

Foreword

Brother R. I. Humberd does me honor in asking me to write a brief word introducing this booklet.

Several things characterize Brother Humberd's written ministry.

First: He consistently and faithfully supports the Word of God. It is not hard for him to believe anything the Bible says.

Second: There is a freshness, a vitality, to everything our brother writes. God has gifted him so that he presents the message appealingly and interestingly.

Third: He keeps on writing. That bespeaks constant study and labor. May God reward his faithfulness.

There is a widespread rebellion among carnal people against the punishment of sin. It is abhorrent to the natural mind that there should be a hell for sinners; that parents should whip their children; that crime should be punished. Yet the Bible is clear on the matter of capital punishment for certain crimes.

We hope and believe this booklet will help to inspire the reader to be a better Christian.

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GOD'S CONTRACTS

Two men may form a contract for a year; a man and woman may enter a marriage covenant for life, but God can make contracts for eternity.

God's contracts condition life and salvation and are usually a free promise based upon fulfillment of certain conditions by men. *“Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.”* (Gal.3:15). Thus, if men will stand by their contracts, we can rest assured that God will stand by what He has said.

In our time, a name, a stamp, or a seal is the token that a contract has been formed. In Bible times there were various ways to confirm a thing. In the time of Ruth, a man took off his shoe and gave it to his neighbor. Abraham had his servant make a promise by putting his hand under his thigh. In our studies we will find that God has also given signs or tokens of some of his covenants.

The Edenic Covenant

Under the Edenic covenant, man was given dominion over the earth and animal creation. He was commanded to replenish the earth with mankind and was given herbs and fruit for his food. The condition under which he could enjoy the blessings of this covenant was to abstain from eating of the tree of knowledge of good and evil. Man failed to enter into the blessings of life under this covenant and God drove him from the Garden of Eden.

The Adamic Covenant

Under the Adamic covenant, fallen man was given the conditions under which he must live until the Kingdom Age. Other covenants were to be added, but these conditions will continue until the Lord returns, at which time “the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the

children of God (Rom. 8:21).

Since death had begun its work in the human family, it was necessary that births would be more numerous. Thus, woman was given multiplied conception. Motherhood was linked with sorrow and the headship was given to man.

In the beginning, creation was on a high plane and man was created and given the head, but when man fell, it threw things into disorder. Creation was perfect, but man was subject to death and corruption. This was not best, so God said, "*Cursed is the ground for Thy sake.*" We are now living under a curse on creation. Little can we realize the marvelous peace that was in the garden of Eden. Evidence of the curse is everywhere. There is a continual fight against the weeds. Every time we wipe the sweat from our brow, we wipe away God's witness of the fall. In fact, "*the whole creation groaneth and travaileth in pain together until now*" (Rom. 8:22).

The truth of this verse is everywhere, for suffering abounds on every hand. The little bird must beware of the cat; the spider spins its web for the fly; even the wind whistles a mournful tune as it whirls about our house. Think of the suffering in a single acre of ground as ants eat the worms and bug eats bug. But this curse will be removed when our Lord returns and even "*the lion shall eat straw like the ox.*" (Is. 11:7).

The serpent was Satan's tool to deceive Eve, and under this covenant it is cursed "above all cattle" and is given dust for its food. The serpent is never delivered from this curse, but in the Kingdom Age, when all other animals are released, "*dust shall be the serpent's meat*" (Isa. 65:25).

The Noahic Covenant

Sin leaped into the world full grown. The first man born was a murderer. Time passed and the earth was filled with violence and God brought on the flood, washing the earth clean of that corrupt race.

When Noah left the ark, he offered a burnt offering, and God gave him the Noahic covenant, which established the principle of human government upon the earth. The elements of the Adamic covenant remain, but some points were now added. In addition to fruits and herbs, God gave man the flesh of animals for food; the seasons were assured; and freedom from another universal flood was promised.

God signed His name to the covenant and placed it in the clouds where all may see it, saying, *"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."* (Gen. 9:13).

Capital Punishment

Another element of this covenant was capital punishment. *"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man."* (Gen. 9:6).

Until I made a study of the covenants, I fought capital punishment under the plea of, *"Thou shalt not kill."* But if we consider the subject, we will find that God gave Israel capital punishment for many other crimes besides murder.

God gave this covenant to Noah and his sons, Shem, Ham, and Japheth, *"and of them was the whole earth overspread."* (Gen. 9:19). Thus, unless this covenant has been revoked, it is still in force among the nations of the earth today. The whole underlying principle of animal and human life is proof that the elements of the covenant are still true. Sorrow is still connected with motherhood; creation still groans under the curse; weeds and thorns, sweat and thistles cry out their testimony that the covenant is still in force and therefore, it is still true that he who sheds man's blood, by man shall his blood be shed.

Thou Shalt Not Kill

"But," some may say, "centuries later God gave a command to Moses, 'Thou shalt not kill,' therefore capital punishment cannot be true for our day."

Let the reader carefully study the chart in the center of this book. All nations of the earth came from the three sons of Noah. Japheth, Ham, and all of Shem, excepting one man, formed the Gentile nations. The one man, Abraham, in the line of Shem, was father of the nation of Israel which is separate and never to be reckoned among the other nations of the earth (Num. 23:9).

The Gentile nations of the earth are still under the conditions of the Noahic covenant and all covenants that were given later were given only to the nation of Israel.

“Wherefore remember, that ye being in time past Gentiles in the flesh. . . That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise. . .” (Eph. 2:11, 12). Here we are distinctly informed that the covenants were given to Israel and the Gentiles were strangers to them. It is the Israelites, *“to whom pertaineth. . . the covenants, and the giving of the law,”* (Rom. 9:4). It was to Israel, not the Gentiles, that God said, *“Thou shalt not kill.”*

To Noah's Sons

Let us remember that God gave capital punishment for murder to the sons of Noah, thus both the Gentile nations and the nation of Israel were under this command until another covenant would be given that would annul it.

No other covenant has ever been given to the Gentile nations, thus capital punishment for murder is still in force among them. God has, however, given other covenants to Abraham's line, but never has He revoked capital punishment.

When God said to Israel, *“Thou shalt not kill,”* He did not mean judicial taking of life. He meant that they should not kill for personal vengeance. To the very people that God forbade killing, He turned right around and gave them many crimes that were punishable by death. Truly, we can be thankful that capital punishment, as given to Israel, is not in force among the Gentiles of our day, for few indeed would remain to do the killing.

The Blasphemer

I was standing in a blacksmith shop in a small town in Michigan watching the man shoe a horse. He was cursing and blaspheming with all his might. I stepped over and said quietly, *“Say, do you know that God will not hold him guiltless that takes His name in vain?”*

Never will I forget the blow those words carried to the heart of that man and the expression on his face as he stopped and looked up at me. A moment later he said, *“I was one time shoeing a horse, and a minister who was watching me said, 'Well, I don't blame you for cursing at that job, either.'”*

And how glad I am that I am not living under the Mosaic system, for how could I

have ever nerved myself to cast stones at that man? There he goes, running and dodging. A rock hits him in the stomach; another in the back, and still he runs, screaming and calling for mercy. But all the men of that village run together, and each with his stones to throw at the frightened man, and “all the congregation” closes in to finish the fearful job.

But as fearful as that scene may be, it was the fiat of Israel's God that *“He that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him.”* (Lev. 24:16). If stones were ordained for the blaspheming man, what fearful judgment should fall upon the head of that minister who encouraged the man in his nefarious sin.

The Prodigal Son

“If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother. . .Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place. . .and all the men of his city shall stone him with stones, that he die” (Duet. 21:18,19,21).

The Murderer

“And he that killeth any man shall surely be put to death.” (Lev. 24:17).

Disobey Order of Service

“And when the tabernacle setteth forward, the Levites shall take it down. . .and the stranger that cometh nigh shall be put to death.” (Num. 1:51).

Spiritism

“A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death:” (Lev. 20:27).

The Adulterer

Once, while changing trains in Chicago, I passed out tracts as I waited for the gates to open. A soldier who received one told me of some of his troubles. He had been married for twelve years and had refused, during his whole time in the army, to go out with the other boys in their wild army, but instead had kept himself clean. He was now on his way to a camp to be discharged from the army, but alas, he had learned that his wife was spending Saturday nights with another man. His trip home should have been a joyful time, but instead he was dreading the come of Saturday night when he would “catch them together.”

I dared not tell what I thought of the matter, or I would have added fuel to the serious thoughts that were already surging across his troubled breast. If he had been living under the Mosaic system, he would have arrived home and shot the man and his wife. He would have been right in the eyes of Almighty God, for when God gave the laws that governed the social life of Israel He declared that, “the man that committeth adultery with another man's wife. . .the adulterer and the adulteress shall surely be put to death.” (Lev. 20:10).

The Kidnapper

The little boots are pulled on, the little coat is buttoned, and the mittens are tucked into the sleeves. A mother's kiss, and the little tot is sent out of doors to play. What fun to make tracks in the snow and crawl in the drifts! How the mother's heat thrills as she peeps out of the little bare spot in the frosted window. Over and over she looks out, keeping a zealous eye upon her “little man.”

But where is her precious boy? Only a moment ago he was in plain sight. Maybe he slipped up the drive, or is on the other side of the neighbor's house. But her quest is unrewarded. One by one the neighbors, up and down the street, join the search. The police are called.

But the mother did not see a car slip noiselessly up to the curb, a strong arm grasp her little boy, and whisk him swiftly away. She did not know until a few days later when a note arrived demanding a ransom.

And how our attitude has changed! We may have held back the stones from the blasphemer or have faltered to slay the adulterer, but our hearts cry out for vengeance here. When we see the distracted mother, as she moans and tosses and whispers her

little boy's name, and see the father torn with grief at the loss of his child and anxiety" over his half-conscious wife, which of us would not rejoice to cast a stone at the heartless wretch? Whose heart would not respond with joy when the penalty would be exacted on the kidnapper?

"And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." (Ex. 21:16).

The Evil Son

"And he that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father, or his mother, shall surely be put to death." (Ex. 21: 15,17).

False Worship

Satan is the God of this world (II Cor. 4:4), and *"the things which the Gentiles sacrifice, they sacrifice to devils, and not to God:"* (I Cor. 10:20).

When we partake of the communion of the bread and wine, we are acknowledging that our sin merits death, and that we accept the death of Christ as the remedy. When we eat a piece of bread, we take it into our stomach where it is digested and becomes a real part of us. Therefore, when we partake of the bread and wine, we are, by our action, saying that we partake of the atonement of Jesus Christ; that his death becomes a real part of us; that we are a participation in the blood of Christ.

To deal with religious ceremonies that do not acknowledge Christ and His full atonement is to have "communion with demons." Thus, modernism, lodges, Christian Science, or any other form of religious services that exclude the death of Christ are really worshipping the devil.

Imagine a beloved friend inviting you to join the lodge or your wife trying to convince you to attend a Christian Science meeting. What are you to do? We can be glad that we are not living under the law, for, *"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods. . . Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand*

shall be first upon him to put him to death,” (Deut. 13:6,8,9).

Work on the Sabbath

“Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord; whosoever doeth work therein shall be put to death.” (Ex. 35:2).

Idolatry

“If there be found among you. . .man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing His covenant, And hath gone and served other gods. . .thou shalt bring forth that man and that woman. . .and shalt stone them with stones, till they die.” (Deut. 17:2,3,5).

These crimes were punished with immediate death for the criminal. *“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” (Eccl. 8:11).*

Fading Sense of Sin

Verily, the fading sense of sin is one of the greatest characteristics of our day; a day when men mock at sin and joke and laugh at sacred things. But a day of reckoning is just ahead when their God will act.

The Executioner

A question might arise as to the man who thus judicially executed the law of capital punishment, but in Numbers 35:27 we read, *“he shall not be guilty of blood.”* This is necessary because, *“the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.” (v. 33).*

Let us remember that we are dealing only with the small stream of humanity that issued out of Shem. All of the other nations are still under the law of capital punishment for murder, but to the very people that God said, “Thou shalt not kill” for

personal vengeance, He commanded also to execute judicial death upon the offenders of many other crimes.

Abrahamic Covenant

We have paused in our study of the Noahic Covenant long enough to consider the subject of capital punishment. Let us remember that the Gentiles have nothing whatever to do with the next three covenants. They are distinctly to Abraham and his line.

God gave Abraham the land of Canaan and promised to make of him a great nation. He also promised to bless him and make him a blessing to all the families of the earth (Gen. 12). God planned to bless the nations of the earth in at least three ways:

First: God was getting ready to give His written Word to humanity and He chose Abraham and his seed to give us our Bible.

Second: God had promised a Redeemer for mankind and He chose Abraham as a channel for this incoming Christ.

Third: God chose the nation of Israel as a national witness of Himself. That is, God gave Abraham the land of Canaan. Abraham would serve Him and God would mightily bless him, showing the other nations that it paid to serve the living God rather than idols.

The nation of Israel has not yet fulfilled this last purpose, but the signs about us prove that the time is not far distant when they will go back to Palestine in Kingdom blessings.

Linked with Two Covenants

“The book of the generation of Jesus Christ, the son of David, the son of Abraham”
(Matt. 1:1).

At first, we might wonder why Christ is connected up with Abraham and David and not with other famous Old Testament names. But the gospel of Matthew deals with Christ as King. As “Son of Abraham” He inherits the land of covenant, and as “Son of

David” he inherits the throne covenant. A king needs a realm and a throne. Christ has both.

Three Dispossessions

Scripture reveals three dispossessions and three restorations before the final occupation of the land. They were to spend four hundred years in Egypt (Gen. 15:13); seventy years in Babylon (Jer. 25:11), and an indefinite period of time *“among all people, from the one end of the earth even unto the other;”* (Deut. 28:64).

During the first two dispossessions, we might say that God just waited until time for them to go back. Under the last dispossession, which has already run some nineteen centuries, God has time to turn to the Gentiles and take out of them a people for His name. During this time, most of the Jews are blinded, but when the full number of Gentiles is made up, the church will be removed and the Deliverer will come out of Zion and will turn away ungodliness from Jacob. This final restoration to their land will make the Jews the head of the nations.

Power and Righteousness

Christ's rule will be one of power and absolute righteousness. *“He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears. . .with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his lions, and faithfulness the girdle of his reins.”* (Isaiah 11:3,4,5).

Today when men judge, they must do so according to what the witnesses have actually seen and heard, but not so then, for our Lord will know the secrets of the heart, and will judge accordingly.

At Christ's first coming, the Jews were perfectly willing to have a kingdom of power. They were willing for Christ to destroy the Roman government and rule in power. But when our Lord gave forth the righteous principles of His kingdom, the leaders of Israel rebelled and sent back the word to heaven, *“We will not have this man to rule over us.”*

The Deliverer

The righteous principles of Christ's kingdom will yet be accepted, for Israel's deliverer "*shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.*" (Romans 11:26,27).

"*And so all Israel shall be saved,*" as the beginning of Romans 11:26 says, does not mean that every Jew will be saved regardless of his spiritual condition. Israel is the spiritual element of Jacob's seed. As Isaiah 9:8 says, "*The Lord sent a word unto Jacob, and it hath lighted upon Israel.*" It went to all the Jews, but only the spiritual element responded.

"*For they are not all Israel, which are of Israel*" (Romans 9:6). That is, just because they were born of Israel (or Jacob) does not mean that they are all Israel (or spiritual children) any more than they are all Christians who are born of Christian parents. Thus, all Israel (the righteousness of the Jews) will be saved, but the rebels will be purged out and they will not enter into the land of Israel, for God will cause them to "*pass under the rod*" (of judgment), and will bring them "*into the bond of the covenant*" (Ezekiel 20:37).

Circumcision

The sign of Noahic covenant was the rainbow. God also gave a sign for this covenant. "*And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you*" (Gen. 17:11). To enter into this covenant, a man had to be circumcised. God met Moses and sought to kill him because he had neglected to circumcise his son, thus lacking the foundation sign of his covenant relation to God.

Moses' wife Zipporah, being a Midianite, probably rebelled at circumcising her son, but when God met Moses "*by the way in the inn. . . and sought to kill him*" Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet saying, "*Surely a bloody husband art thou to me.*" After that was done, God let him go.

The Mosaic Covenant

Under the Edenic covenant, man failed to enter into the blessings through unbelief and disobedience; under the Adamic covenant, the earth became filled with violence; under the Noahic covenant, man brought upon himself the confusion of tongues; and

under the Abrahamic covenant Israel failed to remain in the land. God brought on the bondage and then delivered His people under the leadership of Moses.

At Mount Sinai, God gave the law and promised to make Israel a kingdom of priests IF they would obey His voice (Ex. 19:5), but the history of Israel is just one long violation of the will of God.

The law made nothing perfect (Heb. 7:19), for man was unable to keep it. The law was right, but *“it was weak through the flesh”* (Rom. 8:3). That is, a man might wish to sing, but he might have such a cold that he could not even speak. It would be alright for him to sing, but he would be weak through the flesh and unable to do so. So it was with the law. It was good, but there was no power in man to keep it. In our time, the righteousness of the law is not done away with, but God has given us the Holy Spirit *“that the righteousness of the law might be fulfilled in us, who walk no after the flesh, but after the Spirit”* (Rom. 8:4).

Under the new covenant, the righteousness of the law will be fulfilled. *“For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people”* (Heb. 8:10).

This “I will” of God, is more sure than the “if ye will” of Exodus 19. The law did not in any way disannul the promises that God gave to Abraham. It was merely “added because of transgressions, till the seed should come” (Gal. 3:19).

Curse of the Law

But the law did not bring righteousness. Rather did it place all under the curse, for *“Cursed is every one that continueth not in all things which are written in the book of the law to do them”* (Gal. 3:10)

Christ removed this curse, for He *“redeemed us form the curse of the law, being made a curse for us* (Gal. 3:13). Abraham believed God, and it was counted to him for righteousness. He was saved by pure faith, thus when the curse of the law was removed, it made it possible that the blessing of Abraham might come on the Gentiles through Jesus, and it opened a way for salvation by faith, not only the Israel, but to the Gentiles as well.

The Sabbath

The sign of this covenant was the Sabbath. God said, "It is a sign between me and the children of Israel forever" (Ex. 31:17). Let us note that the keeping of the seventh day, or the Sabbath has nothing to do with the Gentiles. Just as circumcision was the sign of the Abrahamic covenant, and as the rainbow was the token of God's covenant with Noah, so the Sabbath was a sign between God and the children of Israel.

In six days the Lord made heaven and earth, and on the seventh day he rested. This does not mean that God was tired, for God has no muscles to be weary, nor does He have bones to ache. It merely means that He ceased from His work.

Zacharias and Elisabeth were "*both righteous before God, walking in all the commandments and ordinances of the Lord blameless*" (Luke 1:6). They kept the commandments and ordinances and as a result, they had peace or rest with God. Just as God worked before He rested, they must also do certain things before they could enter into God's rest or have peace with God. Thus Israel kept the Sabbath as a reminder that they could have peace with God only after working out certain ceremonies and ordinances. They must work and then rest.

Sunday

We, under grace, have quite a different system, for we rest from our own works before we work. That is, Christ worked out our salvation and we rest in this finished work the moment we believe. Thus we do nothing to enter into God's rest. "For we which have believed do enter into rest" (Heb. 4:3). We keep Sunday, the first day of the week, as a reminder that we enter into rest before we work. "*For by grace are ye saved through faith. . .not of works*" (Eph. 2:8,9).

Israel must work *in order to* enter into God's rest and we enter into His rest *before* we work. We are "*created in Christ Jesus unto good works*" (Eph. 2:10). Our work comes after we enter into God's rest, and as a result and in appreciation of our rest, and is not for the purpose of entering into His rest.

The Rent Veil

The Sabbath and all the Mosaic system depended upon the Tabernacle or temple worship and this was only temporary, and was *“imposed on them until of the time of reformation,”* for through that system the Holy Ghost signified that the way into the holiest of all was not yet made manifest. The moment Christ died on the cross the old system of worship fell into uselessness because the veil of the temple was rent in twain, and a new order came into being. Under the old order men worshiped God in Jerusalem, but under the new order the true worshippers worship the Father in spirit and in truth.

For a Gentile to put himself under the law of the Sabbath is error indeed, for he places himself liable to keep the whole law and *“as many as are of the works of the law are under the curse”* (Gal. 3:10).

Breaking the Sabbath

The Sabbath was for Israel and none of the elements have been modified to suit the Gentiles. A *“Sabbath day's journey”* was less than a mile. Most certainly, the Sabbath was for those in a warm country for, *“ye shall kindle no fire throughout your habitations upon the sabbath day”* (Ex. 35:3). If an Israelite worked on the Sabbath he broke the sign of His covenant relation with God, but there is no such thing in the new covenant.

If the children of Israel found a man gathering sticks on the Sabbath day, they were to take that man outside of the camp and stone him to death. For a Christian to try to keep the Sabbath as a means of salvation is useless, and is to put himself under the curse of the law and make Christ of no effect.

Palestinian Covenant

The Palestinian covenant gives the conditions under which Israel will enter and possess the land of Canaan. *“IF thou shalt hearken diligently unto the voice of the Lord. . .all of these blessings shall come on thee.” “If thou wilt not hearken unto the voice of the Lord thy God. . .all these curses shall come upon thee,”* (Deut. 28:1,2,15).

This covenant itself is unconditional, but the possession of the land is conditioned upon their obedience. Israel has never yet possessed the land under this covenant. Even in Nehemiah's time, *“they were servants in it.”*

The Jews will return at the end of the present dispossession and will possess the land under this covenant. The details of this return are given in Deuteronomy 30. Verse one and two tells of the national repentance while scattered among the nations of the earth; verse three of the return of their Lord; verse five of the restoration of the land; verse six of the national conversion; and verse seven of the judgment upon Israel's oppressors.

The Davidic Covenant

Under the Davidic covenant David is promised a permanent kingdom. “. . .*God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;*” (Acts 2:30). Gabriel assured Mary that the Lord God would give to her Son the throne of his father David and that He would reign forever (Luke 1:32,33). The throne of David is just as real as the throne of England or any other throne; it is in Palestine and will yet be occupied by our Lord.

The sign given to the house of David was, “A virgin shall conceive, and bear a son, and shall call His name Immanuel” (Isaiah 7:14).

A Parenthesis

The church age might well be called a parenthesis, for it runs its course between the sixty-ninth and seventieth week of Daniel. The Old Testament saints were looking for their Messiah, but there was a mystery that even the writers themselves could not explain. They wrote, and then turned and searched diligently what the, “*Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow*” (I Peter 1:11).

God, in His unerring foreknowledge, knowing that the Jews would reject their king, had made provision for the Gentiles, “*to take out of them a people for His name*” (Acts 15:14). During this time, “*blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*” (Rom. 11:25). “*After this I will return, and will build again the tabernacle of David which is fallen down:*” (Acts 15:16).

During the time between the sufferings of Christ and the glory that should follow, there was an unrevealed period of time when salvation would be offered to the

Gentiles. This “dispensation of the grace of God” was a mystery to the Old Testament saints, for in other ages it was “*not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;*” (Eph. 3:5).

Daniel's Seventy Weeks

Among the Jews carried captive to Babylon was a godly young man named Daniel. He read in the prophecy of Jeremiah that God would, “*accomplish seventy years in the desolations of Jerusalem*” (Daniel 9:2). Near the end of that time, Daniel looked for the Messiah to appear and set up the Kingdom Age, but God sent an angel to inform Daniel that, “*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness,*” (Daniel 9:24).

It was explained to Daniel that there were to be seventy weeks of seven years each, or 490 years until Christ would set up His kingdom. But a question arises. Twenty-four hundred years have run their course since Nehemiah received the commandment to restore and to build Jerusalem. What has become of God's promise to make an end of sins in four hundred and ninety years? One rule, governing God's dealings with Israel, is much like that governing basketball. He does not count time when Israel is out of favor.

Time Out

“Time out!” cried the referee, as the room went into a whirl and the cheering of the great crowd grew faint in my ears. It was basketball with the county seat, and everything was at stake. The game must be won even though foul play would drive me head first into a brick wall.

It was time out, but the watches ticked on and the moments continued to fly past. The rules of the game called for two twenty-minute periods. This period may have taken thirty minutes, but as far as the game was concerned those ten minutes had ceased to exist.

This is much like God's dealings with Israel. Four hundred eighty-three years after Nehemiah received orders to rebuild Jerusalem, the hills of Judea echoed and re-echoed with joy; “*Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord*” (Matt. 21:9). People went wild with joy as a little donkey slowly made its

way toward Jerusalem, carefully bearing its precious burden and fulfilling the prophecy of Zechariah, *“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass”* (Zech. 9:9).

This is often called the “Triumphal Entry,” but Christ stopped and wept over the city saying, *“If thou hadst known, even thou, at least in this thy day,”* (Like 19:42). What did He mean by “thy day”? Ah, it was just 483 years, to the very day, since the order went out to rebuild Jerusalem, and it was the only day Christ ever offered Himself as king.

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks:” (Dan. 9:25). This is a total of sixty-nine weeks, or four hundred eighty-three years.

It was too much for the chief priests and scribes, and they demanded that he stop the demonstration. This was the official rejection of Israel's king, and God called for “time out.” As far as God's dealing with Israel is concerned, God had passed over some nineteen hundred years as though they did not exist.

The Two Princes

“And after threescore and two weeks shall Messiah be cut off but not for Himself:” (Dan. 9:26). This verse was fulfilled when Jesus was crucified a few days after offering Himself as King, and died for us. This leaves seven years of Jewish history until the Kingdom Age, but God's clock will not tick again until the church is removed and Israel is in position.

Conditions that affected Israel at the close of the sixty-nine weeks were much the same as they will be at the beginning of the seventieth week. Thus Israel will begin where she left off. At that time Israel was in her land in unbelief and under permission of the Roman government, and, although looking for a deliverer, she rejected God's Prince the true Christ. At the beginning of the seventieth week Israel will again be in her land in unbelief and will accept the protection of a Roman prince—the anti-Christ.

The passage in Daniel does not reveal any time between the two princes. It is as though the sixty-ninth and seventieth week were one continuous event, but between “Messiah the Prince,” who was the true Christ, and the “prince that shall come,” the

anti-Christ, is the entire history of the church. It was passed over as though it did not exist because of God's "Time Out" when the Jews refused their King.

The New Covenant

Adam and Eve had access to all the fruit of the garden. There was a penalty, however, for eating of the tree of knowledge of good and evil. God said, "*But the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*" (Gen. 2:17). "*And the serpent said unto the woman, Ye shall not surely die.*" (Gen. 3:4).

It was evident that both could not be true, and it was up to Eve to decide which she thought to be a liar. This was a crisis for Eve. If she would receive God's testimony, she would set to her "*seal that God is true*" (John 3:33). If she would receive Satan's testimony, it would break her fellowship with God, for "*he that believeth not God hath made Him a liar;*" (1 John 5:10).

When she received Satan's testimony and ate of the fruit, Eve called God a liar and indeed, it is a serious thing to call God a liar. We see that the underlying principle of the disobedience was really unbelief. Some think that God was not just in allowing all the sin and condemnation to enter the world through the mere eating of some fruit, but they cannot say that Adam and Eve were not warned.

Man fell from favor with God through unbelief, and under the New Covenant an avenue is opened whereby we may again come into favor with God. The provision is the exact opposite of the fall. At that time, he fell through unbelief. Now he is exhorted to believe on the Lord Jesus Christ.

At first, such salvation seemed almost unbelievable to me. To think that God would prepare us a home in heaven, and grant all sins forgiven simply through faith in Jesus Christ, seemed unreasonable. But we must realize that just because it is a gift of God, is no sign that it cost Him nothing.

A Complicated Salvation

Our salvation is the most complicated thing imaginable. There is redemption and regeneration, justification, sanctification, glorification, predestination, imputation,

adoption, reconciliation, propitiation, and many other things without which we could not have a perfect salvation. But a most wonderful part of our salvation is the invitation—Come.

Unwound Complications

Many times, I have gone into a railroad car and gone to sleep in a Pullman. The next morning, I would awaken in another state. Just because I went to sleep and did nothing but accept the railroad company's offer, is no sign that it was an easy matter to get me from Detroit, MI, to Pittsburgh, PA. For many years, men had worked, making the grades and laying the ties and rails. That night, there were many men awake, giving orders, watching signals, shoveling coal, and throwing switches, but I accepted the way and rode through in safety.

It is thus with our salvation. It is tremendously complicated, but Christ unwound all of these complications and offers us a full salvation as a gift of grace.

Abraham believed God and it was counted to him for righteousness. Eve disbelieved God and it was counted to her for unrighteousness.

The law could not work righteousness in a man because it was weak through the flesh, but under the new covenant the righteousness of the law is fulfilled in us because we have the Holy Spirit to work out this righteousness in our lives.

“The new covenant rests upon the sacrifice of Christ and secures the eternal blessedness, under the Abrahamic covenant, of all who believe.” (Scofield Bible). The sign or token is the communion cup.

Law in the Heart

This covenant, as it affects Israel as a nation, secures for them perpetual happiness and peace. The law, given through Moses, could not be this because of the weakness of the flesh, but under the new covenant the law will be written in their hearts. Obedience will be the result because out of the heart come the issues of life.

It is written in the laws of this state that parents must support their children, and there are thousands of parents that are doing this very thing although they are

unaware of the law. It is written in their hearts.

If anyone is disposed to believe that God has cast off the Israelites, let him take a look at the sun and note that His covenant relation with them is as secure as the shining of the heavenly bodies.

All in Christians

“That in the dispensation of the fulness of times he might gather together in one all things in Christ” (Eph. 1:10).

These different covenants have a distinct relation to Christ, and in the Kingdom Age the Messianic elements will be gathered together and fulfilled in Him.

Messianic Elements

In His relation to the Edenic covenant, as the last Adam, He is head over all creation, and will remove the curse which was a result of the first Adam's disobedience.

In His relation to the Adamic covenant, as seed of the woman, He is the promised Redeemer, who at the cross crushed the serpent's head and took the power of death from Satan (Heb. 2:14).

In His relation to the Noahic covenant, as son of Shem, He will yet take possession of human government.

In His relation to the Abrahamic covenant, as the seed to whom the promises were made, He falls heir to the land covenant.

In His relation to the Mosaic covenant, as prophet like unto Moses, He kept the law fully and bore its curse for us (Gal. 3:13).

In His relation to the Palestinian covenant, as the Deliverer out of Zion, he will execute judgment and bring the people into the bond of the covenant (Ezek. 20:37).

In His relation to the Davidic covenant, as fruit of his loins, He inherits the throne

covenant and will yet sit upon the throne of David and rule the world in righteousness (Acts 2:30).

In His relation to the New Covenant, as High Priest, He, by His own blood, entered in once into the holy place, having obtained eternal redemption for us.

In His relation to the everlasting covenant, as the Great Shepherd, He is the Lamb slain from the foundation of the world, who was brought again from the dead (Heb. 13:20).

Living Nations Judged

The Kingdom Age will be preceded by judgment upon the living nations. The Gentile nations will be gathered and judged as to their treatment of "my brethren" (Matt. 25:40). That is, since kingdom blessings will come through the Jews, a Gentile who is unfriendly towards a Jew would not be a fit subject to enter this reign of peace. Since God's dealing centers through the Jews, hatred to them is, in reality, hatred toward God. Because of this God will gather all nations, and "*will plead with them there for my people*" (Joel 3:2).

A judgment will also take place for the Jews. "*I will bring you out from the people. . . and there will I plead with you face to face. . . and I will cause you to pass under the rod. . . and I will purge out from among you the rebels*" (Ezek. 20:34-38).

The Throne Scene

In Hebrews twelve, we have what we might call the court of heaven. The court room is the heavenly Jerusalem, and God is the judge. Satan is the accuser of the brethren, and will miss no opportunity to bring in a charge against a Christian. Thus it is of great importance that we have a lawyer at court, who will be able to care for any case that will be brought against us.

Job longed for a mediator, saying of God, "*For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both.*" (Job 9:32,33).

The New Covenant has provided this daysman. Since Christ is both man and God,

He can lay His hand upon us both. Jesus is the lawyer, or the mediator of the New Covenant and is in heaven to make intercession for us. Let us imagine that scene.

Assured Victory

Satan delights to accuse the brethren before God day and night (Rev. 12:10). He has plenty to talk about, as he reminds God of the imperfections and sins of His saints.

Satan brings in a charge against a saint and demands judgment at the bar of God, for it is written, "The soul that sinneth, it shall die" (Ezek. 18:20). As the Father raises His hand to pass judgment He says, "It is written, 'The wages of sin is death.'"

But the saint has a lawyer who speaks for him at court, "Wait, Father! Your Word states that the blood of Jesus Christ cleanses from all sin."

The Father answers, "There is no condemnation to them that are in Christ Jesus."

The lawyer then speaks comfort to the trembling saint, "Let not your heart be troubled."

A great peace surges through the heart of the saint as he answers back, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day."

May the reader of this book enter into covenant relation with God by faith in our Lord Jesus Christ. "*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*" (John 3:36).