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THE ESSENTIAL RELATIONSHIP OF THE COVENANTS

The Rev. G. N. H. Peters, of Springfield, Ohio, read the following paper on the subject, "The Essential Relationship of the Covenants and the Supernatural to the Kingdom:" at the International Prophecy Conference, Chicago, Ill., 1886.

It is desirable that in every assembly of this kind, intended for the advancement of Bible doctrine, the Abrahamic, and Davidic covenants should be prominently presented. My heart has been deeply moved by the reference made to these covenants in the papers given by the brethren. These fundamental revelations of the divine will form the basis of our faith, firmly establish our hope, and direct us to our glorious inheritance. They are both the pledges and the guides to the glory that shall be revealed, giving to us the central points around which succeeding revelations cluster, which must, of necessity, correspond in their teaching. No one can possibly have a clear understanding of "the salvation" unless he comprehends the covenants, which embrace, in an epitomized but distinctive manner, the substance of the divine plan designed for completed redemption from the entailed curse. If we ever have the unspeakable happiness to realize in our own experience what it is to be heirs of God and joint heirs with the Christ, we inherit the promises made to Abraham, Isaac, and Jacob, and corroborated in "the sure mercies" covenanted to David. Blessed, indeed, is he who receives the covenanted blessings through the supernatural power of the covenanted seed and son of David; for that contains perfected salvation. A correct Knowledge of these covenants and their fundamental relationship to the unity of revelation and the final outcome of the divine purpose, with faith in God's ability to fulfill them, is to be so rooted and grounded in the truth that, in view of its certainty, the future is realistic to our hope, imparting the needed comfort and support.

These covenants are confirmed by oath, distinguishing them above all other announcements, as if purposely to rebuke the Prevailing unbelief in them, and to give believers the strongest possible assurance of their ultimate realization. The

fulfilment is unailing; for, however conditionality may apply to individuals in the acceptance of conditions in order to experience the same, the covenants themselves are unconditional as the oath of God attests. No matter, therefore, how long the purpose of God may be postponed, we have the absolute assurance given that these promises shall be verified. More than this, the oath of confirmation covers all the blessings enumerated in both covenants. Hence, we are not at liberty to accept of some and reject as unworthy of credence others, as the unbelief of many at the present day evidences. Now multitudes profess to receive these covenants, but only such portions as their own judgment considers reasonable. Thus, for example, the entire Davidic covenant is practically rejected, with the single exception of the Messiah's promised descent from David. The perpetuity and confirmation of the covenant, as a whole, is utterly ignored. The treatment received by the Abrahamic covenant is similar; while the blessing through Abraham to the families of the earth in his seed is partly acknowledged, yet the personality of the promises to him and his seed pertaining to inheritance, the greatness of the nation, and the multitude of his seed, the land of Canaan as "an everlasting possession," etc., are entirely rejected as unreasonable, or conditional, or to be spiritualized away from their grammatical meaning, notwithstanding the repeated confirmatory predictions of the prophets, the teachings of Jesus and His apostles (which to preserve unity must also be spiritualized by them). We insist upon it that the oath confirms not merely a portion of these covenants, but the whole. The Inspired faith of the prophets informs us that the sun may refuse to shine, the moon and stars may depart, the sea may no longer roll its waves, day and night may not alternate, the ordinances of heaven may be repealed (Jer. xxxiii. 17-26, Isa. liv. 9, Jer. xxxi 35, 36, Psl. lxxxix, 36, 37, etc.), but the promises of God shall not fail in their accomplishment; yea, a greater than these has declared (Matt v. 17, 18): "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The belief of many to-day is that the mission of the Christ was not absolutely to destroy the law and the prophets, but so to change and modify them that a sort of fulfilment may be predicted of them to save their credit. Men may ridicule our

faith which accepts of all these promises, because standing related in the same oath-bound covenanted purpose of God, but we stand firm in the same, seeing that God's word and honor are pledged, most solemnly and sacredly, to a full realization of not merely one, but all. We earnestly protest against that destructive process which either denies or fritters away promises of God pertaining to salvation, substantiated to us for acceptance by the oath of the Almighty and by the covenant name of Jehovah expressive of His unchangeableness, and hence indicative of the certainty of ultimate execution—for (Psalms xxxiii. 11) "the counsel of the Lord standeth forever."

A question of practical importance must first be decided, the answer to which will materially affect our reception and understanding of the covenants. It is this: Are we to receive the promises contained in them in their plain grammatical meaning, or are we at liberty after such a meaning is ascertained to engraft upon it another and different import under the plea of a higher spirituality? Pre-millenarians, of course, being firmly attached to the reception of the clear, unmistakable grammatical interpretation—of which Luther said: "The Christian should direct his efforts toward understanding the so-called literal sense of Scripture, which alone is the substance of faith and of Christian theology; which alone will sustain him in the hour of trouble and temptation, and which will triumph over sin, death and the gates of hell, to the praise and glory of God,"—accept of the covenant promises just as they are written, as shown in the able paper presented to this conference by Professor Lummis. That they are right, prudent and wise in so doing will be apparent in answering some questions that the subject suggests. If one party gives a promise of value to another party, is it not universally conceded that if such a promise is to be understood it must be interpreted according to the plain grammatical meaning contained in the language. Are the covenants an exception, so that some spiritual, mystical or typical meaning is to be sought out before they can be comprehended? Is it reasonable to suppose that God will attest by oath a sense which all admit is contained in these covenants, and yet that this meaning is to be discarded for one that is inferred? Is it in the nature of a covenant that embraces the vital interests of the Messiah, of believers, of the race, and the world, that it should be so constructed that, instead of

conveying a decisive meaning clearly expressed in its wording, it presents a hidden or typical one which requires the revolution of centuries to develop through such men as Origen, Augustine, Swedenborg, and others? Would God, who said (Matt. vii. 9) "What man is there of you whom, if his son ask bread, will he give him a stone?" give a grammatical signification, accessible to all who read, that is deceptive and misleading, that fosters a faith which can never be attained, and that leads to hopes which can never be realized? Such questions might be multiplied, all indicating that God could not in justice to Himself, and did not in mercy to man, present covenants which in their grammatical sense would be delusive. Men, and even learned men, tell us that if we trust in the evident sense contained in the laws of language in the words that we are deceived, in gross error, satisfied with "husks" and heretical. The word of God speaks for itself, and is not dependant upon the dicta of men. It expressly cautions us against any alteration of its meaning, and predicts that such changes will be made that at the second advent of Jesus but little faith in the recorded promises of God will exist—a lack of faith brought about by the prevailing spiritualistic and typical theories with their multitudinous interpretations. Three facts alone are sufficient to set aside those speculations so dishonoring to God's word, and to indicate the correctness of our position. One is, that our opponents can not, and do not, make the whole of these covenants spiritual or typical, for in them they fully admit the grammatical sense pertaining to the seed, and correctly apply it to Jesus. Why admit that part is thus to be received and the remainder with other and differing senses? The reply is, that they are forced to such a partial recognition because of the initiatory preparation for the realization of the covenants in the first advent of Abraham's seed and David's Son, but they reject the other statements, because no fulfillment of the grammatical sense down to the present day justifies their reason or faith to accept of them. Whether consciously or unconsciously, they virtually assume the judgship of what is worthy of their belief. Another is that God has impressed the grammatical sense of the covenants to be the true one, by literally fulfilling a portion of them in the meaning expressed. A sufficiency is found in the history of the Messiah, in His descent and mission, to show us that the covenants contain a substantial verified grammatical sense. Hence we justly feel that it would evidence unbelief, should we

change such a sense for something else. The third is, that God appeals to those covenants as to promises readily comprehended. This He could not do if the language in them was susceptible of meanings differing from the plain text, thus making them not subjects easy to understand, but intricate, conjectural, and mysterious.

Taking it for granted that every prophetic student is familiar with the engagements included in the two covenants (the Abrahamic in Gen. xii. 1-3-7, xiii. 14-17, xv. 4- 21, xvii 4-16, xxii. 15-18; the Davidic in II. Saml., vii. 10-16; I. Chron., xvii. 11-14), and their reference to the Jewish nation, believers and the Messiah as plainly given by the prophets, Jesus, and apostles, attention is directed to the demands that these promises make upon our faith. We freely admit that, owing to the present non-fulfillment of much that is recorded, we accept of them simply because God has granted them and most sacredly attested to their faithfulness by oath. We are not concerned respecting the difficulties of accomplishment, which cause the multitude to engraft other meanings upon these promises. For we hold that He who gave them has already evidenced in creation and in the provisional arrangements for redemption, a power adequate to meet every emergency that may arise, and to crush all opposition that may be formed, seeing (Psl. lxxxix. 34) "My covenant will I not break, or alter the thing that has gone out of My lips." While it is true to-day as in the days of the ancients that "the just live, by faith," it is also true that such faith is greatly sustained by contemplating the confirmatory statements of inspired writers, showing that our acceptance of the plain surface meaning is undoubtedly the correct one; and then by regarding the attested provision for their fulfilment. This is the more necessary, since our faith is denounced as "carnal," "extravagant," and "fanatical" by many who only receive these covenants as perpetual after changing their grammatical meaning and substituting some other as more suitable, thus virtually doing what God Himself declares He will never do, viz.: "alter the thing that has gone out of My lips." We thank God that in an age abounding with unbelief in His promises, He gives us an abundance of testimony by which not only our own belief is supported, but we are able to be (I. Pet. iii. 15) "ready always to give an answer to every man that asketh you a reason of the hope that is in you." As illustrative that our confidence is intelligently placed, take the inheriting of the land as given personally to the

patriarchs and to the seed. In view of our inheriting the promises with Abraham, Isaac, and Jacob, the Divine Spirit gives us a varied array of evidence to show us that our comprehension of the Word accords fully with the purpose of God. First, we are divinely assured that Abraham, Isaac, and Jacob did not personally inherit the land (Acts vii. 5), and that they died as "pilgrims and strangers," "not having received the promises" (Heb. ix. 8, 9, xi. 13-40). Next, seeing that this, owing to God's faithfulness, necessitates the resurrection, Jesus Himself teaches us (Luke xx. 37; Matt. xxii. 31; Mark xii. 26) that the covenanted memorial ("the Lord God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob * * * this is My name forever, and this is My memorial unto all generations") implies the resurrection of the dead, for it is based upon the majestic attributes of a God, who (Mat iii., 6) changes not, who (Numb. xii.19) "is not a man that He should lie, neither the Son of man that He should repent;" who (Jer. xxxii., 17, Matt. xix., 26. Luke i., 37 and xviii., 27, Dan. iv., 35) does not allow His power to be limited by unbelief, because (Job xxiii. 13) "He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth;" "For (Isa. xiv., 27; the Lord of Hosts purposed, and who shall disannul it?" Would to God that an Abrahamic faith would more and more characterize believers; such a faith as caused Abraham to believe, as in Isaac's case (Heb. xi. 17-19), that the Almighty would be faithful in fulfilling His promises even if such a fulfillment required as an essential a resurrection from the grave. Next observe that as all believers are engrafted by faith and thus become the children of Abraham, obtaining a personal interest in the covenanted promise of inheriting, the Scriptures in all their teachings corroborate the indisputable sense of the covenant by asserting that this earth, delivered from the curse and renewed under the all-providing creative hand of Him who will (Rev. xxi, 5) "make all things; new," shall be "the everlasting possession" of the redeemed, verifying the declaration of Jesus (Matt. v., 5), "Blessed are the meek; for they shall inherit the earth" (Compare Psl. xxxvii.). With Ireneaus (Ag. Her. ch. xxxii.) relying upon the covenant and God's faithfulness, we say: "It is fitting that the just, rising at the appearance of God, should in the renewed state receive the promise of inheritance which God covenanted to the Fathers, and should reign in it." This and this alone makes the Bible a unit in promise, beginning with the earthly paradise forfeited

and ending with the same regained; thus enforcing as vital a perfect redemption from the curse, restoring that which was lost with added beauty, glory and blessedness. The consciousness that the living God is the Holy One who engaged himself must, in the very nature of the case, inspire faith and hope both in the patriarchs and in us that the future fulfillment thus presented will be performed. Abraham's faith is greater than ours, however impressed to look forward to "the day of the Christ," because the promises were given purposely in a form to test his trust in God's ability and faithfulness, which the actual presence and oath of the great Promiser materially aided to enliven. Our faith, indeed, like his, is tested by our utter inability to explain just how this and that promise is to be accomplished, leaving the Supernatural to fulfill his own engagements; but unbelief in us is inexcusable, seeing that to The Word of God as given to the patriarchs we have added revelations with promises, added dispensations with their redemptive developments, and added means culminating in the Person of the Messiah, designed expressly for a verification of these promises. The past non-fulfillment has nothing whatever to do with the validity or the stability of covenant engagements. This stumbling-block to the multitude, causing either a rejection or modification of them, has no effect upon the intelligent believer, because the same Scriptures clearly teach not only the postponement, but also give the reasons why the long delay occurs, and exhort to patient waiting. Thus, likewise, we might take the seed, directly referred to the Christ (Gal. iii., 18) and trace the partial fulfillment, the developments, the promises attached to Him, all evidencing an omnipotence in Providence that is irresistible, a covenanted result in continuous prospect that must, in view of the means provided, manifest itself according to the will declared to Abraham and David; and also the loving personal interest that God takes in the unfolding of His purpose so that honor, praise and glory may ever be ascribed to Him by the inheritors of His marvelous grace. In brief, the entire analogy of Scripture and of faith evidences by a progressive testimony, bound together in a unity of design, such a harmonious plan, founded on the everlasting covenants, that we would be faithless not to accept of their promises as unchanging and irrevocable, "ordered in all things and sure" (II Sam'l xxiii., 5). Let me appeal to your own experience, brethren, is it not true, that whenever in your personal study of the Scriptures they

were read in the light afforded by covenant promises the result has been increased knowledge of redemptive mercy and grace, increased faith and hope, warming the heart with anticipated deliverance?

Our belief is finally established in these covenants by considering the means already provided for their ultimate fulfillment. We freely admit that which our opponents allege as a serious and even fatal objection, viz., that to have our faith and hope in such promises realized there must be, of necessity, a direct and special intervention of, and power exerted by, the supernatural. Why this shrinking back from this proffered aid, when the natural, as Paul testifies, must ever remain under its present groaning bondage without its assistance? Why, especially, do those who professedly accept of these covenants, object to our reliance upon, and our trust in, the supernatural to fulfill them, when the covenants themselves are the most sacredly specified utterances of the supernatural, hedged in by supernatural acts, and culminating in the supernatural birth and person of the seed, David's Son and Lord? From the day these covenants were given down to the present, the Lord God of the Fathers has warned us to put our trust only in Him for their realization. Ponder over the promises, their greatness, and comprehensiveness, and it must be admitted that they can never, never be experienced by either the patriarchs or by believers, unless God aids immediately by His omnipotence. The germinal promises covenanted, as explained, enlarged, and enforced by the prophets and the apostles, fully corroborate this position. Thus, for example, they include, as the attestation of inspired men proves, the personal coming of Abraham's and David's seed to inherit; the resurrection from the dead; the inheriting of a renewed earth; the effectual removal of the curse in "the times of the restitution of all things;" the glorious theocratic reign of the seed and His co-heirs; the perpetual deliverance from sufferings, sickness, sorrow, tears, and death; the removal of the bondage under which nature labors with groanings; the restoration of all forfeited blessings with increased exaltation and happiness; and all these, as well as other promises still unfulfilled, embrace such radical and grand changes that the Bible uniformly, from beginning to ending, teaches that the personal intervention of Him, in whom all power is lodged, can alone produce results so far-reaching and magnificent. The Messiah is the peaceful

instrumentality provided to bring about these astounding manifestations in heaven and earth, in nature and the creature, in the saints and the race, in the Holy Spirit and the Christ. Our faith grasping the things recorded of, and pertaining to, Him as the Mighty Restorer, makes him preeminently "our hope" (I. Tim. i., 1), and His second coming, "the blessed hope" (Tit ii., 13). Let us briefly contemplate a few particulars associated with our Messiah, and requisite to perform covenant purposes. It will cheer our hearts and urge us to increased "love for His appearing." The Old and New Testaments unite in the declaration that the mission of Jesus is to fulfill the covenants and related promises. The simple question for us to answer is this: As the supernatural to indispensably necessary to accomplish their realization, does this Jesus possess the required supernatural power? The answer to this is overwhelmingly in the affirmative, leaving no apology for unbelief. The covenants, supernaturally given in the preparatory fulfillment evidence with a distinctness and force that can not be resisted, without the grossest disbelief, the possession of all power in the seed. It is impossible to be a believer either in the covenants or the Messiah, as the ordained Covenant Fulfiller, without conceding this much. The conception of the seed was supernatural; the life and the works were supernatural; the death, resurrection, and ascension were supernatural. Eliminate these from Jesus and we have no longer a Saviour able to save, a Restorer with strength to restore, and hope perishes under the heaviness and bondage of an entailed curse. When the Christ came at the first advent it was absolutely necessary that He should exhibit the actual possession of the needed power to consummate covenanted redemption. Thank God this, that is foolishness to unbelief but wisdom to the wise, He did, and constantly appealed to its possession and manifestation as decided proof that He was the appointed seed, the Messiah with adequate authority and might to fulfill. The union of the supernatural with Him is His distinguishing excellency, and in His appeals forms the crowning characteristic inviting to belief. Behold His works! Is death to be removed to make inheriting possible? He has abundantly shown that he has authority over death and the grave. Is nature to be fashioned anew to effect its deliverance? He has sufficiently manifested his ability to control nature. Is glorification to be realized in order to enhance the blessedness

of the inheritance? He has exhibited His astounding transformation power. Is Satan, the god of this world, to be eventually cast out and bound? He has proven His foreshadowing might and purpose over him. Are sickness and sorrow and tears to be banished; are blindness, lameness, deafness, and dumbness to be removed; are hunger, thirst, and famine to be expelled; are all the evils incident to a curse pressing so hard upon animate and inanimate creation to be repealed? He in the numerous attested miracles of healing, the removal of grief-producing causes, feeding, dominion over creatures, etc., has unmistakably testified to His amazing ability to complete redemption as covenanted. This extraordinary demonstration of the supernatural in Jesus is full of comfort and joy, for it points us on to the future when this same Jesus of supernatural origin and glorified in the supernatural shall return unto salvation; and then, as a thousand promises declare, shall exert His omnipotence in order to verify the truthfulness and faithfulness of covenants given specially under the auspices of a faithful God. This is the most reasonable and God-honoring faith, seeing that it makes the supernatural and miraculous indispensable adjuncts to the grand consummation intended. Hence, as various writers have correctly pointed out, the miracles of Jesus are called "signs:" signs of divine power lodged in Him to be used in securing the goal intended; signs of that future exertion of might to subserve the covenanted salvation; signs of the potent strength that will be exerted in re-creation: signs of that dominion that shall be enforced in behalf of the highest welfare and happiness of man and the race; signs of that powerful will "Working, whereby He is able to subdue all things to Himself" (Phil. iii. 21); signs that (Col. i. 16) "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers, all things were created by Him and for Him; and He is before all, and by Him all things consist." Surely when such a mighty One challenges our acceptance of these signs as tokening the intended faithfulness, it indicates a deliberate, if not sinful, lack of faith if we refuse to make the designed application. In this day of unbelief and lowering of the majesty of Jesus, these words (Jno. x. 25) of His are significant: "The works that I do in My Father's name, they bear witness of Me;" (Jno. xiv. 10-11) "Believest thou not that I am in the Father, and the Father in Me? the words that I

speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me, that I am in the Father and the Father in Me; or else believe Me for the very work's sake." Yes, blessed Jesus, our hearts respond, we believe in Thee; we believe in Thy works of mercy and grace, stamping Thee as "the Anointed," "the Faithful Witness," "the Mighty God, and "Immanuel," who will come again to perfect salvation, of which Thou hast given us abundant assurances to impart confidence and patient trust. The supernatural is essential in bestowing the plan of redemption, in providing the means requisite to its completeness, in giving the evidence of its existence and interest, and in bringing forth the glorious consummation.

The splendid prospect that the future presents under the guidance and controlling influence of the supernatural, may be illustrated by a reference to the person of the Redeemer. To obtain a correct view the Abrahamic and Davidic covenants—both everlasting—must be linked together, seeing (as the primitive branch so logically held) that the latter embraces the kingly instrumentality by which the former is to be eventually realized. This combination gives us at once a supernatural King, so majestic that he is the "King of kings." The germinal theocratic idea is already given in the Abrahamic covenant in the declaration, that God will be a god to Abraham, Isaac, and Jacob. This was developed in the establishment of a theocracy in which God Himself is the head. Foreseeing the withdrawal of the theocratic government on account of the sins of the Jewish nation the Davidic covenant is purposely given so that we might have implicit confidence in God's theocratic purpose. Hence it is, to complete assurance, also attested (Psalm cxxxii, 11: lxxxix. 35; Acts ii., 30) by oath. David, by inspiration, directly foretold the overthrow of the theocracy, but expresses his unalterable faith in the realization of the covenant in the future. He describes this promised Seed who shall occupy the theocratic throne as "higher than the kings of the earth," as infinitely superior to Solomon, giving Him exaltation, authority, dominion, immortality, and perpetuity of reign that would be folly to ascribe to a mere mortal King. In David's last words (II. Sam'l, xxiii., 5), filled with trust and foreseeing the great salvation attached to the reign of this seed, he emphatically says: "He hath made with me an everlasting covenant ordered in all things and sure; for this is all my salvation and all my desire." Having already

briefly looked at this King, and seen that the supernatural abided with Him, we are ready and willing to indorse and emulate David's faith and hope. We unhesitatingly accept of the claims put forth by this covenanted seed as required for salvation and attested to by earnest. We deeply feel that while the human is essential to redemption and the exaltation of humanity, the divine incorporated with it in the person of Jesus is likewise necessary, and the union of the two in Him forms the perfect Redeemer needed by sin and curse, by sinner and saint, by the dead and the living, by the race and the earth, imparting the most precious hope of God again dwelling with men, and being, in the theocratic sense, their God (Rev. xxi., 3), who gives the required validity, efficacy, and realization to His word. We do not see how anyone who receives the Scriptures in humble faith and has tested them by the most satisfactory of proofs, a personal reception of the Christ, can possibly object to such a vital and indispensable union of the human and supernatural in Jesus; how he can turn away from His oneness with the Father (John xv., 30), His claim of equal power with the Father (John v., 23), His declaration that the fulness of the Godhead bodily dwelleth in Him, (Cot ii. 9), hence making Himself equal with God, (Jno. v. 18; x. 36; xix. 7). This, this is the Savior that man, the race, and the earth burdened under an all-pervading and sorrow-producing curse requires. His ability shines forth in the saying, "all things that the Father hath are mine:" (Jno. xvi 15). His pre-eminent dignity and power to save appears in His being "the brightness of the Father's glory, and the express image of His person (Heb. i. 3). So that it is true that He is the "Alpha and Omega, the beginning and the ending," (Rev. i. 8), and that it is a certainty that He is the One of whom Isaiah (liv. 5) predicts: "Thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called."

Such a view of "the Coming One" is amply sufficient to establish the dignity, power, riches, honor, blessing, and glory, constituting Him "the All in all" and hence leaving us inexcusable to reject or alter His covenant promises. How can we be faithless when this divine, human, this God-man has even sealed this covenant with His own precious blood, causing it to be possible, by the remission of our sins in His atoning blood, and the obtaining of those accounted worthy to inherit, to make these promises realities. Van Oosterzee (Ch. Dog. vol. 2, p. 471), utters a pregnant truth when he so aptly

remarks: "We have learned to recognize the covenant of God with Abraham as the foundation of the entire revelation of salvation." Let us pray that every believer may attain to such learning, for then (Eph. i. 18) "the eyes of our understanding will be enlightened that we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Misled by the word "new," which is employed in the Scriptures in the sense of "renewed" as in new moon, new heart, new creature, new heavens and earth, etc., many fail to grasp the weight and deep significance in the memorable words (Math. xxvi. 28), "this is my blood of the new testament, which is shed for many for the remission of sins." (Luke xxii. 20). "This cup is the new testament in my blood, which is shed for you." Now what is, as Paul (Heb. xiii. 20) calls it, this "everlasting covenant" ratified by His blood? The answer from hundreds of passages, the argument especially of Gal. 3, Eph. 2, and of Hebrews, the general analogy and unity of Scripture, unmistakably teaches that it is the Abrahamic, for that contains the promises we inherit with Him, provided we through this blood become the children of Abraham, and thus come into covenanted relationship, by which we become heirs with the patriarchs and co-heirs with the seed. If that covenant were dis-annulled, then there would be no salvation; if that covenant ever fails, then the blood of Jesus has lost its claimed sealing efficaciousness; if that covenant is not ratified by His blood, then the blessing of Abraham can not come upon us gentiles through Jesus, the Christ, that we might become Abraham's seed and heirs according to the promise (Gal. 3), and we can never hope to enter with the patriarchs the covenanted inheritance. We, however, have faith in that costly blood! Realizing its exceeding preciousness now in the spirit-imparted self-consciousness of sin forgiven, we possess the earnest that the promises of God contained in the covenants, and which we acquire by union with the Christ and adoption as Abraham's children, are not disannulled (Gal. iii. 17), can not possibly fail, but are confirmed of God in the Christ (Gal. iii. 15), who thus becomes the surety of "the promise of eternal inheritance." What a pledge of faithfulness and covenanted love, mercy, and grace is given in the shed blood of the agent appointed to bring to pass the accomplishment, seeing, also, that in all this His own inheritance and glory is involved. Hence, Paul, grounded in the covenants and believing in the Second Advent as the predicted period of realization, says (I

Cor. xi. 26), in immediate connection with the ratification of the covenant in Jesus' blood: "For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come." Hence the precious testimony of the venerable Dr. Bonar on this point in his letter read by the secretary. In the divine procedure this death is a prerequisite to a restoring to us the once forfeited but now covenanted blessings of an Edenic state. The resurrection associated with it is also vital, not only in showing us that the keys of death hang at His girdle, but in constituting Him the immortal, glorified son of David, thus meeting the very conditions imposed by the covenant. His ascension and exaltation are not merely an assurance of the acceptance of His work as in accordance with the Divine will, but they confirm the proposed work of the future. How then, in view of all these things, can we refuse to receive all the promises of God as written? It is faithless to set aside a part as unworthy of belief, to limit a portion as demanded by so-called progress, to modify and change the plain grammatical sense to suit our reason and ideas of the fitness of things, for it is God that promises and God that fulfills. Brethren, is it not as true to-day as it was in the days of Christ and the apostles that salvation is of the Jews, and is not, therefore, Paul's warning (Rom. xi. 20), to the Gentiles not to be "high minded" fairly applicable to the general unbelief of Jewish covenanted promises? Let us constantly keep in mind as a caution and help, that no portion of these covenants in their preparatory fulfillment were ever realized as the natural wisdom of man conceived, or in accord with the expectations and anticipations of the multitude, and this, as predicted, will be repeated.

Now combine the covenants and associated promises with this divine-human, supernatural King, and behold, the untold riches ascribed to Him, the splendor of, the saints' destiny, the exaltation of the Jewish Nation, the blessing bestowed upon the race and the deliverance given to creation. We have a veritable theocratic King, God, himself, condescending to be an earthly ruler, thus giving us a perfect, infallible head, and securing stability and perpetuity to His kingdom. God manifested, in the person of One related to humanity, seated on the theocratic throne, restored with the grandeur due to so sublime a personage, the human and the divine united in identical rule, secures one determining will, a bulwark of supremacy, strength of execution, unity of purpose,

the endless majestic relationship of headship over the race as the Second Adam, the filling and lighting up in glorification of the darkly glimmering chasm between the finite and the infinite, world-wide dominion, the highest possible spirituality and personal access so that we may behold the King in His beauty and royalty. We see the divine and political, the civil and the religious, the church and the State, the natural and the spiritual harmoniously combined, as of necessity they must be under such a rule that is truly theocratic, thus giving us God's own judgment of what constitutes the highest possible form of government; thus showing us that God's instructive conception of government is not a failure, but will inevitably result in universal empire, thus evidencing that all things, without exception, will indeed be consecrated to the praise of God, and thus happily exemplifying that He is a priest forever as well as a King—a King-priest, who reigns over a redeemed and "a willing people," in whose behalf He will forever dispel the evils, clashing interests, jealousies, and wars of gentile domination. By faith we behold the theocratic relationship and blessings of the elect Jewish nation augmented in the regeneration and times of refreshing, when regrafted into its own olive tree by this "King of the Jews," thus constituting it "the holy nation," forming the nucleus of "the greatness of the kingdom under the whole heaven," introduced by the change of princes and leading to the heartfelt allegiance of the nations. By faith we see the marriage of the Lamb with the festal robes and supper, the victory over sin and death, the redemption of the body, the manifestation of the sons of God, the blessed meaning of adoption displayed in Christ-like fashioning, the kingship and priesthood of the saints, the overthrow of all enemies and the destruction of the works of the devil, the vindication of justice and mercy, holiness characteristic of the great and minute, the Holy Spirit so marvelously poured out that the supernatural abides continuously with power; the withdrawal of the glass through which we see darkly the new heavens and the new earth in which dwelleth righteousness, the perpetual wiping away of tears by the sympathizing hand of Omnipotence, the joyfulness in glory, the splendor and association of angels, the mighty increase of the kingdom, the creation under the plastic hand of this Ruler lavish with gifts and fatness, so that even the creature basks in the sunshine of renovation, and the new Jerusalem with God and the Lamb as its highest excellency,

bestowing the priceless legacy of eternal fellowship with the Father, Son, and Holy Spirit.

Is it not then true (Col. i. 27), "Christ in us the hope of glory?" Is it not then a most prominent truth that the Second Coming of Jesus unto salvation is "the blessed hope?" And is it not then pre-eminently true that our hope is (Jer. xvii. 13; Acts xxviii. 20) "the hope of Israel," "the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come," so that when the long-delayed, long-desired "day of the Lord Jesus, the Christ," shall come (Isa. xxv. 9), "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." O, come, speedily come, thou covenant-keeping God!

Blessed are the covenants; blessed are the oaths of the Almighty attesting the same; blessed are the provisionary means instituted toward fulfillment; blessed are the evidences of God's faithfulness and ability to verify them; blessed is the sealing blood; blessed is the all-powerful Agent ordained to perform the sublime work; and blessed, beyond description, is every one who shall have the unspeakable happiness of experiencing in his own person the transforming and glorifying hand of the covenant-fulfilling God! And let all true and enlightened believers say, "Amen!"