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# The Canadian Evangelist.

"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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## THE Canadian Evangelist

is devoted to the furtherance of the Gospel of Christ; and pleads for the union of all believers in the Lord Jesus in harmony with his own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

### What the Scriptures say about the Old and New Covenants.

T. B. KNOWLES.

(1) A "New Covenant" was promised. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt."—Jer. xxxi. 31, 32. And quoted and applied by the Apostle, Heb. viii. 8, 9.

(2) The Old, was "upon tables of stone." The New, to be written upon the heart. "But this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My law in their inward parts, and in their hearts will I write it; and I will be their God, and they shall be My people."—Jer. xxxi. 33. (Heb. x. 16). "Feing made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh."—2 Cor. iii. 3.

(3) The Old given at Sinai, the New at Jerusalem. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the free woman . . . which things contain an allegory; for these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is; for she is in bondage with her children. But Jerusalem that is above is free, which is our mother."—Gal. iv. 21, 22, 24, 25, 26. "For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."—Isaiah l. 3. "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; . . . but ye are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem, . . . And to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel."—Heb. xii. 18, 22, 24. "For the law was given by Moses;

grace and truth came by Jesus Christ." John, i. 17.

(4) Moses was the mediator of the Old, Jesus is the Mediator of the New. "This is that Moses, which said unto the children of Israel, a prophet shall God raise up unto you from among your brethren, like unto me. This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers, who received living oracles to give unto us."—Acts vii. 37, 38. "What then is the law? . . . And it was ordained through angels by the band of a mediator.—Gal. iii. 19. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken: but Christ as a son, over His house, whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end."—Heb. iii. 5, 6. "And for this cause He is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance."—Heb. ix. 15. "But now hath he obtained a ministry the more excellent, but how much also He is the mediator of a better covenant, which hath been enacted upon better promises."—Heb. viii. 6. "But ye are come unto Mount Zion, . . . And to Jesus the mediator of a new covenant."—Heb. xii. 22, 24.

(5) Necessity for a New Law. "For the priesthood being changed, there is made of necessity a change also of the law." "For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in therefore of a better hope, through which we draw nigh to God."—Heb. vii. 12, 18, 19. "For if that first covenant had been faultless, then would no place have been sought for a second."—Heb. viii. 7. "For the law having a shadow of the good things to come, not the very image of the things, they can never with the same sacrifices year by year, which they offered continually, make perfect them that draw nigh."—Heb. x. 1.

(6) The Old could neither take away sins nor give life. "And every priest indeed standeth day by day ministering and offering often times the same sacrifices, the which can never take away sins." For it is impossible that the blood of bulls and goats should take away sins."—Heb. x. 11, 1. "But in those sacrifices there is a remembrance made of sins year by year."—Heb. x. 3. "For if there had been a law given which could make alive, verily righteousness would have been of the law."—Gal. iii. 21.

(7) The New gives both pardon of sins, and life. "This is the covenant that I will make with them. After these days, saith the Lord, I will put My laws on their heart. And upon their mind also will I write them; And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."—

Hob. x. 16, 18. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh."—Rom. viii. 1, 2, 3. "Be it known unto you therefore, brethren, that through this Man is proclaimed unto you remission of sins; And by Him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses."—Acts. xiii. 38, 39. "Who also made us sufficient as ministers of a new covenant, not of the letter, but of the spirit; for the letter (law) killeth, but the spirit (the gospel) giveth life."—2 Cor. iii. 6.

(8) The term of the Old was limited. "What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made."—Gal. iii. 19. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor."—Gal. iii. 24, 25. "For sin shall not have dominion over you: for ye are not under law, but under grace."—Rom. vi. 14.

(9) Christ put an end to the Old and established the New. "In that He saith, A new covenant, He hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away."—Heb. viii. 13. "He taketh away the first, that He may establish the second."—Heb. x. 9. "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances."—Eph. ii. 15. "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and He hath taken it out of the way, nailing it to the cross."—Col. ii. 14.

(10) The Old Covenant, to which the Jews were bound, is now dead, and they are free. "Or are ye ignorant, brethren (for I speak to them that know the law), how that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth: but if the husband die, she is discharged from the law of the husband. Wherefore, my brethren, ye also were made dead to the law (the law being dead) through the body of Christ; that ye should be joined to another, even to Him who was raised from the dead, that we might bring forth fruit unto God."—Rom. vii. 1, 2, 4. "For I through the law died unto the law, that I might live unto God."—Gal. ii. 19. "But now we have been discharged from the law, having died to that wherein we were holden: so that we serve in newness of the Spirit, and not in oldness of the letter."—Rom. vii. 6.

(11) The glory of the New more resplendent and lasting than that of the Old. "But if the ministration of death, written and engraved on stones, came with glory, so that the Children of Israel could not look steadfastly upon

the face of Moses for the glory of his face, which glory was passing away: How shall not rather the ministration of the Spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For if that which passeth away was with glory, much more that which remaineth is in glory."—2 Cor. iii. 7, 8, 9, 11.

(12) The decision of the Apostles and Elders at Jerusalem sets aside the authority of the law of Moses, the Old Covenant, and forever clears the Gentile Christians from any obligation to keep it. Acts xv. chapter:—"And certain men came down from Judea and taught the brethren, saying, 'Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension, and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question (xv. 1, 2). . . . But there rose up certain of the sect of the Pharisees who believed, saying, It is needfull to circumcise them, and to charge them to keep the law of Moses (v. 5). And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them (xv. 6, 7), . . . Now, therefore, why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? (v. 10). James answered, saying (v. 13), Wherefore my judgment is, that we trouble not them which from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood (xv. 19, 20). . . . Then it seemed good to the apostles and elders, with the whole church, to choose men out of their own company, and send them to Antioch with Paul and Barnabas (v. 22). . . . And they wrote thus by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls: to whom we gave no commandment (xv. 23, 24), . . . For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves it shall be well with you. Fare ye well."—xv. 28, 29.

(13) Jesus, and not Moses, our Law-giver and Ruler. "For He hath been counted of more glory than Moses, by so much as He that built the house hath more honor than the house."—Heb. iii. 3. "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me: to Him shall ye hearken in all things whatsoever He shall speak unto you."—Acts iii. 22. "See that ye refuse not Him that speaketh. For if they escaped not,

when they refused Him that warned them on earth, much more shall not we escape who turn away from Him that warneth from heaven."—Heb. xii. 25. "For neither doth the Father judge any man, but He hath given all judgment unto the Son: that all may honor the Son, even as they honor the Father."—John v. 22, 23. "And behold, there appeared unto them Moses and Elijah talking with Him. . . . While He was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased: hear ye Him."—Matt. xvii. 3, 6. "And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth."—Matt. xxviii. 18. "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I command you: an, lo, I am with you always, even unto the end of the world."—Matt. xxviii. 19, 20.

CONCLUSION. (14) To go back under the Old Covenant, the Law, is to reject Christ, and perish. "Ye are severed from Christ, ye who would be justified by the law: ye are fallen away from grace."—Gal. v. 4. "And it shall be, that every soul which shall not hearken to that Prophet (Jesus) shall be utterly destroyed from among the people."—Acts ii. 23. "Now, that no man is justified by the law in the sight of God, is evident: for the righteous shall live by faith; and the law is not of faith."—Gal. iii. 11, 12. . . . "Because by the works of the law shall no flesh be justified in His sight."—Rom. iii. 20. "For as many as are of the works of the law are under a curse."—Gal. iii. 10. "For freedom did Christ set us free: stand fast, therefore, and be not entangled again in a yoke of bondage."—Gal. v. 1.

Self-Control. It is a very meagre conception of self-control that would limit it to the simple restraint of outward expression. Yet this is frequently the only idea which the word calls up. The passionate man who puts back the angry word that rises to his lips, the inquisitive man who refrains from asking impertinent questions, the loquacious man who imposes a painful silence on himself, the vain man who conceals his self-admiration, the excited man who hides his perturbed emotions under a calm exterior are cited as illustrations of self-control, and no deeper or wider meaning is attached to it. Yet, in truth, these and similar efforts of repression, while belonging to self-control, partaking of its nature and hinting of its presence, no more comprehend it than the faint perfume of a blossom comprehends the entire plant which bore it; for they have to do only with the phenomena which self presents to the world, whereas self-control has to deal with the real self, its manifold faculties, complex characteristics, delicate variations.

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