

The Covenant
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PREFACE.

A clear understanding of the Bible's teaching on the subject of the three great covenants which God has made with men, i. e., the "Abrahamic", the "Old" and the "New" Covenants, is of great value to all of the Lord's servants, and it is our earnest hope that the presentation of the matter in the following pages will be so plain that each reader will easily grasp these great truths and thus become better fortified against the errors which Satan is continually bringing forth. "Prove all things, hold fast that which is good." (1 Thes. 5:21.) "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." (Isa. 8:20.)

Criticism is invited.

Yours in the Lord,

EDGAR L. ROBISON.

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CHAPTER I.

COVENANTS.

PART I. SCRIPTURAL ORIGIN OF THE WORD COVENANT.

The English word covenant found in the New Testament writings is translated from the Greek word *diatheke*. *Diatheke* occurs thirty-three times in the New Testament (Covenant), being translated twenty times by the word "covenant" and thirteen times by the word "testament."

PART II. MEANING OF THE WORD COVENANT.

The Greek word "*diatheke*" is defined by Prof. Robert Young's Greek and Hebrew Analytical Concordance of the Bible: "Arrangement, covenant, dispensation, full arrangement." Benjamin Wilson's *Emphatic Diaglott* (Alphabetical Appendix) defines "*diatheke*" thus: "Institution, arrangement, constitution, covenant."

From this it will be seen that the word "*diatheke*" means "covenant" without regard to the form or kind of covenant.

PART III. DIFFERENT KINDS OF COVENANTS.

There are two kinds of covenants.

(1) That kind of covenant in which the parties to the covenant are known as the Covenantor and the Covenantee.

A Covenantor is "the party who makes a covenant."

A Covenantee is "the party in whose favor a covenant is made."

(2) That kind of covenant in which the parties to the covenant are known as the Testator and the Heir.

A Testator is "a man who makes and leaves a will or testament at death."

An Heir is "one who inherits, or is entitled to succeed to the possession of, any property after the death of its owner."*

*Heir. It is of great importance that the reader carefully note the fact that the four Hebrew and Greek words that are used in the Old and New Testament (Covenant) writings and which are translated by the word "heir" in the various English versions of the Bible, do not have the limited meaning of the English word "heir" (i. e., "one who inherits or is entitled to succeed to the possession of, any property after the death of its owner.") but mean either a beneficiary, a covenantee or an heir (i. e., "any one receiving a lot or portion,") without regard to whether the one from whom the benefit or blessing is received is a benefactor, a covenantor or a testator, the exact meaning of the passages where these words occur in the Scriptures being determined entirely by the context.

In the Old Testament (Covenant) writings the Hebrew word "yarash" is translated by the English word "heir." Prof. Robert Young's Greek and Hebrew Analytical Concordance of the Bible defines the word "yarash" thus: "To possess, occupy, succeed."

In the New Testament (Covenant) writings the Greek words "kleronomeas," "kleronomeo" and "sugkleronomos" are translated by the English word "heir." According to Prof. Robert Young's Greek and Hebrew Analytical Concordance of the Bible, these words mean:

Kleronomeas: "One who receives a lot or portion."-- Luke 20:14; Rom. 4:13; 8:17; Gal. 4:7; Titus 3:7; Heb. 1:2; Jas. 2:5.

Kleronomeo: "To receive a lot or portion."--Gal. 4:30; Heb 1:14.

Sugkleronomos: "One receiving a lot with (another). --Heb. 11:9; 1 Peter 3:7; Romans 8:17; Eph. 3:6.

The way in which to determine whether the party or

PART IV. RATIFICATION, CONFIRMATION OF COVENANTS.
AND DATE OF THE EVENT.

The Scriptures state that it is necessary for all covenants to be ratified, confirmed, by the death of an appointed victim. (Heb. 9:16-17.) Further, that a covenant is not ratified until the death of the appointed victim has taken place.—Heb. 9:16-17.*

parties referred to by the word "heir" in any of the various passages in the Scriptures where the word "heir" occurs, are beneficiaries, covenantees or heirs, is as follows:

(1) If the blessing conferred on the one signified by the word "heir" *was not* by means of a covenant then the party who receives the blessing is neither an "heir" or a covenantee" but is a "beneficiary."

(2) If the blessing conferred on the one signified by the word "heir" was by means of a covenant and the one who made the covenant did not himself die in order to ratify the covenant, then the party who receives the blessing is a Covenantee and not an "heir" because an heir is one who succeeds to the property of a testator after the death of the testator.

(3) If the blessing conferred on the one signified by the word "heir" was through or by means of a covenant and the one who made the covenant had to die in order to ratify the covenant, then the party who receives the blessing is an "heir" and not a covenantee.

The reason why special attention is directed to this fact is because it is quite generally believed by Bible students that those who are blessed under the New Covenant are "heirs" while at the same time they do not believe that those who were blessed under the Old Covenant were "heirs." Later on in this study it will be shown that those who are blessed by both the Old and the New Covenants are "Covenantees" and not "heirs."

**Testator.* The English word "testator" is improperly used in the "Authorized Version's rendering of Heb. 9:16-17, for the following reasons."

(1) A testator is one who *makes* a "last will and testament" and by whose death the testament is made valid.

The animals whose death ratified the covenant made by

That all God's covenants with men have been ratified by the death of appointed victims is proven by the following:

(1) The Covenant God made with Abraham, mentioned in Genesis 15:8-21, was ratified by the death of appointed victims.

(2) The Old Covenant which God made with the Jewish Nation at Mount Sinai was ratified by the death of appointed victims.—Ex. 24:4-8; Heb. 9:18-20.

(3) The New Covenant which God made with the Jewish Nation at Jerusalem was ratified by the

God with Abraham mentioned in Genesis 15:8-21, and the Covenant made by God with the Jewish nation mentioned in Ex. 24:3-7, did not *make* these covenants, and for that reason the animals were not and could not be testators.

The Lord Jesus Christ whose death ratified the New Covenant made by God with the Jewish Nation mentioned in Hebrews 8:6-13, did not *make* the New Covenant, and for that reason was not and could not be its Testator.

It is clearly set forth in Gen. 15:1-21; Ex. 24:3-7; Heb. 9:16-21 and Heb. 8:1-13, that God *made* all of these covenants. Therefore inasmuch as God made the covenants, the victims whose death ratified the covenants were not and could not be *testators* as a testator "is one who makes a will or testament."

(2) The Greek word "diatithenai" from which the English word *testator* found in Heb. 9:16-17 is translated, means according to Prof. Robert Young's Greek and Hebrew Analytical Concordance of the Bible, "To arrange fully or throughout."

(3) The Emphatic Diaglott version of New Testament (Covenant), by Benjamin Wilson, gives the following word-for-word translation of Heb. 9:16-17 from the Greek:

"Where for a covenant, death necessary to be produced of that having been appointed.

"A covenant for over dead ones firm, since never it is strong when lives that having been appointed."

(4) Adam Clarke, L. L. D., F. S. A., the noted Bible

death of an appointed victim, the death of the man Christ Jesus on the cross on Calvary.—Matt. 26:28; Heb. 9:14-23.

It is very important that the date a covenant is ratified be known, owing to the fact that previous to the time of its ratification a covenant is not in operation and after the date of its ratification it is in effect.

PART V. LAWS GOVERNING COVENANTS.

Prior to its ratification, a covenant may lawfully be changed in any particular, or even set aside altogether, but after a covenant has been ratified it is unlawful to disannul or change it in any way.—Gal. 3:15.

commentator, gives the following translation of Heb. 9:16-17 with the comment as quoted:

"For where a covenant is, there must be necessarily introduced the death of that which establisheth the covenant; because a covenant is confirmed over dead things, and is of no force at all whilst that which establisheth the covenant is alive."

"This is undoubtedly the meaning of this passage; and we should endeavor to forget that testament and testator were ever introduced, as they totally change the Apostle's meaning."

The correct thought is conveyed by the phrase "appointed victim" and this will be used in these pages to designate the victims whose death ratified the Abrahamic, the Old and the New Covenants.

Special attention is directed to the fact that the importance and necessity of the death of an *appointed victim* in the ratification of a covenant and the death of a *testator* in the ratification of a testament is exactly the same, inasmuch as one is necessary to ratify a covenant and the other is necessary to ratify a testament.

The chief benefit derived from the correct understanding of Hebrews 9:16-17, is that it enables one to easily grasp the fact that as the Old Covenant made with the Jewish Nation at Mount Sinai was a *covenant* and not a *testament*, so also was the New Covenant made with the Jewish Nation at Jerusalem a *covenant* and not a *testament*, thus bringing out more clearly the relationship of the Old and the New Covenants.

PART VI. CONDITIONAL AND UNCONDITIONAL COVENANTS.

A covenant can be made either with or without conditions.

A conditional covenant is one that requires the covenantee or heir to comply with the conditions named in the covenant in order to receive the blessing conferred through the covenant.

An unconditional covenant is one that requires nothing of the covenantee or heir in order to receive the blessing conferred through the covenant.

.. PART VII. BLESSINGS CONFERRED BY COVENANTS. ..

Every covenant that is made has for its object the conferring of some blessing (benefit) upon the covenantee or heir, the blessing being specified in the covenant.

PART VIII. MEDIATORS OF COVENANTS.

The word *Mediator* found in English translations of the New Testament (Covenant) writings, is translated from the Greek word "mesites." Prof. Robert Young's Greek and Hebrew Analytical Concordance of the Bible defines "mesites": "Middle-man, mediator. "Benjamin Wilson's Emphatic Diaglott (Alphabetical Appendix) defines "mesites": "One that negotiates between two parties."

Some covenants have Mediators while others have not.

CHAPTER II.

ABRAHAMIC COVENANT.

PART I. EXISTENCE OF THE ABRAHAMIC COVENANT.

God made a covenant with Abraham four hundred and thirty (430) years before the ratification of the Old (Law) Covenant with the Jewish Nation at Mount Sinai.—Gal. 3:15-18.

PART II. NAME OF THE ABRAHAMIC COVENANT.

The special covenant which God made with Abraham four hundred and thirty years before the ratification of the Old Covenant at Mount Sinai referred to in Gal. 3:15-18, is together with other covenants called "covenants of promise" in Eph. 2:12, but inasmuch as there were several "covenants of promise," in order to distinguish the covenant which God made with Abraham Four hundred and thirty years before the ratification of the Old Covenant from other "covenants of promise" we will call it the Abrahamic covenant.

PART III. FORM OF THE ABRAHAMIC COVENANT.

The Abrahamic Covenant is that kind of covenant in which the parties to the covenant are known as the Covenantor and the Covenantee. This is proven true by reason of the fact that God *made* the Abrahamic covenant and God did not die in order to ratify it.

If the Abrahamic Covenant had been a testament

it would have been necessary for its *maker* (God) to die in order to ratify it. (See Chapter I, Part III.)

PART IV. COVENANTOR OF THE ABRAHAMIC COVENANT.

It was God who made the covenant with Abraham and therefore He was the covenantor.—Gal. 3:17; Gen. 12:1-3, 7.

PART V. COVENANTEES OF THE ABRAHAMIC COVENANT.

Abraham and Abraham's "Seed" were the persons on whom the blessing named in the Abrahamic Covenant was conferred, and therefore they were the covenantees.—Gal 3:16-19; Gen. 12:1-3, 7.

The "Seed" of Abraham mentioned in Gal. 3:16, is the Lord Jesus Christ who died on the cross on Calvary entirely separate and apart from any other individual. This is proven as follows:

(1) It was the Lord Jesus Christ personally, the "Seed" of Abraham, who redeemed the Jews under the Old Covenant.—Gal. 3:13-14; Heb. 9:15.

(2) Only by faith in the Lord Jesus Christ personally as the Redeemer from the curse of the Jewish Law, can Jews who were under the Old Covenant, be justified from sin.—Gal. 3:3-14, 22-24.

(3) The Abrahamic Covenant conferred on Abraham and the Lord Jesus Christ personally the privilege of blessing all mankind.—Gal. 3:8; Gen. 12:1-3, 7.

(4) The blessing they were privileged to confer on all mankind was *justification from sin*.—Gal. 3:8.

(5) Inasmuch as it was the Lord Jesus Christ separate and alone who Redeemed the Jews under the Old Covenant, and it is through faith in Him alone

that they can get *justification*—be blessed, therefore this proves that the “Seed” of Abraham mentioned in Gal. 3:16 is the one who Redeemed the Jews from the curse of the Old Covenant, i. e., the Lord Jesus Christ personally, who died on the cross on Calvary.

(6) The Old Covenant was to remain in force only until the “Seed” should come to whom the promise was made in the Abrahamic Covenant. (Gal. 3:19). Inasmuch as the Old Covenant was in effect until the death of the Lord Jesus Christ on the cross on Calvary, (Col. 2:14; Gal. 3:13; Matt. 27:51,) this indisputably proves that the “Seed” of Abraham had not come *previous* to that time, that he would not come *after* that time, and that he had come at that time.

The part which Abraham has in bringing *justification* from sin to those who have faith in the Lord Jesus Christ as the Redeemer, is that of being the Father (ancestor) of the Lord Jesus Christ.—Heb. 2:16.

PART VI. RATIFICATION OF THE ABRAHAMIC COVENANT AND DATE OF THAT EVENT.

The Abrahamic Covenant was ratified,—Gal. 3:15-17.*

*“*Confirmed by an Oath.*” Owing to the fact that it is stated in the Authorized Version’s rendering of Heb. 6:17, that God “confirmed” the Abrahamic Covenant with an oath, some Bible students have held that the Abrahamic Covenant was not ratified, confirmed, by the death of an appointed victim, but by the oath of the Lord. This is a mistaken view for the following reasons:

(1) The Scriptures state God’s covenants with men must be ratified, confirmed by the death of appointed victims (Heb. 9:16-17), and it is written that the Old Covenant, the New Covenant and the Covenant God made with Abraham mentioned in Gen. 15:8-18, were all ratified by the death of appointed victims.

It was ratified four hundred and thirty years (430) before the giving of the Jewish Law under the Old Covenant made at Mount Sinai.—Gal. 3:17.

The four hundred and thirtieth year before the giving of the Jewish Law was, according to Usher's chronology, the year A. M. 2083, B. C. 1921.**

Some Bible students have held the view that the Abrahamic Covenant was ratified by the death of the Lord Jesus Christ on Calvary. This view is proven to be entirely without foundation by the fact that the death of the Lord Jesus Christ occurred more than 1,500 years *after* the Jewish Law was given, instead of 430 years *before* the giving of the old Jewish Law covenant at Mount Sinai. The Jewish Law was given, according to Usher's chronology, in the year A. M. 2513, B. C. 1491.

(2) The Greek word of which the English word "confirm" in the Authorized Version's rendering of Gal. 3:15 is "kuroo" and means according to Prof. Robert Young's Greek and Hebrew Analytical Concordance to the Bible, "to give power or validity;" while the Greek word of which the English word "confirm" in the Authorized Versions rendering of Heb. 6:17, is "mesiteuo" and signifies, according to Prof. Robert Young's Greek and Hebrew Analytical Concordance of the Bible, "to be or act as a mediator," according to Benjamin Wilson's Emphatic Diaglott this word means "interposed." Therefore while "kuroo" signifies "to give power to" (ratify), "mesiteuo" means to interpose or "be or act as a mediator." The Abrahamic Covenant was ratified ("kuroo") by the death of an appointed victim and additionally God interposed, "mesiteuo" with an oath that the blessing promised under the Abrahamic Covenant should be granted to Abraham and his seed.

(3) However, the most convincing proof that the Ab-

****Usher's Chronology.** Usher's chronology is used in this work owing to its general use in different English versions of the Bible. The writer however does not consider it the best system of chronology.

The Lord Jesus Christ was one of the Covenantees of the Abrahamic Covenant, (Gal. 3:16, 19). (See Chapter II, Part V.) It is a manifest impossibility for the Lord Jesus Christ to be both a Covenantee of the Abrahamic Covenant, and also the appointed victim whose death ratified the Abrahamic Covenant.

The words "*in Christ*," which appear in Gal. 3:17 in the Authorized Version of the Bible, are spurious. They are not in the text of either the Revised Version or the Emphatic Diaglott. Thus it will be seen that the Scriptures do not teach that the Abrahamic Covenant was ratified by the death of the Lord Jesus Christ.

In the Third chapter of Galatians, in his argu-

rahamic Covenant was not ratified, made valid, by the oath of the Lord is the fact that this Covenant was ratified four hundred and thirty years before the ratification of the "Old" Law covenant with the Jewish Nation at Mt. Sinai (Gal. 3:17). Bible students are agreed that the 430th year before the ratification of the "Old" Law covenant was the identical year in which Abraham first entered Palestine. (Smith's Bible Dictionary, Page 442, 2nd column. Adam Clark's notes on Exodus 12:40.) Now the Scriptures state that Abraham was seventy-five (75) years old when he first entered Canaan (Gen. 12:4), therefore the Abrahamic Covenant was ratified, confirmed, when Abraham was seventy-five (75) years old. Isaac was born when Abraham was One hundred (100) years old, just Twenty-five (25) years after Abraham first entered Canaan, Gen. 21:5). Some years after Isaac's birth when he had grown to be quite a lad, the incident mentioned in Gen. 22:12-18 took place. All Bible students agree that Heb. 6:17 refers specifically to Gen. 22:15-18. Therefore this shows that God did not interpose with an oath that the blessing promised to Abraham and his seed, should be sure, until more than Twenty-five (25) years after the Abrahamic Covenant had been ratified. In other words, if the Abrahamic Covenant had been ratified ("kuroo") by the oath of the Lord, then Gal. 3:17 would have to read Four hundred and five (405) instead of Four hundred and thirty (430) years as it does read.

ment concerning the necessity of obtaining justification from sin "by faith" and the impossibility of being justified under the Jewish Law, the Apostle bases his argument on the fact:

(1) That because God had said to Abraham "in thee and in thy seed shall all the families of the earth be blessed", Gal. 3:8, 16, this proved that all the "families of the earth" were going to be blessed in Abraham, and not by the Jewish Law.

(2) That because of the fact that God had entered into and ratified a covenant with Abraham 430 *years before* the Old Jewish Law covenant was ratified, giving Abraham and his "Seed" the privilege of blessing *all* the families of the earth, that therefore the Jewish Law Covenant (which was ratified 430 years *after* the ratification of the Abrahamic Covenant) was not and could not be an added condition of the Abrahamic Covenant, and neither could it disannul the Abrahamic Covenant.—Gal. 3:15-17.

It is of the utmost importance that the reader firmly grasps and retains the Bible's testimony that the Abrahamic Covenant was ratified 430 years *before* the giving of the Jewish Law, and that it was not and could not have been ratified by the death of the Lord Jesus Christ, which event took place more than 1500 years *after* the giving of the Jewish Law at Mount Sinai.

By having a clear understanding of, and firmly holding to the truth concerning the date of the ratification of the Abrahamic Covenant, it will prevent one from falling into either of the two great errors which have deceived many, i. e.

(1) One will know that the Abrahamic Covenant was not a covenant *for the cancellation of sins*, because

it was not ratified by the death of the Lord Jesus Christ.

(2) One will know that the Abrahamic Covenant and the New Covenant are not one and the same covenant but that they are two separate and distinct covenants, because the Abrahamic Covenant was ratified 430 years *before* the giving of the Jewish Law, while the New Covenant was ratified more than 1500 years *after* the giving of the Jewish Law, and also for the further reason that while the Abrahamic Covenant *was not* for the cancellation of sin, the New Covenant *was* for that purpose.

It is not recorded in the Scriptures by the death of what appointed victim the Abrahamic Covenant was ratified. It is simply affirmed by the Apostle that the Abrahamic Covenant was ratified.—Gal. 3:15-17.

PART VII. MEDIATOR OF THE ABRAHAMIC COVENANT.

The Abrahamic Covenant had no Mediator.

PART VIII. ABRAHAMIC COVENANT UNCONDITIONAL.

The Abrahamic covenant had no conditions attached to it. Neither Abraham or his "Seed," the two covenantees of this covenant, were required to comply with any conditions after the covenant was ratified, in order for them to receive the blessing conferred through the Abrahamic Covenant.—Gal. 3:15-17; Gen. 12:1-3, 7.

While it is a fact that Abraham had to leave his native country before God would make the Abrahamic Covenant with him, Abraham was not required to comply with any conditions *after* the covenant was made

in order to receive the blessing conferred through the covenant.

Also, while it was necessary for the "Seed" of Abraham to be a perfect man and by his death redeem the Jews who were under the Old Covenant, and the Gentiles who were not under the Old Covenant but who were condemned in Adam, nevertheless after he had become the "Seed" to whom the promise was made" (Gal. 3:19), he was not required to comply with any conditions in order to receive the blessing conferred through the Abrahamic Covenant.

PART IX. BLESSING (BENEFIT) CONFERRED BY THE ABRAHAMIC COVENANT.

The great blessing conferred by the covenantor (God), on the covenantees (Abraham and the Lord Jesus Christ) of the Abrahamic Covenant was *that Abraham and the Lord Jesus Christ should be the instruments, the channel, used by God in blessing all the families of the earth.*—(Gen. 12:3; Gal. 3:8, 16).

Special attention is called to the fact that the chief blessing conferred through the Abrahamic Covenant on Abraham and the Lord Jesus Christ (the covenantees), was the right, the privilege of being the instruments with whom God would bless "all the families of the earth."—Gen. 12:3; Gal. 3:8, 16.

It is no where taught, or suggested, in the Bible, that *by* the Abrahamic Covenant God (the covenantor), would bless Abraham and the Lord Jesus Christ (the covenantees), with *justification from sin*.

Attention is also called to the fact that the Scriptures do not teach that any individual, or class of individuals, other than Abraham and the Lord Jesus

Christ personally, are Covenantees under the Abrahamic Covenant and on that account entitled to share in the blessing (benefit) conferred by the Abrahamic Covenant.

PART X. SPECIAL BLESSING GOD WILL CONFER ON ALL FAMILIES OF THE EARTH, "IN" ABRAHAM AND THE LORD JESUS CHRIST, THE COVENANTEES OF THE ABRAHAMIC COVENANT.

The Special Blessing which God is conferring on "all families of the earth" by means of Abraham and the Lord Jesus Christ (the covenantees of the Abrahamic Covenant) is *Justification from sin*.—Gal. 3:8; Gen. 12:1-3; Acts 3:25-26; 13:32, 38-39.

PART XI. HOW "ALL FAMILIES OF THE EARTH" WILL BE BLESSED "IN" ABRAHAM.

Abraham was the father (ancestor) of the Lord Jesus Christ by reason of the fact that Mary, the mother of Jesus, was descended from Abraham.—Matt. 1:1; Heb. 2:16; Gal. 3:16.

Every human being that is "baptized into Jesus Christ" through that act becomes the "seed" (child) of Abraham.—Gal. 3:27, 29.

All who are "baptized into Jesus Christ" have *put on Christ*.^a (Gal. 3:27.) There is no condemnation to them that are "IN" Christ Jesus. (Rom. 8:1.) All who are "baptized into Jesus Christ," whether Jews or Gentiles previously, are henceforth children ("seed") of Abraham.—"IN" Abraham.—Gal. 3:28.

Thus, from the Scriptures it is plain that all who will ever be saved of Mankind will be *children*, "*seed*", of Abraham, and therefore "IN" Abraham through

having been "baptized into Jesus Christ." Those who fail to get "IN" Abraham through being "baptized into Jesus Christ," will be lost—destroyed.—Gal. 3:8; Acts 4:10-12.

PART XII. HOW "ALL FAMILIES OF THE EARTH" WILL
BE BLESSED "IN" CHRIST.

The Lord Jesus Christ was the child, "Seed" of Abraham by reason of the fact that His mother was a descendant of Abraham.—Matt. 1:1; Heb. 2:16; Gal. 3:16.

There is no other way by which any man can be saved from destruction except through Christ.—Acts 4:10-12.

All who are "baptized into Jesus Christ" "have put on Christ,"* and are thus Christ's "*seed*", *children*. (Gal. 3:27; Heb. 2:9-16; Isa. 9:6-7.) "There is no condemnation to them that are in Christ Jesus." (Rom. 8:1.) All who are "baptized into Jesus Christ," whether Jews or Gentiles previously, are henceforth *children*, "*seed*" of Christ, and through Him children, "*seed*" of Abraham.—Gal. 3:28-29; Isa. 9:6-7.

Thus is shown the Scriptures teach that all who will be saved of Mankind, will be *children*, "*seed*" of Christ, "IN" Christ, and because of the fact that they are *children*, "*seed*" of Christ they are also *children*, "*seed*" of Abraham—"IN" Abraham.—Gal. 3:8; Isa. 9:6-7.

PART XIII. THE PHILOSOPHY OF JUSTIFICATION FROM
SIN THROUGH FAITH IN THE LORD JESUS CHRIST.

Condemnation: Adam, the first man, is the fa-

*See Christian Baptism.

ther of "all families of the earth." (Rom. 5:12-15; 1 Cor. 15:22.) Adam sinned before any of his children were born, and therefore he brought death upon all men, because all men were "IN" Adam when he sinned.—Rom. 5:12; 1 Cor. 15:22.

Redemption: Jesus of Nazareth the "Seed" of Abraham "to whom the promise was made" died as a ransom-price for Father Adam and thus redeemed Adam from death. (Rom. 5:12-21; 1 Tim. 2:5-6; 1 Cor. 15:21-22.) As all men were condemned to death "IN" Adam on account of Adam's sin, so also they were all redeemed from death when the Lord Jesus Christ redeemed Father Adam.—Rom. 5:12-21; 1 Tim. 2:5-6; 1 Cor. 15:21-22.

Universal opportunity to be saved: While the Lord Jesus Christ the "Seed" of Abraham "to whom the promise was made," died on the cross on Calvary and thereby redeemed Adam and all "families of the earth" from Adamic condemnation and death, nevertheless, before any one of all the families of the earth can get the blessing of *Justification from sin*, release from condemnation to death on account of Father Adam's sin, they are compelled to accept the Lord Jesus Christ as their Redeemer, Savior, Life Giver, Father, and when they have accepted the Lord Jesus Christ (through faith, reformation and baptism) as their Savior, they are no longer condemned sinners "IN" Adam, but are justified persons "IN" Christ.—Acts 4:12; 2:37-38; Gal. 3:27; Rom. 8:1.

CHAPTER III.

THE OLD COVENANT.

PART I. EXISTENCE OF THE OLD COVENANT.

God made a Covenant with the Jewish Nation at Mount Sinai, four hundred and thirty years after the ratification of the Abrahamic Covenant.—Gal. 3:15-18; 4:21-25; Ex. 24:1-9; Heb. 8:7-10.

PART II. NAME OF THE OLD COVENANT.

The Covenant which God made with the Jewish Nation at Mount Sinai, is known by several different names in the Scriptures, the three most prominent being the "Old" covenant (Heb. 8:13), the "First" covenant (Heb. 8:7; 9:15) and the "Bond-Woman" Covenant (Gal. 4:21-25).

It is proper to refer to the Covenant which God made with the Jewish Nation at Mount Sinai by either of the three names mentioned, but owing to the fact that it is most generally known by the name of the "OLD" Covenant that is the name which will be used in these pages to designate this particular covenant.

PART III. FORM OF THE OLD COVENANT.

The Old Covenant is that kind of covenant in which the parties to the covenant are known as the Covenantor and the Covenantee. This is proven correct by reason of the fact that God *made* the Old Cove-

nant and God did not die in order to ratify it.—Ex. 24:1-9; Jer. 31:32; Heb. 8:8-9.

If the Old Covenant had been a testament, it would have been necessary for the one who *made* the covenant (God), to die in order to ratify it. (See Chapter I, Part III.)

PART IV. COVENANTOR OF THE OLD COVENANT.

It was God who made the Old Covenant with the Jewish Nation, and therefore He was the Covenantor.—Heb. 8:8-9; Jer. 31:32; Ex. 24:1-9.

PART V. COVENANTEES OF THE OLD COVENANT.

God made the Old Covenant with the Jewish Nation at Mount Sinai. Therefore the individuals composing the Jewish Nation from the time the Old Covenant was ratified at Mount Sinai until it was abolished, who recognized the existence, ratification and operation of the Old Covenant, were the Covenantees of the Old Covenant.—Heb. 8:8-9; Jer. 31:32; Ex. 24:1-9. Also, individuals of the Gentile Nations who recognized the existence, ratification and operation of the Old Covenant during the time it was in operation and placed themselves under it by complying with its conditions, were Covenantees of the Old Covenant.—Ex. 12:43-50.

PART VI. RATIFICATION OF THE OLD COVENANT AND DATE OF THE EVENT.

The Old Covenant was ratified.—Heb. 9:19-20; Ex. 24:1-9.

It was ratified four hundred and thirty years

(430) after the ratification of the Abrahamic Covenant.—Gal. 3:17.

The four hundred and thirtieth year after the ratification of the Abrahamic Covenant was, according to Usher's Chronology, the year A. M. 2513, B. C. 1491.

PART VII. MEDIATOR OF THE OLD COVENANT.

The man Moses was the Mediator of the Old Covenant.—Heb. 9:19; Ex. 24:1-9.

PART VIII. OLD COVENANT A CONDITIONAL COVENANT.

The Old Covenant had certain conditions attached to it.—Ex. 24:1-8.

Only those Jews (Covenantees) who fully complied with the conditions of the Old Covenant had any right to the blessing conferred through this covenant on the Covenantees.—Lev. 18:5; Gal. 3:12; Deut. 27:26; Gal. 3:10.

PART IX. CONDITIONS OF THE OLD COVENANT.

The Old Covenant had certain conditions which every covenantee under that covenant was obliged to comply with in order to receive the blessing (benefit) conferred through the covenant.—Lev. 18:5; Gal. 3:12; Deut. 27:26; Gal. 3:10.

The conditions of the Old Covenant consisted of commandments given by God to the Covenantees through Moses and the prophets raised up by God after Moses' death.—Ex. 19:5; Deut. 11:27-28; 18:15-19; Acts 3:22-23; Ex. 24:7.

PART X. BLESSING (BENEFIT) CONFERRED BY THE
OLD COVENANT.

The chief Blessing conferred by the Covenantor (God) on the Covenantees (those of the Jewish Nation living between the date of the ratification and abolition of the Old Covenant who fully complied with all the conditions of the Old Covenant) was ETERNAL LIFE.—Lev. 18:5; Gal. 3:12; Luke 10:25-29.

Certain temporary blessings were bestowed on each individual who became a Covenantee under the Old Covenant, but eventually even these temporary blessings were taken away from those Covenantees who failed to fully comply with the conditions of the Old Covenant.—Deut. 27:26; Gal. 3:10.

PART XI. RESULT OF FAILURE OF THE COVENANTEES OF
THE OLD COVENANT TO COMPLY WITH ITS CONDITIONS.

The Chief Blessing of the Old Covenant, ETERNAL LIFE, was conferred only on those Covenantees who fully complied with all the conditions of that covenant, therefore failure of the Covenantees to comply fully with the conditions of the Old Covenant resulted in their not receiving the Chief Blessing, ETERNAL LIFE. (Lev. 18:5; Gal. 3:12; Luke 10:25-29.) They were "cursed."—Deut. 27:26; Gal. 3:10.

Notwithstanding the fact that many millions of individuals of the Jewish Nation entered into covenant relationship with God during the time the Old Covenant was in effect, only one man, the Man Jesus of Nazareth, ever fully complied with the conditions of the Old Covenant and on that account possessed ETERNAL LIFE. Jesus of Nazareth was just and holy and was therefore entitled to eternal life under the

Old Covenant. (Heb. 7:22-26; 2 Cor. 5:21.) The remainder of the Jewish Nation who were covenantees under the Old Covenant were all unrighteous and therefore were justly cursed.—Psa. 14:1-3; 53:1-3; Rom. 3:9-20.

PART XII. WHY JESUS OF NAZARETH DIED.

It is of great importance that every one should understand why the Lord Jesus Christ died and what was accomplished by His death.

(1) "The wages of sin is death."—Rom. 6:23; Ezk. 18:4, 20.

(2) All men, with the exception of the Man Jesus of Nazareth, who were Covenantees under the Old Covenant had sinned in the person of Adam their ancestor, and for that cause were "cursed" (condemned to death.)—Rom. 5:12-21; 1 Cor. 15:21-22; 2 Cor. 5:14.

(3) All men who were under the Old Covenant, with the single exception of the Man Jesus of Nazareth, failed to fully comply with the conditions of that covenant, and were "cursed" (condemned to death.)—Deut. 27:26; Gal. 3:10.

(4) Jesus of Nazareth gave His life a "ransom for all."—1 Tim. 2:5-6; Isa. 53:6-11.

a—By His death he redeemed all men who were not under the Old Covenant from the Adamic curse (death).—Rom. 5:12-21; 1 Cor. 15:21-22; 2 Cor. 5:14.

b—By His death he redeemed all men who were Covenantees under the Old Covenant yet who failed to comply with the conditions of that covenant and were on that account "cursed."—Gal. 4:4-5; 3:13.

PART XIII. WHY THE LORD JESUS CHRIST WAS RAISED
FROM THE DEAD, YET NEVERTHELESS, DID NOT TAKE
BACK THE RANSOM PRICE GIVEN FOR MEN.

It is very important that every one should understand how it was that the Lord Jesus Christ by his DEATH redeemed all mankind from death, and yet by His *resurrection* from the dead He did not take back the ransom price.*

(1) The Penalty for sin is death.—Rom. 6:23; Ezk. 18:4, 20.

(2) The meaning of death is "extinction of bodily life."—Genesis 3:17-19; Eccl. 9:4-6, 10; Job 14:10, 20; Psa. 146:3-4.

(3) Adam, the first man, sinned and was condemned to death.—Gen. 3:19-20; Romans 5:12.

(4) Adam is the father (life giver) of all men with the exception of the Lord Jesus Christ, and owing to that fact ALL MEN sinned and were condemned to death in the personal body of Adam.—Rom. 5:12-19.

(5) When a sinner has died, he has paid the full penalty for his sin.—Rom. 6:23.

(6) After a sinner has died, he is free from sin.—Rom. 6:7.

(7) When Adam died, he there and then paid the full and complete penalty for his violation of God's Original Law.—Rom. 6:23, 7.

God's Original Law for the government of mankind did not provide for the *resurrection* of Adam without a redeemer, and therefore without a redeemer dying in his stead Adam would have forever remained dead. (Gen. 2:16-17; 3:19.) This is proven true by

*See booklet entitled the Ransom for proof of the fact that the Lord Jesus Christ was not begotten of the Spirit to *Spiritual* life and *nature* after he was born of man and previous to his actual resurrection after His crucifixion on Calvary.

reason of the fact that if God could have justly raised Adam from the dead without a redeemer dying in Adam's stead, then the death of the Lord Jesus Christ would have been unnecessary.—John 3:16.

(8) When each of Adam's children, all men (with the exception of the Lord Jesus Christ) die, they there and then pay the full and complete penalty for their violation of God's Original Law in the person of Adam their father.—Rom. 6:23, 7.

God's Original Law for the government of mankind did not provide for the *resurrection* of Adam's children without a redeemer, and therefore without a redeemer dying in their stead, Adam's children would have forever remained dead.—Gen. 2:16-17; 3:19.

This is proven, true by reason of the fact that if God could have justly raised Adam's children from the dead without a redeemer dying in their stead, then the death of the Lord Jesus Christ would have been unnecessary.—John 3:16.

(9) God is the Creator of all things. (Gen. 1: 1-31.) He therefore justly has the right to make such laws for the government of his creatures as he desires.—Rom. 9:14-21.

God was not in justice bound to make a law for the government of mankind that would extend to man *the opportunity of living forever*. This, however, he did.—Gen. 2:8-9, 16-17; 3:22-24.

God justly had the right to make a law for the government of mankind that would require the *death* of every man that sinned. This He did.—Gen. 2:16-17; Rom. 6:23; Ezk. 18:4, 20.

God justly had the right to make a law for the government of mankind that would contain no provision whatever for the *resurrection of sinners from the*

dead after they had died and paid the penalty of sin. This He did.—Gen. 2:16-17, 3:9.

As God's Original Law for the government of mankind did not provide for the resurrection of a sinner from the dead without a redeemer having died in the sinner's stead, necessarily it would have been unlawful for God to raise a sinner from the dead unless a man who was sinless redeemed the sinner by taking the sinner's place in death.

God justly possessed the right to CHANGE the Original Law which he had made for the government of mankind, in whatever way he chose, the CHANGE to apply to all or to any specified number of individuals, PROVIDING the individual or individuals on whose account the Original Law was CHANGED, were not already condemned under the Original Law *before* the CHANGE was made.

(10) The father and mother of the Lord Jesus Christ were Jehovah God and Mary, the mother of Jesus.—Luke 1:30-43.

Adam was not the father (life-giver) of the Lord Jesus Christ and therefore the Lord Jesus Christ did not share through inheritance in the sin and condemnation of Adam, as do all Adam's children.—Rom. 5:12.

The Lord Jesus Christ committed no sin during his entire life as a human being on the earth.—Heb. 7:26; 2 Cor. 5:21.

Because He was sinless, the Lord Jesus Christ could be the Messiah. If the Man Jesus of Nazareth had been a sinner He could not have been the Messiah, because it had been prophesied that the Messiah would be without sin.—Isa. 53:6-11.

Being the Son of God and also being sinless per-

sonally, the Lord Jesus Christ was neither condemned to death on account of *Adam's* sin through inheritance, nor on account of *personal* sin.

The Lord Jesus Christ being entirely free from *Adamic* (*inherited*) sin and *personal* sin, therefore God could justly CHANGE the Original Law He had made for the government of Mankind in whatever way He desired, for the specific benefit of the Lord Jesus Christ.

(11) During the reign of King David over Israel, more than 2400 years after Adam's creation and over 1000 years before the birth of the Lord Jesus Christ, God announced to mankind through the prophet David, a CHANGE in the Original Law he had made for the government of mankind.

He designated the man to whom this CHANGE in the Original Law should apply.—Psa. 16:8-11; Acts 2:22-32.

The CHANGE in the Original Law was this: That the Lord Jesus Christ should be raised from the dead and should thenceforth continue living forever.—Psa. 16:8-11; Acts 2:22-32.

Thus is shown how it was that the Lord Jesus Christ, a perfect man, by His death redeemed Adam and all his children from death, and also how it was that owing to God having CHANGED the Original Law for the government of mankind to the extent of specifically providing that the Lord Jesus Christ should be raised from the dead, that the Lord Jesus Christ paid all mankind's ransom-price by His death, and by reason of the fact that the Original Law had been CHANGED to the extent of providing for His resurrection from the dead, He therefore did not take back the ransom-price given for mankind when He was

raised from the dead.

PART XIV. DURATION OF THE OLD COVENANT.

The Old Covenant was designed to continue in effect only until the promised "Seed" of Abraham (the Messiah, the Lord Jesus Christ) should come.—Gal. 3:19.

By reason of the fact that God had through the Abrahamic Covenant conferred on Abraham and his "Seed" (the Lord Jesus Christ) the privilege of blessing "*all families of the earth*" with Justification from sin (Gal. 3:8; Gen. 12:1-3, 7; Acts 3:25-26, 13:32, 38-39), therefore the Old Covenant which would bestow life on all Covenantees who complied with its conditions, of necessity according to law, became null and void when the "Seed to whom the promise was made" came, because the Abrahamic Covenant which conferred the privilege of blessing "*all families of the earth*" on Abraham and his "Seed" was ratified prior to the ratification of the Old Covenant and therefore the Old Covenant could in no way disannul the Abrahamic Covenant.—Gal. 3:15-17.

The Old Covenant was abolished at the time of the death of the Lord Jesus Christ on Calvary.—Col. 2:14; Luke 23:45.

PART XV. SPECIAL VALUE TO MANKIND OF THE OLD COVENANT.

The Old Covenant was a "schoolmaster" to lead the covenantees under that covenant to Christ the Redeemer.—Gal. 3:21-25.

The reason why the law of the Old Covenant served as a "schoolmaster" to lead to Christ is:

(1) There is none righteous, no not one. (Psa. 14:1-3; Rom. 3:9-20.)

(2) All men (both those who were and those who were not covenantees under the Old Covenant) are strongly inclined to believe they are righteous.—Prov. 14:12; Luke 18:9.

(3) The law of the Old Covenant was perfect.—Psa. 19:7; Rom. 7:12.

(4) Owing to their supposed righteousness men would not so fully realize their true condition and their need of a Redeemer from sin and its consequences unless a perfect law had been given to men, by the keeping of which law it was possible for men to have eternal life.—Rom. 3:19-20.

(5) After faithfully endeavoring to comply with the righteous conditions of the Old Covenant for more than fifteen hundred years, not one man who had Adam for his father—life-giver, was able to do so.—Rom. 3:10-20; 2 Cor. 5:14.

(6) If after being schooled in the keeping of the conditions of the Old Covenant for more than fifteen centuries the Jewish Nation was unable to produce one individual (with the exception of the Lord Jesus Christ) who was able to perfectly comply with them, every reasonable person is forced to the conclusion that "there is none righteous, no not one."—Rom. 3:9-20.

(7) As the law of the Old Covenant shows and convinces men that they are sinners, it thus serves as a schoolmaster to bring them to the Lord Jesus Christ, showing them the necessity of being made righteous by faith in the Lord Jesus Christ as the redeemer of all men, and of obedience to the conditions of the New Covenant of which the Lord Jesus Christ is the Mediator and was the victim whose life blood ratified it.—Heb. 9:14-15; Luke 22:20; Mark 14:24.

CHAPTER IV.

THE NEW COVENANT.

PART I. EXISTENCE OF THE NEW COVENANT.

God made a Covenant with the Jewish Nation at Jerusalem at the time of the death of the Man Christ Jesus on the Cross on Calvary, which according to Usher's chronology was in the year A. M. 4033, A. D. 29. This is proven as follows:

(1) A ratified covenant is in existence and operation after the appointed victim by whose death it was ratified is dead. (Heb. 9:16-18; Gal. 3:15.) The Lord Jesus Christ affirms that his own blood was the "blood of the New Covenant." (Mark 14:24; Luke 22:20.) Therefore at the time of the Lord Jesus Christ's death the New Covenant was both in existence and ratified.

(2) God announced through the prophet Jeremiah that He would make a New Covenant with the Jewish Nation and one of the blessings of that New Covenant would be: "*I will forgive their iniquity, and I will remember their sin no more.*" (Jer. 31:31-34; Heb. 8:8-12.) Carefully observe that forgiveness of sin and iniquity was to come under the New Covenant. The Bible states that the "blood of the New Testament" was shed for the remission of sin (Mark 14:24; Luke 22:20; Matt. 26:28), that the Lord Jesus Christ redeemed the transgressions that were against the First (Old) Covenant (Heb. 9:15), therefore of

necessity when the redemption price was paid and remission of sins came, then the New Covenant was in existence and ratified.

PART II. NAME OF THE NEW COVENANT.

The Covenant which God made with the Jewish Nation at Jerusalem at the time of Christ's death on the cross on Calvary, is known by several different names in the Scriptures, the three most generally used being the "New" Covenant (Heb. 8:8, 9:15), the "Second" Covenant (Heb. 8:7, 10:9) and the "Free-Woman" Covenant.—Gal. 4:25-26, 30-31.

It is entirely proper to refer to the Covenant which God made with the Jewish Nation at the time of the Lord Jesus Christ's death on Calvary, by either of the three names mentioned, but owing to the fact that it is most generally known by the name of the "New" Covenant, that is the name which will be used in these pages when this particular covenant is referred to.

PART III. FORM OF THE NEW COVENANT.

The New Covenant is that kind of covenant in which the parties to the covenant are known as the Covenantor and the Covenantee. This is proven true by reason of the fact that God *made* the New Covenant and God did not die in order to ratify it. Heb. 8:8-13; Jer. 31:31-35.

If the New Covenant had been a testament, it would have been necessary for the one who *made* the covenant (God), to die in order to ratify it. (See Chapter I, Part III.)

PART IV. COVENANTOR OF THE NEW COVENANT.

It was God who made the New Covenant with the Jewish Nation and therefore He was Covenantor.—Heb. 8:8-13; Jer. 31:31-35.

PART V. COVENANTEES OF THE NEW COVENANT.

God made the New Covenant with the Jewish Nation at Jerusalem at the time of the Lord Jesus Christ's death on Calvary. (Heb. 8:8-13; Jer. 31:31-35.) Therefore all those individuals of the literal Jewish Nation who have in the past or will in the future recognize the existence, ratification and operation of the New Covenant and place themselves under it by complying with its conditions, are covenantees of the New Covenant.

Any individual of the literal Jewish Nation who has lived in the past or will live in the future, until he recognizes the existence, ratification and operation of the New Covenant and places himself under it by complying with its conditions, is not a Covenantee of the New Covenant. This was also the case under the Old Covenant during the period between the ratification and abolition of the Old Covenant. Only those individuals of the literal Jewish Nation who recognized the existence of the Old Covenant and complied with its conditions were Covenantees of that covenant.

Individuals of all the nations of the earth who have in the past or will in the future recognize the existence, ratification and operation of the New Covenant and place themselves under it by complying with its conditions are Covenantees of the New Covenant.—Gal. 3:24-29; Rom. 1:16; 10:12-13.

Any individual of all the nations of the earth other

than the literal Jewish Nation who has lived in the past or will live in the future, until he recognizes the existence, ratification and operation of the New Covenant and places himself under it by complying with its conditions, is not a Covenantee of the New Covenant. This was also the case under the Old Covenant during the period between the ratification and abolition of that Covenant. Only those individuals born of Gentile parents who recognized the existence of the Old Covenant and complied with its conditions with reference to those born of Gentile parents, were Covenantees of that covenant.

PART VI. RATIFICATION OF THE NEW COVENANT AND DATE
OF THAT EVENT.

The New Covenant was ratified by the death of the Lord Jesus Christ on the cross on Calvary, which according to Usher's Chronology occurred in the year A. M. 4033, A. D. 29. That the New Covenant was ratified by the death of the Lord Jesus Christ on Calvary is proven as follows:

(1) A covenant is ratified after the appointed victim by whose death it is made valid, is dead. (Heb. 9:16-18; Gal. 3:15.) The Lord Jesus Christ affirms that His own blood was the "blood of the New Covenant." (Mark 14:24; Luke 22:20.) Therefore the New Covenant was ratified by the death of the Lord Jesus Christ.

(2) God announced through the prophet Jeremiah that He would make a New covenant with the Jewish Nation and one of the blessings of that New covenant would be: "*I will forgive their iniquity, and I will remember their sin no more.*" (Jer. 31:31-

34; Heb. 8:8-12.) Carefully observe that complete forgiveness of iniquity and sin was to come under the New Covenant. The Bible states that the "blood of the New Testament (Covenant)" was shed for the remission of sin (Mark 14:24; Luke 22:20; Matt. 26:28), that the Lord Jesus Christ redeemed the transgressions that were against the First (Old) covenant (Heb. 9:15), therefore of necessity when the redemption price was paid and complete remission of sins came, then the ratification of the New Covenant was an accomplished fact.

PART VII. MEDIATOR OF THE NEW COVENANT.

The Man Christ Jesus personally who died on the cross on Calvary, is the complete Mediator of the New Covenant.—Heb. 9:15, 8:6, 12:24.

That the Lord Jesus Christ personally who died on the cross on Calvary is the complete Mediator of the New Covenant, separate and apart from all other individuals, is proven as follows:

(1) a—The Lord Jesus Christ *personally*, redeemed those who were condemned to death under the Old Covenant. (Gal. 3:13; Col. 2:14.)

b—Because of the fact that by His death He redeemed those who were condemned to death under the Old Covenant, this made Him the Mediator of the New Covenant.—Heb. 9:15.

(2) a—The Lord Jesus Christ *personally* redeemed all men who were not under the Old Covenant.—1 Tim. 2:5-6; 2 Cor. 5:14; 1 Cor. 15:21-22.

b—Because of the fact that by His death He redeemed all men who were not under the Old Covenant, this made the Lord Jesus Christ the "Mediator

between God and men" for those who were not under the Old Covenant but who had been condemned in Adam under the Original Law.—Rom. 5:12; 1 Tim. 2:5-6.

(3) a—Inasmuch as there is only *one* man "who gave himself a ransom for all" men, therefore this *one* man redeemed from condemnation and death all men,—both those who were and those who were not under the Old Covenant.—1 Tim. 2:5-6; 2 Cor. 5:14; 1 Cor. 15:21-22; Gal. 3:13.

b—Inasmuch as there is only "*one Mediator between God and men;*" and this Mediator is "the Man Christ Jesus who gave himself a ransom for all" men (both those who were and those who were not under the Old Covenant) therefore of necessity this Mediator is the Mediator of the New Covenant.—Heb. 9:15, 8:6; 12:24.

PART VIII. NEW COVENANT A CONDITIONAL COVENANT.

The New Covenant has certain conditions attached to it.—Mark 16:16; Acts 2:37-38; Rom. 10:9.

Only those Covenantees of the New Covenant who fully comply with the conditions of the New Covenant, have any right to the blessings conferred through this Covenant on the Covenantees.—Mark 16:16; Heb. 3:11-12; 6:4-9; 10:26-31; Rev. 21:8.

PART IX. CONDITIONS OF THE NEW COVENANT.

The New Covenant has certain conditions which every Covenantee under it must comply with in order to receive the blessing (benefit) conferred through the covenant.—Mark 16:16; Acts 2:37-38; 3:19-24; 4:10-12.

The conditions of the New Covenant consist of

commandments given the Covenantees of the New Covenant by God through the Lord Jesus Christ and His inspired Apostles and prophets.—Acts 3:19-24; 2 Thes. 1:7-8; Heb. 5:8-9; 1 Pet. 4:17-18; Luke 24:46-48; Acts 5:29-32; 1 Cor. 3:1-6.

In order for a man, whether born of Jewish or Gentile parents, to become a Covenantee under the New Covenant, it is necessary for him to comply with the following conditions:

(1) *Faith*. To recognize and accept the fact that the death of the Lord Jesus Christ, (the appointed victim whose death ratified the New Covenant,) atoned for and cleanses from all sin those who become Covenantees of the New Covenant.—Acts 13:38-39, 16:30-31; Rom. 10:9; Gal. 2:15-16.

(2) *Repentance—Reformation*. To repent (reform) of sin in every form, in thought, word and act, and thereafter do that which is right to the extent of ability.—Acts 2:37-38; 17:29-30; 26:19-20; Heb. 10:26-31.

(3) *Baptism*. To be baptized into Jesus Christ. Mark 16:16; Acts 2:37-38; 22:16; 1 Peter 3:21.*

PART X. BLESSING (BENEFIT) CONFERRED BY THE NEW COVENANT.

In order that this highly important matter may be presented as clearly as possible, it is separated into three parts as follows:

(1) *Chief Blessing*. The chief blessing that will be conferred by the Covenantor (God) on the Covenantees (those of mankind who accept the New

*See Christian Baptism.

Covenant and fully comply with its conditions) of the New Covenant, is ETERNAL LIFE.—Jno. 5:24; 6:47; 10:28; Romans 2:7.

a—The Covenantees of the New Covenant do not actually possess life until after the return of the Lord Jesus Christ at His Second Advent.—1 Jno. 2:25; Col. 3:3-4.

b—Previous to the return of the Lord Jesus Christ at His Second Advent the Covenantees of the New Covenant have the promise of life.—1 Jno. 2:25.

c—The promised life of the Covenantees of the New Covenant, previous to the Second Advent of the Lord Jesus Christ, is in the Lord Jesus Christ personally.—Col. 3:3; 1 Jno. 5:11-12.

d—The Covenantees of the New Covenant will be given the blessing (eternal life) of the New Covenant when the Lord Jesus Christ makes His second advent.—2 Tim. 4:8; Jas. 1:12; Rev. 2:20; 1 Cor. 15:51-54; Rev. 21:1-8.

(2) *Lesser Blessings.* While the chief blessing (eternal life) will be given to each Covenantee of the New Covenant who fully complies with the conditions of the New Covenant, there are a variety of lesser blessings, second only in value to eternal life, which will be bestowed on certain classes of covenantees of the New Covenant. For instance:

a—All the covenantees of the New Covenant who live during the period intervening between the First and Second Advents of the Lord Jesus Christ, and who fully comply with the conditions of the New Covenant will be: Raised from the dead as spirit beings with spiritual bodies. (1 Cor. 15:42-44, 50-54; 1 Jno. 3:2.) Given the Divine Nature, Immortality.

(1 Peter 1:4; 1 Cor. 15:51-52.) Will be made Kings and Priests. (Matt. 19:28; Rev. 3:21; 20:4; 5:8-10; Dan. 7:22, 27.) Shall judge the world. (1 Cor. 6:2; Rev. 20:4.) (I. e., those of mankind who have not been judged during the period intervening between the First and Second Advents.) Shall judge angels. (1 Cor. 6:3; 2 Peter 2:4-5; 1 Peter 3:19-20; Jude 6.) Shall be privileged to see the Lord Jesus Christ and Jehovah God in person.—Jno. 1:18; 1 Jno. 4:12; 1 Tim. 6:16; 1 Jno. 3:2; Heb. 12:23-24.

b—All the Covenantees of the New Covenant who live and pass their judgment during the period intervening between the Second Advent of the Lord Jesus Christ and the final separation of the righteous from the wicked at the close of the Millennial Age, and who fully comply with the conditions of the New Covenant, will be privileged to enjoy everlasting peace and happiness on the "new" earth.—Rev. 21:1-7.

(3) *Temporary Blessings.* Certain temporary blessings are bestowed on every one who enters into covenant relationship with God under the New Covenant, but eventually these temporary blessings will be taken away from every one who fails to fully comply with the conditions of the New Covenant.—Heb. 3:11-12; 6:4-9; 10:26-31; Rev. 21:8.

PART XI. RESULT OF FAILURE OF THE COVENANTEES OF THE NEW COVENANT TO COMPLY WITH ITS CONDITIONS.

Every man who enters into covenant relationship with God under the New Covenant and who fails to comply with the conditions of the New Covenant, will be DESTROYED.—Heb. 3:11-12; 6:4-9; 10:26-31; Rev. 20:7-15; 21:7-8.

PART XII. DURATION OF THE NEW COVENANT.

The New Covenant is an "everlasting covenant—will never be abolished—for the following reasons:

(1) The life blood of the Lord Jesus Christ was the "blood of the New Covenant."—Mark 14:24.

(2) The life blood of the Lord Jesus Christ was the "blood of the everlasting covenant."—Heb. 13:20.

(3) The Lord Jesus Christ by His death redeemed all men.—1 Tim. 2:5-6.

(4) Only in the name of the Lord Jesus Christ can any man be saved from destruction.—Acts 4:12; Gal. 2:16; Heb. 9:26; 10:12, 18, 26.

(5) Those who will not obey the Lord Jesus Christ will be destroyed, and therefore none but the righteous being left there will be no need of another covenant.—Acts 3:20-22; 1 Cor. 15:23-28.

Again, one of the names of the New Covenant is the "Everlasting" covenant.—Heb. 13:20.

PART XIII. THE NEW AND THE OLD COVENANTS AS ILLUSTRATED BY ABRAHAM'S TWO WIVES. (Gal. 4:21-31.)

As this passage of Scripture is very seriously misunderstood by some Bible students a most careful study of it has been made, and below is given what we believe to be the Scriptural understanding of it.

The Free-woman Covenant mentioned in this study is that covenant which is generally known as the New Covenant which was ratified by and became operative after the death of the Lord Jesus Christ on the cross on Calvary, he being the appointed-victim, by whose death the covenant was ratified. The Bond-woman Covenant is that covenant which is generally known as the Old Covenant which was ratified by and

became operative after the death of the appointed-victims (animals) slain at Mount Sinai.

Especially bear in mind in this study that the Bond-woman and the Free-woman Covenants in this passage of Scripture are PERSONIFIED, i. e., are spoken of as though they were two living women, while in reality they are two Covenants, two plans of salvation.

Also be very careful not to get the idea that the Free-woman and the Bond-woman Covenants were not in existence with God (their maker) until after they were ratified, as that would be a serious mistake. Any covenant can be in existence with the covenantor (its maker) long before it is ratified or before the Covenantee has any knowledge of it. These two covenants were in existence with God (i. e., had been created and chosen by Jehovah as the two plans of salvation) *before* they were ratified, but mankind could get no benefit from them (i. e., could not become "children" of the two covenants) until *after* the covenants had been ratified.

Because of the fact that Jehovah informed Abraham that in Abraham and Christ his "Seed" "all families of the earth" should be blessed (Gen. 12:3, 7; Gal. 3:8, 16) and this blessing was to be conferred through or by means of the Free-woman Covenant, which was ratified by Christ's death (Gal. 3:8), the "Nations" becoming the Free-woman Covenant's "children", this was a *promise* to the Free-woman Covenant that she should have a "child" (i. e., the "Nations", Gal. 3:8), and this of necessity implies that the Free-woman Covenant was in existence and "married" to Jehovah at the time the Abrahamic Covenant was ratified, which event occurred 430 years before the ratification

of the Old Covenant at Mount Sinai. If the Free-woman Covenant had not already been "married" to Jehovah when the Abrahamic Covenant was ratified then the Free-woman Covenant could not have been promised a child.

Owing to the fact that Jehovah made no *promise* to any one, to be fulfilled through or by means of the Bond-woman Covenant, until the time when the Bond-woman Covenant was ratified after the Jewish Nation had left Egypt (which was 430 years after the Abrahamic Covenant had been ratified, Gal. 3:16-17), this of necessity implies that the Bond-woman covenant was not in existence with Jehovah (i. e., was not "married" to Him) until after the Jewish Nation had left Egypt.

(EMPHATIC DIAGLOTT TEXT.)

- Gal. 4:21 Tell me, you who are desiring to be under Law, do you not hear the Law?
- Gal. 4:22 For it has been written, that Abraham had two sons; one from the bond-woman and one from the free-woman.
- Gal. 4:23 Now the one from the bond-woman was *naturally produced*, but the one from the free-woman was *through the promise*.
- Gal. 4:24 Which things are allegorical; for these represent two Covenants; one from Mount Sinai, breeding children for servitude; —this is Hagar.
- Gal. 4:25 Now Hagar signifies Sinai—(a mountain in Arabia)—and it corresponds to the present Jerusalem, for she is in bondage with her children.
- Gal. 4:26 But the exalted Jerusalem represents the free-woman, which is our mother.
- Gal. 4:27 For it has been written: "Rejoice thou barren woman, who dost not bring forth! Burst forth and shout, thou who art not in labor, for many more are the children of the deserted one than of her having the husband."
- Gal. 4:28 Now you, brethren, like Isaac, are children of a Promise.
- Gal. 4:29 But just as then the *one born according to Flesh persecuted him born according to Spirit*; so also now.
- Gal. 4:30 But what says the Scriptures? "Cast out the bond-woman and her son; for the son of the bond-woman should not be an heir with the son of the free-woman."
- Gal. 4:31 Wherefore brethren, we are not children of a bond-woman, but of the free-woman.

*Hagar and Sarah the two wives of Abra- Bond-woman and Free-woman Covenants,
ham. the two "wives" of Jehovah.*

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|---|--|
| 1. Abraham the husband. | 1. Jehovah the "husband." |
| 2. Abraham married to two wives.—Gal. 4:22. | 2. Jehovah "married" to two covenants. |
| 3. Sarah, the first wife.—Gen. 12:29. | 3. Free-woman Covenant, the first covenant, represented by the exalted Jerusalem.—Gal. 4:26. |
| 4. Hagar the second wife.—Gen. 16:1-4. | 4. Bond-woman Covenant the second covenant, represented by the "present" Jerusalem.—Gal. 4:25. |
| 5. Sarah was a free-woman.—Gal. 4:26-31. | 5. Free-woman Covenant is a "free" covenant. (No law of works.)—Gal. 4:26. |
| 6. Hagar was a bond-woman.—Gal. 4:24-25. | 6. Bond-woman Covenant was a "bond" covenant. (A law of works.) Gal. 4:25, 21. |
| 7. Sarah was "promised" a child.—Gen. 17:15-16; 18:10-15. | 7. Free-woman Covenant was "promised" a "child" (the "Nations.")—Gal. 3:8; Gen. 12:3. |
| 8. Hagar was not "promised" a child.—Gal. 4:23. | 8. Bond-woman Covenant was not "promised" a "child."—Gal. 4:23-24. |

Those who do not agree with our understanding of this subject, generally believe that Sarah, the free-woman, was a type of the Abrahamic Covenant instead of being a type of the New Covenant.

This is a most serious error inasmuch as it has caused many to deny that the New Covenant has yet been ratified and to reject the Lord Jesus Christ as their Mediator before God. That it is an error will be readily seen by all from the following comparison of the Abrahamic and the New Covenants:

ABRAHAMIC COVENANT.

(1) The Abrahamic Covenant was RATIFIED 430 years *before* the giving of the Jewish Law under the Old Covenant.—Gal. 3:16-17.

This was the year A. M. 2083, B. C. 1921, more than 1,900 years before the death of the Lord Jesus Christ on Calvary. (See Chapter II, Part VI, Page 15.)

(2) The Abrahamic covenant was ratified by the death of Animals.—Heb. 9:16-17; Gal. 3:16-17.

(3) The Covenantees ("children") of the Abrahamic Covenant were Abraham and his "Seed"—the Lord Jesus Christ personally who died on Calvary. (Gal. 3:15-18.) (See Chapter II, Part V, Page 12.)

(4) The *blessing* bestowed by the Abrahamic Covenant on the two covenantees (Abraham and the Lord Jesus Christ) was the privilege of being the instruments, the channel, used by God in blessing "all families of the earth."—Gal. 3:8, 15-18.

NEW COVENANT.

(1) The New Covenant was ratified 1520 years *after* the giving of the Jewish Law under the Old covenant.—Mark 14:24; Luke 22:20.

This was the Year A. M. 4033, A. D. 29, more than 1,900 years after the ratification of the Abrahamic Covenant. (See Chapter IV, Part VI, Page 36.)

(2) The New covenant was ratified by the death of the Lord Jesus Christ on Calvary.—Mark 14:24; Luke 22:20.)

(3) The Covenantees ("children") of the New Covenant are and will be "all families of the earth" consisting of billions of people. (Gal. 3:8.) (See Chapter IV, Part V, Page 35.)

(4) The *blessing* bestowed by the New Covenant on the billions of Covenantees ("all families of the earth") is Justification from sin—eternal life.—Gal. 3:8.

Finally, attention is directed to the fact that those who hold that the Abrahamic and the Free-woman Covenant are one and the same covenant, also believe that "Spiritual" Israel—the anti-typical Isaac will consist of the Lord Jesus Christ and the Overcoming Members of the Gospel Church, which they believe contains only 144,000 individuals.

Also those who hold this view agree that the Old Covenant was the Bond-woman Covenant and that "Fleshly" Israel—the antitypical Ishmael, consisted of the Jewish Nation from the time the Old Covenant was ratified until it was abolished at the time of Christ's death on Calvary, the number of which was many, many millions of individuals.

Therefore, if their view was correct, then "Spiritual" Israel, the anti-typical Isaac, would be far LESS numerous than was "Fleshly" Israel, the anti-typical Ishmael, instead of MORE numerous as the Scriptures declare.—Gal. 4:27.

PART XIV. "AFTER THOSE DAYS." (Jer. 31:31-34;
Heb. 8:8-12.)

Owing to the construction placed upon the words "After those days" which occur in the Scripture passages quoted above, it has caused many truth-seekers to believe—for the time being only we hope—that the New Covenant is not yet ratified, and that it takes the *blood* of the Members of the Church of the "Gospel Age" in addition to the blood of the Lord Jesus Christ personally to ratify the New Covenant, and it is our purpose to show what is the proper construction to place on the passages in question.

All will agree that if it can be shown the death of

the Lord Jesus Christ personally on the cross on Calvary occurred "*after those days*" referred to in Jer. 31:31-34; Heb. 8:8-12, then it is a fact that the New Covenant was ratified by His death on the cross and has been in operation ever since that time. This we hope to be able to do.

All will agree:

(1) It was the Jewish Nation with whom the New Covenant was to be made.

(2) That the New Covenant is to be made only with those individuals of the Jewish Nation who recognize its validity (ratification) and comply with its conditions, i. e., in the same way that the Old Covenant was made with only those individuals of the Jewish Nation who recognized its validity and complied with its conditions.

(3) It was "after those days" the New Covenant was to be made with them.

(4) It was after the New Covenant had been made with them (the Jewish Nation) that "their sins and iniquities I (God) will remember no more."—Heb. 8:8-12.

(5) That the Lord Jesus Christ personally by His death on the cross on Calvary, Redeemed the Jewish Nation from the curse of the Law and Redeemed the transgressions that were against the First (Old) Covenant made with the Jewish Nation at Mount Sinai.—Col. 2:14; Gal. 3:13; Heb. 9:12-15.

(6) That after the Jews had been Redeemed from the curse of the Law and their transgressions against the First (Old) Covenant had been Redeemed, that then the "sins and iniquities" of all those individuals of the Jewish Nation who recognized the ratifica-

tion and complied with the conditions of the New Covenant, God would "remember no more."

(7) That those individuals of the Jewish Nation who intelligently refuse to "hear that prophet" (the Lord Jesus Christ) will be destroyed and therefore are not included in the number of those whose "sins and iniquities" God will "remember no more."—Acts 3:22-23.

Now, it having been established:

a—That the New Covenant was to be made "after those days."

b—That the forgiveness of "sin and iniquity" was to come under the New Covenant.

c—That forgiveness of "sin and iniquity" came immediately after the Lord Jesus Christ had died on the cross on Calvary.

Therefore, of necessity the New covenant was ratified and in operation after the death of the Lord Jesus Christ had taken place, and "those days" had come and gone and it was "after those days" when the Lord Jesus Christ had expired on the cross on Calvary.

Perhaps this matter can be made a little clearer by calling attention to the following facts:

(1) Even those who hold that it requires the blood of the Church as well as the blood of the Lord Jesus Christ personally to ratify the New Covenant, do not believe that *all* the individuals who have been born of Jewish parents will become covenantees of the New Covenant at one and the same time, i. e., in *one 24 hour day*. Therefore from the standpoint of reason alone it is just as reasonable to believe that the New Covenant was made with the Jewish Nation at the time of Christ's death as that it will be made with some

other portion of the Jewish Nation at some future time.

The Scriptures teach that all the members of the Jewish Nation who have lived in the past or who will live in the future who have not as yet intelligently learned of the existence of the New Covenant, will in due time be brought to that knowledge, and thus have an opportunity to become covenantees of the New Covenant, and if they do, then "their sins and iniquities" God will remember no more.—Gal. 3:8.

(2) Those who hold the New Covenant has not yet been ratified, believe that the chief work of the Lord Jesus Christ and the Lord's faithful people of this present Age will be, in the Millennial Age, to teach the Jewish Nation and all other Nations to "know the Lord." therefore they can not consistently maintain, as some do, that after the New Covenant has been ratified no man shall say to his neighbor "know the Lord," for all shall know him from the least to the greatest, but that on the contrary it will be necessary to first teach all nations the knowledge of the Lord.

(3) Lastly, all will agree that since the death of the Lord Jesus Christ on the cross on Calvary God has been putting his laws into the mind and writing them in the hearts of his servants, as he declared through the prophet Jeremiah He would do after He had made a New Covenant with the house of Israel. This we believe the Scriptures teach God will continue to do until "all families of the earth" have been brought to a knowledge of the ratification and operation of the New Covenant and the final separation has taken place between the righteous and the wicked.

PART XV. "IN THOSE DAYS." (Joel 2:29; Acts 2:18:)

This is another passage of Scripture which is very seriously misunderstood by those Bible students who have the wrong view regarding the ratification of the New Covenant referred to in Part XV. of this chapter.

Their error with respect to the proper application to be made of this prophecy lies in the fact that they do not believe the prophecy in question has either been fulfilled or is in process of fulfilment since the Day of Pentecost when the Apostle Peter called attention to it.

Those who hold this erroneous view believe that the time referred to by the phrase "in those days" is the time after the New Covenant has been ratified, and because of the fact that the whole human family (which they understand the phrase "all flesh" to mean) have not yet had God's holy spirit poured upon them, that therefore this proves the New Covenant has not been ratified.

Below attention is directed to what we believe is conclusive proof that the period of time specified by the words "in those days" *commenced* on this Day of Pentecost at which time the Apostle drew attention to it, and will continue until the end of the Millennial Age.

(1) It will be noted the prophet states the Lord would "pour out his spirit upon all flesh" (Joel 2:28) but he did not say that it would all be accomplished in *one 24 hour day*, nor in any certain number of days, but that it would be done "in those days."

Therefore, while all Mankind will know when God's spirit has been poured out upon "all flesh" that has been born, nevertheless owing to the fact that God has poured his Spirit out upon certain of His servants



