not yet met the man to tell me that there is no longer any sin. No, all admit that sin abounds. And so, logically, all must admit that the law of God, or Ten Commandments, still exists, for "sin is the transgression of the law." That is why we need the saving grace of God. For the same reason, too, we need the preaching of the gospel of the grace of God, with all the heavenly power available, by Spirit-filled preachers in every church under the sun.

### CHRIST'S MISSION TO ABOLISH SIN, NOT THE LAW

Christ came to abolish not the law of Ten Commandments or any section of it, but to abolish sin, which Scripture defines as the transgression of the law.

Grace is defined to be the unmerited favor of God, exhibited in the forgiveness of sin. And according to 1 John 3:4, "Sin is the transgression of the law." If the law were abolished the work of grace would automatically cease. If the law were abolished at the cross as is supposed by some, then there would be no transgression of the law, hence no sin, consequently no need of grace or the forgiveness of sin. The law is not against grace, neither is grace against the law. Each serves in its own sphere. The purpose of the law is to define sin, and it is needed by the saint as well as the sinner. The law tells the transgressor that he is a sinner, but it cannot save him. The end of the law, is, therefore, to point men to Christ. One does not dispense with the mirror because it reveals one's face to be unclean, but uses the remedy, soap and water. Even after soap and water have cleansed once, the mirror is still needed.

### "NO TRANSGRESSION"

Suppose a person were arrested for attending a gospel meeting, and brought before a judge. The judge would ask the officer on what charge the prisoner was arrested, and the officer would answer, "for attending a religious meeting." Supposing the judge says, "There is no law against a person's attending a religious service; and since there is no law against which this man has offended, I shall grant him a pardon and set him free." The accused would surely reply, "I need no pardon, for I have violated no law." Grace, or pardon, cannot be extended to anyone if there is no law that he has broken, "for where no law is, there is no transgression." Romans 4:15.

Grace, though it forgives, grants no license to the sinner to continue in sin. If a man were found guilty of a great crime, and fined the maximum sum of money, or as an alternative sentenced to a long term of imprisonment, he would certainly be under the law.

But suppose a friend, knowing that the prisoner was too poor to pay the fine, did so for him. He would no longer be under the condemnation of the law. But would he still be under the jurisdiction of the law? Yes, by all means. He has no more liberty to go and commit that crime again than he had before he was liberated. He is not only still under the jurisdiction of the law, but being liberated he is under a debt of gratitude to live an exemplary life in the future. Likewise the grace of Christ should lead one not to ignore the law of God, but to come into closer harmony with its divine precepts and righteous standards.

The strong language of Scripture emphasized the truth in the words of Galatians 2:17: "But if, while we seek to be justified by Christ, we ourselves are found sinners, is therefore Christ the minister of sin? God forbid." Similarly in Romans 6:1, 2: "What shall we say then? Shall we continue in sin, that grace may abound?" And again Paul answers, "God forbid."

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### 35. THE CROSS AND THE LAW

THE death of Christ on the cross of Calvary is the central theme of Christianity, said Pastor Mitchell in his mission lecture on Sunday night. In the eternal plan of God, death is the result of sin. Romans 6:23 says: "The wages of sin is death." And 1 John 3:4 says "Sin is the transgression of the law." But Christ never transgressed the law. John 15:10 records Christ as saying, "I have kept My Father's commandments." Christ spoke the words of John 8:46, "Which of you convinces Me of sin?" Why then did Christ, as the sinless Son of God, submit to the wages of sin, and die the cruel death of the cross? As the perfect One, death had no claims on Him, and Matthew 26:53 teaches that had Christ requested it, more than twelve legions of angels would have surrounded and protected Him from the murderous throng that had captured Him for Calvary's cross. Why, then, did He voluntarily submit to the course that led to Calvary's cross and Joseph's new tomb?

Men and women, old and young, let me tell you right here, that the death of Christ has a meaning so deep that we shall never be able to fathom it. And the actual death, though ignominious and cruel, was not the hardest for Christ to bear. It was the separation from His Father as the Sin-bearer that broke the Savior's heart. Listen to the words echoing from the cross on Calvary's hill: "My God, My God, why have You forsaken Me?" As the Sin-bearer, He addresses His Father. Not as the Son of God, but as the condemned sinner, He uses the words "My God" instead of "Father." Matthew 27:46. Then according to verse 50 "Jesus, when He had cried again with a loud voice, yielded up the ghost." Though the Father suffered with the Son, and all heaven was stirred with grief, yet in Order to become the Sin-bearer, Christ died as a sinner separated from a .holy, God.

#### ATONEMENT FOR SIN

Christ had never sinned, He never transgressed one of the sacred Ten Commandments. But in voluntarily accepting death He did so on behalf of mankind, you and me, who have sinned, who have broken the law, the penalty of which is death. Christ's death was a vicarious death. He offered His own sinless life to pay the penalty of the broken law, on behalf of sinners. He as the sinner's substitute thus made an atonement for sin. His was a substitutionary death to meet the just demands of the broken law on behalf of sinners.

The cross thus becomes irrefutable proof of two great truths: the eternal, unchangeable nature of the law of God, and the eternal, unfathomable depths of the love of God. If the law of God could have been set aside, Christ need never have died to pay its penalty. The death of Christ is the strongest argument in the world that the law of God could never be altered or abolished. If the law could have been set aside, then sin, the transgression of the law, could have been set aside, and death, "the Wages of sin," could have been avoided.

Christ's vicarious death to meet the penalty of the broken law, eternally proves that in God's plan His moral law is eternal, unchangeable, immutable, everlasting, and that the justice of God requires that the penalty of the broken law be paid. Viewing the cross we behold justice and mercy in the one glance. It tells us that while we can not be saved by 'morality without Christianity, no more can we be saved by Christianity without morality. The cross portrays law and grace dwelling together.

#### ESTABLISHMENT OF THE LAW

Romans 3:31 teaches that our faith in the cross means not the abolition of the law, but the establishment of it. The cross means not the abolition of the law, but the possibility of forgiveness for the transgression of the law. Christ died not to abolish the law but sin, the transgression of the law. That abominable thing which the Lord hates is not the holy law of God, but sin, the transgression of that law. He became the sinner's substitute, that through His death He might forgive sin, and thus bring the sinner into harmony with the perfection of the law. In order to maintain that harmony with the law, He promises to take up His abode with the obedient, thus bringing the law, and the power to obey it, right into the life of those who allow Him to do so. Listen to the promises of John 14:21, 23: "He that hath My commandments, and keeps them, he it is that loves Me: and he that loves Me shall be loved of My Father, and I Will love him, and will manifest Myself to him." "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him."

By virtue of the cross, the gospel brings salvation within the reach of every man. But we are not saved if we continue to ignore or willfully violate the law. Far from it. The standard of piety is neither

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changed nor lowered by the cross. But means are provided to reach and adequately help us in our fallen state.

If men and women are satisfied with a righteousness that ignores the law of God, it is righteous only according to human standards and man-made ideals, but will not meet God's requirements in the judgment. The gospel does not substitute something else in the place of that perfection which the law demands, but through Christ it provides the requisite means for securing that very perfection in us.

Pardon for past sins is obtainable by virtue of the cross. But we must not presume to continue in sin, or transgression of the law. To prepare for eternity it is imperative that we accept the provision made which takes away our carnal minds and gives heavenly power to obey the commandments. Surely this was very expensive to the Law-giver that His only Son should die. The law which demands such a sacrifice must be a sacred law.

When the gospel has wrought its work perfectly in our hearts, we are in exact conformity to the law of God.

"The law reveals and makes us know what duties to our God we owe; But this the gospel must reveal Where lies our strength to do His will."

If we pass the test of the day of judgment, the righteousness of the law of God, by virtue of the adequate provision made by Christ, must be fulfilled in us.

No one can fight against, or trample upon, the law of God without grieving Christ, for the law of God is in the innermost sanctuary of His heart. If He is allowed to do so He will write the law on your heart. Hebrews 10:16 puts it clearly: "This is the covenant that I will make with them after those days, said the Lord. I will put My laws into their hearts, and in their minds will I write them."

Then you with Christ will in the words of Psalm 40:8 be able to say truthfully: "I delight to do Thy will, O My God: yes, Thy law is within My heart."

### LAW NEVER BE PUT ASIDE

Christ did not love suffering. Listen to the thrice-repeated prayer of Getsemane, as recorded in Matthew 26: "O My Father, if it be possible, let this cup pass from Me." But the cross demonstrated beyond the shadow of a doubt that the law could never be set aside, else such a priceless gift never would have been given to free men from death, the penalty of the broken law. The cross demonstrates Heaven's great love for sinners, and proves that the law was so adamant that nothing could change it.

## 36. THE LAW OF GOD AND HUMAN WEAKNESS

### Harmony Displacing Discord

How is it possible to live the Christian life of obedience to God's commandments?

Give a little boy of two years an axe, and ask him to cut down an Australian gum tree. Make the axe perfect, give it the keenest kind of edge; then place it in the tender hands of the infant child. What happens? The tree continues to hold its head aloft, upright in its place. Why? Because the axe is no good? No; but because the flesh is weak. Put the same axe into the hands of a stalwart wood-chopper and the task is accomplished with ease and pleasure. The axe is just what is needed, but strong hands are needed to wield it. If the hands are weak, do not condemn the axe.

### LAW PERFECT-FLESH WEAK

So it is with men and women. The law given by God to assist in preparing a character for heaven is perfect. It is just what is needed to guide and assist mankind to prepare a perfect character; but the flesh is weak. "The perfect law of liberty" is the description of James 1:25. Heaven and earth agree that the law is perfect. Heaven and earth also agree that "the flesh is weak." How then can harmony displace the discord caused by the clash between the perfect moral law of God and the weakness of human nature?

This discord is aptly described by Paul, in Romans 7:14-24, where he states, "The law is spiritual: but I am carnal, sold under sin."

The weakness of the carnal, unconverted nature is further described by Paul. And the recognition of failure is depicted in the cry for assistance: "O wretched man that I am! Who shall deliver me from the body of this death?" And in verse 25 Paul introduces the solution to the problem, "I thank God through

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Jesus Christ our Lord.” Then in chapter 8 he continues to show how the “righteousness of the law” can be fulfilled in us.

### ILLUSTRATING SCRIPTURAL TRUTH

Now I will give an illustration that will help you to grasp a wonderful Scriptural truth. Suppose that a farmer friend of mine after one of my mission services steps up to me and says, “Preacher, would you like to earn a little money during your vacation?”

I answer in the affirmative, assuring him that some excellent missionary projects can thus be assisted. Then he explains: “I want you to build a barn on my farm. I know exactly what is required, and here is a list of ten specifications.”

I read them over with him. The first describes the length of the barn. The second its height and width, and the third the location of the mangers. The fourth describes the roof and the fifth tells the kind and size of windows. The sixth specifies the place for doors, the seventh the kind of foundation, and the eighth the hayloft. The ninth describes the kind of timbers for the various parts of the building, and the tenth the nails and hardware. Then the farmer says, “I will furnish all the materials, you will only need to build the barn according to the ten specifications. When it is thus built I will pay you £300.” Because of the generosity of my farmer friend, I am impressed that I must complete the task in an excellent manner. With this feeling in mind I set to work.

The time comes when I report that the barn is built. “Is it built in perfect accord with the ten specifications?” the farmer asks.

I recollect that the specifications greatly troubled me, but I ask him to come and look- it over. But to my great dismay, after inspecting it and comparing it with the specifications, I listen to the farmer friend sadly saying, “Why, Mr. Preacher, there is not a single specification that you have carried out. The length, width, and height are all wrong, and dangerously out of proportion. No animal could under the building, for the doors are where the windows should be high off the ground. The mangers are so high that even a giraffe could not feed from them. You have used spikes in stead of nails and split the weather-boards. And the foundation is terribly insecure. The first brisk breeze may cause the whole- barn to collapse.”

I feel terribly embarrassed, but can only see one way out of the terrible dilemma. I point out that all my trouble, my perplexity, and grief were caused by the specifications. It was so terribly hard to comply with them. I suggest that the farmer burn them. If he will only destroy the specifications, then it will be all right. But the farmer says, “What are you trying to tell me? Do you think that this barn, all out of proportion, lop sided, and a positive danger to anyone that comes near it, will be all right just by my destroying the specifications? No, sir! The specifications are exactly what are necessary.

It’s the barn that’s wrong, not the specifications.”

### THE SOLUTION

You may smile at the idea of destroying the specifications of the barn; but is not the argument about abolishing the law of God just as unsound and ridiculous? The law is perfect. The solution required must tell how to bring our lives into harmony with its specifications.

Now come back to our illustration. While I stand there, confronted by my miserable failure and inability to accomplish the task, and reluctantly compelled to admit that my suggestion of destroying the specifications would not make the barn right, my farmer friend offers a true solution to the problem.

He states that he is not only a farmer, but a master builder himself. He asks me if I will undertake to build again, side by side with him, and under his constant direction. He promises to do practically all the work himself, but will give me the credit for it, and then pay me the £300 cash. All he wants is my willingness and cooperation. Ah! Here is a real solution to all my great difficulties and perplexing problems. I proceed now to work side by side with the master builder. I see the building grow day by day, exactly according to the specifications. Success and perfection are now assured. The specifications are treasured as a real necessity, and genuine help in producing the required building. They no longer trouble me, for I am working now with the master builder.

Now, friends, this illustrates exactly the method employed by the Master Builder of characters for the kingdom. Exodus 19:4-8 describes the terms of the old covenant made by the children of Israel. They undertook to obey in their own strength, saying, “All that the Lord hath said, we will do.” But they failed miserably, for thirty days afterward they were dancing around and worshipping the golden calf. There was

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nothing wrong with the law of God that they undertook to obey, but Hebrews 8:8 explains that the fault was with the people.

Then continuing the same chapter, verse 10 describes what the Lord now undertakes under the new covenant: "I will put My laws in to their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people." Hebrews 10:16 and Jeremiah 31:33 emphasize the same plan. Here God undertakes the responsibility of writing the law of God in the heart. All He wants is our willingness, and He will work out the specifications of the Ten Commandments in our lives. Revelation 14:12 describes those who keep the commandments of God as also having the faith of Jesus. The faith of Jesus is His, it is part of Him. To have His faith we must have Him dwelling in the life.

Paul explains this in Galatians 2:20. God's plan then is certainly the real solution. Are you building with the Master Builder? If you will find no trouble in obeying the specifications.

### 37. GOD AND MAN

#### The Two Blood-Sealed Covenants

IS it possible that the King of the universe would condescend to enter into covenant relations with man—that He who made all would make agreements with that which He made, and so in a sense with His creatures place them on equality with Himself? It is not only possible it has. God the Creator has indeed covenanted

Here are a few introductory facts:-

1. While other covenants are mentioned in Scripture, Hebrews 8:13 teaches that there are two covenants related to each other, as the old and the new, according to the time of their ratification, or their being sealed.

2. A distinguishing feature about these two covenants is taught in Hebrews 9:12-20, and other verses, that they were both sealed with blood.

3. Furthermore, Jeremiah 31:31-33 and Romans 9:3-5 show that the new covenant as well as the old was made with Israel. God never made any covenant with Gentiles as such. Gentiles, however, become heirs by their acceptance of Christ. Galatians 3:29 explains, "If you be Christ's, then are you Abraham's seed, and heirs according to the promise." And Ephesians 2:12, 19 explains that while as Gentiles we are strangers from the covenants of promise by adoption through Christ, we become no longer foreigners, but fellow citizens of the "Commonwealth of Israel."

4. The old-covenant was made with Israel after they came out of the land of Egypt. Hebrews 8:9.

5. This covenant did not exist before it was made at Mount Horeb, or Sinai. Deuteronomy 5:2, 3.

### THE OLD COVENANT

Now before we find out what the old covenant is, it will help us to find out-what it is not. It is not the Ten Commandments, as is supposed by some. Here are the reasons why it could not possibly be:

1. There was no shedding of blood in connection with the giving of the Ten Commandments at Sinai.

2. The Ten Commandments existed and were well known and observed before they were committed to writing at Sinai, as seen in Genesis 2:1-3 and 2:6-5; Exodus 16:4, 5 and 18:16.

3. The first covenant was faulty. But "the law of the Lord is perfect." Hebrews 8:7, 8; Psalm 19:7.

4. The first or old covenant "decays and waxes old," and "is ready to vanish away." Hebrews 8:13. But the law of God is eternal and everlasting, as is shown by such texts as Psalm 111:7, 8, Matthew 5:17-19, Luke 16:17, etc.

These facts forever establish the truth that the Ten Commandments, or the law of God, was not the old covenant. God does refer to His commandments as His covenant, but it was not the old or the new covenant, and is never referred to in Scripture as such.

God's Ten Commandments, the basis of His government, which He calls His covenant, are separate and distinct, and outside of both the old and the new covenant.

To illustrate: Good citizens of our Commonwealth are in covenant relationship with the Government. The Government says, "If you will obey the laws of this Commonwealth, your life, liberty, and property will be protected." That is the mutual agreement, or covenant, virtually existing between the citizen and the Government. But when we speak of the Government alone, its covenant would be its laws

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which it commands its citizens to perform. Hosea 6:7 with its marginal reference, teaches that Adam transgressed God's covenant. That, of course, was not the old covenant, made at Sinai, but God's covenant commanded, His eternal law.

Now we turn to Exodus 19:1-9, and we find the old covenant being made at Horeb, or Sinai. The Lord is entering into a covenant with Israel. "Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and you shall be unto Me a kingdom of priests, and an holy nation. These are the words which you shall speak unto the children of Israel." Verses 5, 6. The next scene is Moses placing the matter before the people for their consideration. Then they accept the conditions of the covenant by responding, "All that the Lord hath spoken we will do." Verse 8.

Coming on, up to the twenty-fourth chapter we find that three times the people repeat the promise, their part of the agreement, "all that the Lord hath said, we will do." Then in Exodus 24:8 we find Moses sealing the covenant by sprinkling blood on the people, saying, "Behold the blood of the covenant which the Lord hath made with you concerning all these words."

The law of God written on tables was not sprinkled with blood. In fact, it had not yet been written, for after the old covenant was sealed, Exodus 24:12 records God's invitation to Moses to come up into the mount to receive the tables of stone with the Ten Commandments written thereon. The last verse of the chapter states that Moses was there forty days.

But what of the covenant promise made by the Israelites? Ah! During those forty days immediately after their promise they made the golden calf, and on his return Moses found them worshipping it. Their covenant was broken—a fitting demonstration of the weakness of man, and his inability to keep God's law in his own strength. This is brought to view in Exodus 31.

But what a blessing that God had in mind a "better covenant," established upon "better promises"! Hebrews 8:6. It is like the experience of a boy who tackles a given task, but does it all wrong. His father, touched with love for the boy, invites him to do the work again. The boy is willing, but hardly believes that success is possible. But this time the father goes along with him, and so completely helps him that the father more than the boy is responsible for the boy's complete success.

### THE NEW COVENANT

Now this brings us to the new covenant. We find it outlined in Jeremiah 31:31-33. "Behold, the days come, said the Lord, that I will make a new covenant with the house of Israel. . . . I will put My law in their inward parts, and write it in their hearts; and will be their God and they shall be My people." Hebrews 8:10 and 10:16 teach the same blessed thought: "For this is the covenant that I will make with the house of Israel after those days, said the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people."

This better covenant, after being taught for three and a half years by the Savior Himself, was sealed with His blood. The old covenant was sealed with the blood of animals, the new, with the blood of Christ.

Do you notice that the law of God is still the basis of the new covenant? But it is written in a more vital place than on the tables of stone. Christ by His Spirit writes the law on the hearts of those who are willing to let Him. By the power of God He gives us the new heart. And 2 Peter 1:4 speaks of our reception of the divine nature, that gives victory instead of defeat!

So every new-covenant Christian has God's holy law written in his heart. Would you like to see a demonstration of the new covenant?

Listen to the Apostle Paul's testimony "Do we then make, void the law through faith? God forbid; yes, we establish the law." Romans 3:31.

And when the new-covenant work has been accomplished, in our hearts, we shall say with Christ: "I delight to do Thy will, O My God: yes, Thy law is within My heart." Psalm 40:9; Hebrews 10:7.

Thus the great God covenants with you and me, if we will allow Him, to write His holy law in our hearts, that the divine standard of His eternal kingdom may be the actuating principle of our lives.

## 38. ANCIENT ISRAEL

True Sons of Abraham