

Moses it was said, Swear, Resist, Hate; 'but I say to you Swear not, Resist not, Hate not.' Thus taught Jesus. And at the close of this memorable discourse, delivered to a vast auditory on Mount Olivet, he announces that "Whosoever heareth these *sayings* of MINE, and DOETH them, is like unto a wise man who built on a rock." Was this anything like enforcing or obeying the law of Moses? These arguments, indeed, are so pointed that the only way by which the half Moses' disciples of our day can dispose of them, is by asserting that Christ extended or added to the enactments of the old law. This is but stepping out of one difficulty into another equally great; for the law of Moses was given in minute detail, most particular and exact, and not one iota of it was to be altered. Not one word was to be added to, nor taken from, the enactments and precepts of Moses. They were given as a whole, and they were to be honored as a whole.—Christ himself, while laying the foundation of his kingdom and elucidating the great principles of his coming reign, was an observer of the law, and his disciples honored and obeyed it until legally or divinely set aside. To put new wine into old bottles was neither approved nor practised by Jesus or his immediate ministers.

But for the sake of arguing the matter still farther, let us admit what is asserted, that Jesus amended or extended the law. Then the passage would read, 'I am come to enforce the law by adding to it.' The argument, put in this form, confutes itself, or rather commits suicide.

Now, a single sentence from the lips of the Divine Teacher on another occasion will show the true meaning of the word *fulfil* in the passage we have been considering: "These are the words that I spake unto you, that all things must be *fulfilled* which were written in the law of Moses and the Prophets, and in the Psalms, concerning me."—Luke xxiv 44. He came to perform (*FULFIL*) those things which Moses and the Prophets had predicted, for which new and better things the whole Law and Prophecies were but a preface and preparation. They were *fulfilled* in being ended by Him—they were *fulfilled* in being proved true by his coming and kingdom.

Paul gives us a full measure of insight into these mysteries. He was well versed in them, and on some occasions he needed every divine argument, both to convince and confute the gainsayers. His opponents were both critical and cunning. He was able for the best disputers opposed to him. His pleadings *viva voce* were so successful, that his countrymen at Jerusalem mobbed him, and shouted, "This is the man who teaches all men everywhere against the people and