

VOICE OF THE TRUTH,

"HE WHO WILL BE," THE COMING ONE.

"To the Law and to the TESTIMONY: if they speak not according to this word, it is because there is no light in them."

Vol. III.

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VOICE OF THE TRUTH, OR, "HE WHO WILL BE,"

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TIME OF THE RESURRECTION.

I am glad that Bro. C. H. T. has criticised my views concerning the Time of the Resurrection. I seek a thorough investigation of the question.

He sets aside the arguments advanced in favor of the views which I have heretofore published, mainly, because of certain inferential arguments, which I will hereafter examine. I desire, first, to place before your readers the reasons for concluding that Christ arose "late in the Sabbath," and not on the first day of the week. I thus conclude, because Matthew, the only evangelist who gives the time, thus distinctly states; hence I rest the case largely upon the exegesis of the phrase, "Late in the Sabbath," as found in Matt. xxviii: 1. The reader will remember, that Bro. T. acknowledges, that this passage gives him difficulty; still, he makes no exegesis or explanation of it, but merely supposes it must mean a certain thing, because of certain other conclusions at which he arrives. If, now, we seek for the meaning of the passage as it stands in the English versions, "In the end of the Sabbath," or, as the Bible Union translates, "Late in the Sabbath," there can be no question. It is simple, plain, definite. "In" cannot mean "after." No English sentence could be framed, however awkward and weak, in which "in" should have such a meaning. Since then we know that the Sabbath closed at sunset on the Seventh-day, we must know that any point of time in that Sabbath must have been before its close, and not some hours after. To assume such an inconsistent exegesis, in order to avoid another supposed, or even a real difficulty, is to increase the dilemma, rather than relieve it.

The original Greek is equally simple in construction, plain and definite in meaning. The English version of the Bible Union gives the literal translation of "*Opse de Sabbatoon*." The genitive construction necessitates the idea of withness, of possession, on the part of Sabbatoon. This is its first, its usual, and almost universal meaning. The following are examples of its common use in the same construction. *Opse tees heemeras*—"late in the day;" *Opse tees hooras*—"late in the season;" *Opse tees heelikias*—"late in life," &c. Liddell & Scott's Lexicon gives no examples of a different use of *Opse* with the genitive, nor does it occur elsewhere in the New Testament. One or two instances are claimed by Dr. Schaff, in his commentary, where this construction allows *Opse* to refer to a point of time after another given

point; for instance, *Opse toon bassileoos Ieronoon*—"long after the time of the king." But if this could be claimed of the passage under consideration, it would destroy all sense, and contradict the facts, by making the resurrection to occur "a long time after" the Sabbath. Thus it is clear that there is no exegetical ground for "supposing" that the phrase means after the Sabbath. On the contrary, the meaning is definitely opposed to it. In support of this, I have the best authority.

The Syriac Peshito version, which, being a cognate language of the vernacular of the apostles, has great claim to accuracy of thought, renders the passage, "In the evening of the Sabbath." The Latin of the Vulgate has the same. Beza's Latin version, the same. Tyndale says, "The Sabbath day at even;" Coverdale, "Upon the evening of the Sabbath holy-day;" Crammer, the Genevan, and the Bishops' version, "In the latter end of the Sabbath day." So the Bible Union translation, "Late in the Sabbath." Those who have argued for any other rendering, have done so on the ground that this must be made to harmonize with the other accounts, and so the plain meaning is thrust aside for supposition—a most unfair and unscholarly method, and one which only renders the difficulty greater; for, as Alford remarks, "*Of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory.*" (The italics are his.)

It is scarcely necessary that I more than refer to the fact, that the phrase, "Began to dawn towards the first day of the week," is, as the context shows, a loose translation of the verb, *epiphoskousee*. The verb occurs only once besides this in the New Testament. This is in Luke xxiii: 54, where, under precisely the same circumstances, the Sabbath is said "to draw on." Such is the natural meaning in the passage under consideration, "to come in sight," "to appear," "to draw on." This natural exegesis of the passage removes all difficulties from it, as it stands, and leaves only the inferential objections to it, to be hereafter noticed.

Let us next examine the second argument in favor of our position, viz., the prophecies of Christ concerning the time he should lie in the grave. Bro. T. says, (by what authority does not appear), "It was the great fact that our Saviour was to lie in the tomb, and rise from the dead, which was to be the sign of his Messiahship, and not the exact number of days and nights he remained there." In opposition to this unsupported assertion of his, the words of Christ clearly show, that the time was the central idea in the comparison between the miraculous delivery of the prophet from the belly of the fish, and his own resurrection. Matt. xii: 39-41, "And no sign shall be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the belly of the fish, so shall the Son of Man be three days and three nights in the heart of the earth." The parallelism between the cases can only be found in the miraculous nature of each—to be swallowed by a fish, and after three days and nights to be ejected, still alive, was

clearly a miracle. So Christ declares that he should lie in the grave such a length of time, that, in the course of nature, death and disintegration would necessarily ensue; so long, that no charge of *resuscitation*, instead of resurrection, could be made; so long, that all must see that no resurrection could take place except through superhuman agency. If the mere fact of "lying in the tomb and rising from the dead," were all, then to remain there one hour, or three, would have met all the demands in the case. It is easy to see that this would have left the case open to the charge of resuscitation, or recovery from a comatose state, by natural means, and especially so, since he was hurriedly buried, without the usual breaking of limbs, which they were wont to resort to, to insure death. Take out the element of the full time, and you destroy the parallelism between the two cases, and open the claim of a miraculous resurrection to a severe and telling criticism. Again, Christ, in his teachings, and especially in his discussions with his accusers, never spoke loosely or at random. Much less could he, when giving the ultimate test, concerning the crowning sign of his Messiahship, his resurrection. All this the Jews knew. In their precautions against an imposition on the part of his disciples, they procured a guard for the full time. Now, had not this time been fulfilled to the letter, his enemies must have seized upon it as a weapon against him and his followers. No trace of such a claim is found. This substantiates our position.

But, as though distrusting his efforts, Bro. T. begs the whole question, when, after ignoring the idea of the exact fulfillment of the prophecy, he goes on attempting to show that the full time was fulfilled, according to the Jewish reckoning. The passages referred to as parallel, come far short of proving the thing desired, viz.: the reckoning of a part of a day for a whole. Esther iv: 16, and v: 1, simply show that an order was given to fast "three days, night and day." During this time, *while she was yet fasting*, Esther promises to go before the king, as will be seen by carefully reading iv: 16. In accordance with which promise, she goes in on the third day; but that the fasting ceased on the third day, is not shown, rather to the contrary. So Gen. xlii: 17 and 18 shows only that Joseph put his brethren "into ward three days," and on the third day he consulted with them concerning the future; but that he released them from prison before the full time, we have neither proof nor hint. The passage in 2 Chron. x: 5 and 12, seems, at first sight to support the claim, that the phrases "After three days," and "On the third day," are synonymous. A closer investigation shows, that the Hebrew preposition, "*beth*," used in the 12th verse, means "in," "within;" that the preposition "*ath*," used in the 5th verse, means primarily, "until," but may also mean "within." That it does thus mean, in this case, is shown by the interpretation given to the king's order, as repeated in the 12th verse. In keeping with this, the Greek of the Septuagint uses *eonis*, in the 5th verse, thus bringing out clear-

ly the idea, that the command was to remain absent until the third day. All that is proven, then, is, that the Hebrew "*ath*" has different shades of meaning, and that in this case, the one used, does not correspond to the definite English preposition "after."—Still more conclusive is the fact, that in the prophecy of Christ, concerning his resurrection, the positive Greek preposition *meta*, is used—a word exactly corresponding to the English "after," by which it is *always translated in the New Testament*, when used with the "accusative case," as it is in Christ's prophecy concerning his resurrection. See Mark viii: 31. Thus another immovable objection is placed in the way of Bro. T.'s *supposition*, that three days and three nights means one day and a part of two nights.

It now remains to examine the argument relative to the time of the entombment, showing the fallacy of Bro. T.'s proposition; also his reference to the words of Cleopas, and then to take up the only real objection to my position, which is found in the fact of a second visit to the tomb. These points are reserved for another paper.

A. H. L.
February 20, 1867.

Sabbath Recorder.

A QUESTION FOR SUNDAY-KEEPERS.

The book of Acts contains the history of the early Christians for about thirty years after the resurrection of Christ. It records the severe persecutions which they suffered at the hands of the Jews, and the different accusations which the latter brought against them. The Jews sought every pretext that they could find to get some accusation against the Christians, whereby they might destroy them. By their malice Paul was kept a prisoner several years. They trumped up every thing that they could think of by which to get him condemned. But he said, "Neither can they prove the things whereof they now accuse me." Acts xxiv: 13. On another occasion he said, "Neither against the law of the Jews, neither against the temple, nor against Cæsar, have I offended any thing at all." Acts xxv: 8.

Now, if Paul and others, have taught that the Sabbath was abolished, and that another day had become the Sabbath, and had labored on the Jews' (?) Sabbath, why did not the Jews accuse them of this? They were very forward to accuse Christ of breaking the Sabbath, when he did no more than to heal the sick on that day. By their civil law, it was death to work on the Sabbath. Their greatest desire was to get something against the Christians, by which they might kill them. Now what a fair opportunity this would have been, had the Christians been accustomed to break their Sabbath. How quickly the Jews would have improved it! But did they? Was any such accusation brought against Paul, or the others? All know that there is not a lisp of it in the whole thirty years' history of the church. Numerous other accusations were brought against them on different occasions, but this, not once! Is it reasonable to suppose that so important a change as this could have been taught and practised by the Christians, right in the midst of the Jewish nation, and yet nothing said about it, either by Jews or Christians? A flourishing church existed in the city of Jerusalem, and this was the headquarters of the apostles. Imagine them teaching in the temple and synagogues, that the ancient Sabbath was abolished; imagine them at work on that day, and what would have been the result? Nothing would have created an uproar so soon as that. Yet not a single word is said about any disturbance or

disagreement between the Jews and Christians concerning the Sabbath. How Sunday-keepers can reconcile these facts with the supposed change of the Sabbath at the resurrection, I do not see.

D. M. CANRIGHT.

Canaan, Me., Jan. 21, 1866.

Advent Review.

ERRATA.—In No. 2, Vol. 3, page 8, 3d column, 25th line from bottom, for the word *as*, read *if*.

WHO SHALL WE BELIEVE?

[CONTINUED]

But it will be said, if there was no "glory" on "the face of Moses," when he came down from the mount with the first tables, which were "written with the finger of God," Exo. xxxi: 18. Yet, there was "glory" on his face at the time, when he came down with the tables, which he himself had hewed, and on which our Lord wrote the words which were written on the first tables, (Exo. xxxiv: 29-35.) Yes, very true. But if the "glory" here spoken of, refers to the tables, or to the words written upon them, why was there no "glory" on Moses's countenance at the time when he came down with the ten commandments, "written with the finger of God?" For it appears to me, if this "glory" did refer to "the law of God," there should have been "glory" on the face of Moses, at the time when he came down with the first tables, which had been written by the Father, (Exo. xxxii: 15, 16, 19.) Now, as there was no "glory" on Moses's face at that time, there is reason to suppose that this "glory" did not refer to the giving of the ten words on the second tables. For I can not see, why there should be "glory" at the giving of "the law of God," when written by the SON, and no "glory" at the giving of the same law; written by the Father, if this "glory" refers to the ten commandments.—But the truth in this case is, that the Bible does not say, that the "glory" on Moses's face, at the time he came down from the mount, had any reference to "the law of God," but "that Moses wist not that the skin of his face shone; while He [the LORD,] talked with him." (Exo. xxxiv: 29. Therefore, this "glory" must have referred to what our Lord and Moses had been talking about on Mount Sinai.

Now, if we can learn what was the subject of conversation between our Lord and Moses, on the mount, we may then know to what the "glory" on Moses's countenance at that time referred.

First, from Exo. xxxii, we learn that when Moses came down from the mount with the two tables, upon which God had written his law, that he found the children of Israel dancing before the golden calf, "which Aaron had made." "And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?"—"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an ATONEMENT FOR YOUR SIN." "And Moses returned unto the LORD, and said, Oh, this people have sinned a great SIN; and have made gods of gold." "Yet now, if thou wilt forgive their SIN; and if not, blot me, I pray thee, out of thy book, which thou hast written." "And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

"And Moses said unto the LORD, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt

send with me, Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now THY WAY, that I may KNOW THEE, that I may FIND GRACE IN THY SIGHT: and consider that this nation is thy people." "And he said, my presence shall go with thee, and I will give thee rest."—"And he said, I beseech thee, SHEW ME THY GLORY. And he said, I will make all MY GOODNESS pass before thee, and I will PROCLAIM THE NAME OF THE LORD before thee, and I will BE GRACIOUS, and will SHEW MERCY on whom I will shew mercy." (Exo. xxxiii: 12-14, 18, 19.)

"And the LORD descended in the cloud, and stood with him there, and proclaimed THE NAME OF the LORD." "And the LORD passed by before him and proclaimed, THE LORD, The LORD God, merciful and gracious, long suffering, and ABUNDANT in GOODNESS and TRUTH, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have FOUND GRACE in thy sight, O LORD, I pray thee go among us; for it is a stiff-necked people; and pardon our iniquity and our SIN, and take us for thine inheritance." (Exo. xxxiv: 5-9.)

"And he said, BEHOLD, I make a COVENANT; BEFORE all thy people I will DO MARVELS, such as have not been done in ALL THE EARTH, nor in ANY NATION: and all the people among which thou art, SHALL SEE THE WORK OF THE LORD, for it is a TERRIBLE THING that I will do with thee. Observe thou that which I command thee THIS DAY." "Take heed to thyself, lest thou make a COVENANT with the inhabitants of the land whither thou goest, lest it be for a SNARE in the midst of thee."—"The feast of unleavened bread SHALT THOU KEEP. Seven days thou shalt eat unleavened bread, as I COMMANDED thee, in the time of the month Abib: for in the month Abib, thou camest out from Egypt." "And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year's end. Thrice in the year shall all your men-children appear before the LORD God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. Thou shalt not offer THE BLOOD of MY SACRIFICE with leaven; neither shall the SACRIFICE of the Feast of the PASSOVER be left unto the morning. The feast of the first-fruits of the land thou shalt bring unto the house [Temple] of the LORD thy God. And the LORD said unto Moses, WRITE thou these WORDS: for AFTER the TENOR of these WORDS I HAVE MADE A COVENANT WITH THEE and WITH ISRAEL." Exo. xxxiv: 10-12, 18, 22-27.

Now, what have we learned from the above scripture?—1. That Aaron and the children of Israel, made a golden calf, which they worshipped. 2. That Aaron and the children of Israel, by so doing, committed a great SIN. 3. They sinned, because they broke the first and second commandments. 4. That Moses went up unto the LORD, to see if he could "make an atonement" for their sin. 5. That Moses found grace in the sight of the LORD, and said unto the LORD,

"I pray thee, go among us; for it is a stiff-necked people, and PARDON our INQUIRY and our SIN." 6. That the LORD's answer to Moses's intercession was, "BEHOLD, I will make a COVENANT; before all thy people, I will do MARVELS, [or wonders, or miracles.] Thou shalt see the work of the LORD."

And that some of the "words" which our LORD commanded Moses to write, were about "The feast of unleavened bread," "The feast of weeks," "appear before the LORD thy God thrice in the year," "The feast of the Passover," and "the blood of my [his] sacrifice." For after the tenor of these words, the LORD "made a covenant with Moses and with Israel." So that we learn from the Bible, that the "words," which Moses had received a commandment to write, were not the ten commandments.

Again, we will take a second view of the above Scripture, that we may obtain the clew to the "glory" which was on Moses' face.—And Moses said unto the LORD, "I beseech thee, shew me thy GLORY." And the LORD said, "I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee: and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

And he said, Thou canst not see my face: for there shall no man see me and live.

And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

And it shall come to pass, while MY GLORY PASSETH BY, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen.—Exo. xxxiii: 18—23.

And the LORD descended in the cloud and stood with him there, and proclaimed THE NAME of the LORD, "And the LORD passed by [while MY GLORY PASSETH BY,] before him, and proclaimed," [the gospel,] "The LORD, the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth."

And he said, BEHOLD, I MAKE A COVENANT; before all the people I will do MARVELS, such as have not been done in all the earth, nor in any nation; and all the people among which thou art, shall see the WORK of the LORD, for it is a TERRIBLE THING that I will do with thee.—Exo. xxxiv: 5, 6, 10. "And it came to pass," "that Moses wist not that the SKIN of his FACE SHONE while [the glory of the LORD passed by, and] "he talked with him" [of his "goodness and truth.]" "And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him."

Now, from the above Scripture, we have the evidence, that the "glory" was on Moses' face while the LORD was passing, to show his glory, "and while he talked with him," and proclaimed (what Paul called the New Covenant,) unto Moses, through which mercy and forgiveness could be obtained for the SIN of the children of Israel.

Neither is there salvation in any other: for there is none other NAME under heaven given among men, whereby we must be saved." Acts iv: 12. This was the NAME the LORD proclaimed to Moses, saying, "The LORD, The LORD GOD, [He who WILL BE YOUR GOD,] "merciful and gracious," "in goodness and truth."

For "grace and truth come by Jesus Christ. John i: 17.

For this "glory" was on Moses's face while the LORD talked with him, before Moses came down from the Mount to minister "the law of Moses," before the children of Israel, which law, Paul called the first covenant, "which was added because of transgressions." Wherefore, the law of Moses, (which was added,) was a school-master, to instruct them, that they should believe in Christ—that they might be justified by faith, and obtain mercy for their SIN, which thy had committed against the LAW of GOD.

But the "glory" on Moses's countenance, was received from the LORD, by seeing his "glory," and by hearing the gospel proclaimed by the LORD, which was the new covenant to which this "glory" referred. Yet it seems the glory remained upon the face of Moses after he came down from the Mount, and was upon his face when he ministered his law as "a school-master," to point them to the death of Christ, (for "the law of Moses" was a ministration of death, pointing to the death of Christ) "but their minds were blinded," so that they could not look to the end—For Christ was the end of "the law of Moses," "for righteousness to every ONE that believeth." "But even unto this day, when Moses is read, the veil is upon their heart," for they could not see the "glory" that was to follow the death of Christ.—Nevertheless, when this law of Moses did lead any of them to Christ, the veil was taken away from their hearts, and they were justified by faith in the LORD, to whom this glory referred.

Now, as the moon receives its glory from the sun, so, what is called the first covenant, borrowed or received its glory from that to which it pointed, the new covenant. For as soon as Jesus was put to death, the glory of the ministration of death passed away, and we were no longer under "the law of Moses," for all the glory that pertained to the law of Moses, pointed to the sufferings, death, resurrection and glory of Christ, and when Christ died, the law of Moses and its glory was fulfilled and done away. But the law of God still remained the same, the unchangeable LAW.

But when Moses came down from the Mount, and Aaron and the children of Israel saw him, they were afraid to come to him, for "behold the skin of his face shone." And Moses called them, and "talked with them." "And afterwards, all the children of Israel came nigh; and he gave them in commandment, all that the LORD had SPOKEN (not what the LORD had written on the tables,) with him in Mount Sinai." "And till Moses had done SPEAKING, (not showing them the two tables of stone,) with them, he put a veil on his face.

"But when Moses went in before the LORD, to speak with him, he took the veil off until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

"And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with

Him."—Exo. xxxiv: 30—35.

Now from the above Scripture we learn, that the ministration of Moses, at this time, was about what the LORD had SPOKEN, and that after Moses came down from the Mount, he went in [to the tabernacle,] before the LORD to speak with Him; and when he came out again, the "glory" was still upon his face—so that he put the veil on again, and he SPAKE unto them "that which he was commanded." For Moses was not showing them the two tables on which our LORD wrote the ten commandments, but was giving to them instruction from the LORD, to which pertained the glory here spoken of. And thus we have learned that this "glory," refers to what our LORD and Moses had been talking about in the Mount, and in the tabernacle. And it seems that Moses received so much of the LORD's grace and truth and goodness and "glory," that it made the skin of Moses' face shine—so that when Moses came down from the Mount, the "glory" was on his countenance.

But it will be said by some, did not Moses, when he came down from the Mount with the glory upon his countenance, have the tables which he hewed, in his hands? Yes. But Moses says, he hewed the tables and went up into the Mount, and that the LORD "wrote on the tables according to the first writing, the ten commandments," and "gave them unto" him; and that he "came down from the Mount and put the tables in the ark." Deut. x: 1—5. "And it came to pass when Moses came down from Mount Sinai, (with the tables of testimony in Moses' hand when he came down from the Mount,) that Moses wist not that the skin of his face shone, WHILE HE TALKED WITH HIM." Exo. xxxiv: 29. But we will give to our readers this 29th verse, as it is translated in the Douay Bible. "And when Moses came down from the Mount Sinai, he held the two tables of the testimony: and he KNEW NOT that HIS FACE WAS TORNE FROM THE CONVERSATION of the LORD." And thus, the more we examine this question, the more evidence we have, that the "glory" on Moses' face did not refer to the ten commandments, but was received because of this talk or conversation, which Moses had with the LORD.

Next we will examine, to see if there was not more than one covenant included in the conversation between our LORD and Moses, on the Mount. First, we understand that the 5th, 6th, 7th and 10th verses of the xxxivth of Exodus, do refer to what we call the new covenant, for the LORD proclaimed his "NAME" in these verses, (the only name given by which we must be saved,) and said, "The LORD, The LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth." And when Moses heard the LORD preach the gospel to him, he bowed his head and worshipped, and said, "If I have found grace in thy sight, pardon our iniquity and our sin." See verses 8th and 9th. And the LORD answered and said, "Behold, I make a covenant: before all thy people." See verse 10th. And here a question arises; What covenant is it,

that the Lord refers to in this tenth verse, when He said unto Moses, "I will do marvels, such as have not been done in all the earth, nor in any nation." What does our Lord mean by "marvels?" that he would do wonders and miracles, cast out devils, heal the sick and raise the dead. If not, what does he mean? ("Such as have not been done in all the earth, nor in any nation." If the promise here made by our Lord, does not refer to the time He would come to them in the flesh and "confirm the covenant," "before all the people," by casting out devils and raising the dead.—When was it fulfilled? For the Lord said also, in this 10th verse, "all the people among which thou art, shall see the work of the Lord." Is there any evidence that the children of Israel, before our Lord came in the flesh, saw such a WORK of the Lord, as is here promised to them?—For the Lord said to them, in this verse, "It is a TERRIBLE THING that I will DO with [for] thee." "Was not this "terrible thing" accomplished at the time our Lord hung upon the cross and died for their sins? As Isaiah says, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his STRIPES we are HEALED." Isa. liii: 5. Was there any other WAY, or NAME, by which the children of Israel could obtain mercy and forgiveness for their 'SIN,' but to look to the time when our Lord would "DO" "a terrible thing?" Suffer himself to be crucified upon the cross, to "make an atonement for" their SIN, that his blood might be brought to the heavenly sanctuary, for the remission of their sins.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts, xiii: 38, 39.

And thus I understand, that when the Lord said, "Behold, I make a covenant: before all the people." He referred them to the time of His suffering for them in the flesh, to ATONE for their sins.

But it will be said, "If the Lord preached the new covenant in the days of Moses, why was the first covenant preached by Moses? It was added to the new covenant because of their transgressions, until Christ should come in the flesh, and pointed to his death; to instruct them, that they must believe in Christ, who was the end, purpose, or object, of this first covenant; to keep before their minds their sins, and to teach them that they needed a propitiation for their sins, and to bring them to Jesus, the mediator of the new covenant, that they might receive the promise of an eternal inheritance.

For "the law of Moses" was not added, or given to them to teach, that by offering burnt offering and sacrifices, (which were the works of the law of Moses,) they would be saved; but to point them to Christ, the only name given under heaven by which they could be saved. But by the works of this law, (before it was perverted,) they showed that they had faith in the promise of God—that Christ would come accord-

ing to the promise. For it was predicted that the SEED [Christ,] of the woman should bruise the Serpent's head. "He shall crush thy head, and thou shalt wound his heel." Gen. iii: 15. "Even as Abraham believed God, and it was counted to him for righteousness." For Abraham built an altar unto the LORD, by which he showed his faith in the promise of God.—(Gen. xii: 7; xxii: 9.) "Now to Abraham and his Seed were the promises made, He saith not, And to seeds, as of many; but as of one. And to thy Seed, which is Christ. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, [of Moses,] which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. iii: 16, 17.) "And the Scripture, foreseeing that God would justify the heathen through faith preached before the GOSPEL unto Abraham." (Gal. iii: 8.)

Now, as we learn from the above Scripture, that the gospel was preached, and that the covenant "was confirmed" "in Christ," "to Abraham," "four hundred and thirty years" before the law of Moses was ministered to the children of Israel. Is it not, therefore, reasonable for us to believe, that the LORD, who preached to Abraham would preach also the same gospel to Moses? And if He made a covenant with Moses and the children of Abraham, would it not be the same covenant, which he had before confirmed to Abraham?

Therefore, we believe that the gospel, which our LORD preached to Abraham, was the gospel which our LORD preached to Moses, in the Mount, when He "proclaimed the NAME of the Lord," and said, "The Lord, The Lord God, merciful and gracious, long suffering and abundant in goodness and truth." (Exo. xxxiii, 19; xxxiv: 5, 6, 7, 10.) And when the Lord said, "Behold, I make a covenant before all the people," He referred to the covenant which He had confirmed to Abraham four hundred and thirty years before. And therefore, the covenant which was confirmed in Christ to Abraham, was older than the law of Moses, yet is called by us the new covenant. But, we understand, that the words first and second, are relative terms; so are old and new. The old covenant relates to the new and the new to the old.

Again, in Exodus xxxivth, 18, 22-27 verses, we understand the letter of what we call the first covenant, to be referred to by our LORD in his talk with Moses, (but the tenor or spirit of the words, point us unto Christ, or the new covenant) but that the children of Israel were commanded to keep the passover, the feast of unleavened bread, in remembrance of their deliverance from the land of Egypt. So that they might not forget the LORD, their deliverer, who had said unto them, "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the EARTH is MINE: "And ye shall be unto me a kingdom of priests and a holy nation." (Exo. xix, 5-6.) And this passover which they were commanded to observe with their yearly sabbaths, were

as Paul says, "a shadow of things to come; but the body is of Christ." (Col. ii: 17.) But we do not know that the "glory" on Moses' countenance was received by him, because our LORD said unto him that he and the children of Israel should keep the feast of the unleavened bread, the passover, the yearly sabbaths and the feast of weeks. Yet when Moses came down from the mount, "he gave them in commandment all that the LORD had SPOKEN with him in the mount. (Exo. xxxiv: 32.) But we think that the "glory" on Moses' countenance was received by him, because of the gracious words, proclaimed to him by the LORD, by which, he and the children of Israel, could obtain mercy and forgiveness of all their sins, for Moses must have been under a great trial, when he fasted "forty days and forty nights," "because of all your [their] sins," which they "sinned in doing wickedly in the sight (f the LORD, to provoke him to anger," (Deut. ix: 18) and when he said unto the LORD, "Yet now, if thou wilt forgive their sin; and if not, BLOT ME, I pray thee, OUT OF THY BOOK which thou hast WRITTEN." (Exo. xxxii: 32.) But the LORD preached unto him the way, the everlasting Gospel, by which he found grace, and saw the glory of the LORD.

And let us ask, what think ye must have been the feelings of Moses when he learned from the LORD, that there was a way provided for them through the gospel, to receive mercy and forgiveness of all their sins? Did not such wonderful knowledge of this glorious truth, fill his heart with love to God, and man, and illuminate his countenance with the "glory," which caused Moses to "put a veil over his face," that the children of Israel could not steadfastly LOOK TO THE END of that which is abolished. "But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; [covenant] which veil is done away in Christ. But even unto this day, WHEN MOSES IS READ,* the veil is upon their heart." (2 Cor. iii: 13-15.)

Now as we have examined the scriptures, where they refer to the "glory" which was on Moses' face, when he came down from Mount Sinai, (with the two tables of the testimony,) and have learned from them, that there is no evidence, that the glory on Moses' countenance was received from the ten commandments, or that "the law of God," was written and engraven in stones, we will try (if the LORD will) in our next number, to show, that, "the ministration of death," which Paul referred to, was "written and engraven in stones."

[TO BE CONTINUED.]

*"When Moses is read, And does not Paul say in this verse, that "when Moses is read," the veil is upon the "heart," of the children of Israel? If so, then Paul is not speaking in this chapter of "the law of God," but of "the law of Moses," which pointed to the death of Christ.

QUERY.—1. Was there no law before Moses? 2. Was there no law before Christ but the law of Moses? 3. Did Jesus suffer on the cross for the sins of those who transgress "the law of Moses," or was it for the sins of those who transgress "the law of God?"