

*Original Contributions.***"Ye Are Not Under Law, But Under Grace."**

NUMBER III.

As there are two kinds of kingdoms, spoken of all through the Bible, the one earthly or fleshly, and the other spiritual; and also two kinds of men: the one earthly or carnal, and the other spiritual; it must be evident to every one who has any just conception of their difference "that there must of necessity" be also two different kinds of "law" for their government. It is very strange, that there are so many "teachers" who have never noticed, and have never seemed to understand Paul's axiomatic statement, that "the ministration being changed, there is made of necessity a change also of law." The first ministration consisted of a system of formal worship; the second is a spiritual union and harmony with God. The first was governed "by a law of carnal commandments" or statutory and commanded law; the second is controlled by "the law of the Spirit of life," which is a principle of action "written on the heart and in our minds." The first were "servants" and under the bondage of commanded law; while the other are "children" and "led by the Spirit" of God. The old contained a fleshly priesthood "made under law;" while under the new "we have a high priest who is set on the right hand of the throne of the Majesty in the heavens," who is made *not* after the law of a carnal commandment, but after the power of an endless life. Under the first they "observed holy days, and new moons and Sabbaths,"—but in Christ, Paul would say to all such who "are so foolish,"—"I am afraid of you lest I have bestowed upon you labor in vain." Carnal commandments (which are statutory or commanded laws) belong to "the old man," and "living in them," are "his deeds," which godly men are to "put off." But "the law of the Spirit" of "the new man" is "righteousness and true holiness." The one is in direct opposition to the other, and they are placed in contrast with each other, all through the New Testament. The laws of the one regulate the works of the flesh, while the laws of the other pertain to the spirit, and produce its righteousness, its peace and its joy.

The "teacher" (?) who thinks to find a law regulating civil marriage

in the true tabernacle or church of God, does greatly err, not knowing the Scriptures nor the power of God. For in the kingdom of God they neither marry nor are given in marriage. This institution pertains to this world, and is left to the powers that be to regulate. It is a relation of the flesh, and under the civil law the godly man may marry and "do well," or he may not marry and "do better." If he marry, he should marry *as he lives* "in the Lord." In *all things*, while in the flesh, whether in eating or drinking, in buying or selling, let him do so "only in the Lord." This relation is never to be broken or departed from, and his spiritual union and harmony with God, should never be interrupted. He should not be "hindered" by "the flesh" or "the things of the world," but he should "live in the spirit" (or the Lord) and "also walk in the spirit." In the world we have tribulation. In the world and in the flesh we plow and sow and reap;—we buy and sell, and come under the law of marriage, and are freed from the law of marriage, but from "the law of the spirit," or God's law, we should never be freed. We may engage in all these "earthly things" as godly men or Christians, and if "the perfect law of liberty" control our hearts in all things, I can truly say with Paul "let him do what he will he sinneth not."—The "law of sin and death" (or commanded law) and "the law of the spirit of life" stand in eternal antithesis—to each other, and are as much unlike as light and darkness or good and evil. These two kinds of law are spoken of all through the Christian Scriptures, and the man who does not understand and recognize their difference is not sufficiently instructed in the kingdom of God to "rightly divide the word of truth." The one is written on paper and is commandatory, while the other is "put into the mind and in the heart." The one is "weak and beggarly" and "can make nothing perfect," while the other is "the perfect law of liberty," and "will make the godly man perfect and thoroughly furnished unto all good works." The one is statutory, while the other is a principle of the heart. The difference is just the difference between the man who in his honesty and truth "just keeps within the law," and the man who is truthful and honest from principle.

S. C. ADAMS,

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The Church at Ephesus.

BY S. H. HEDRICK.

NUMBER V.

Section two of this letter to the Ephesians begins at chap. 2: 11, and continues to the close of that chapter.

1. It contains a more particular admonition and contrast of their once wretched but now happy condition. They were formerly Gentiles in the flesh, and no mark in the flesh sealed any covenanted blessing to them. In this condition they were without Christ, unrecognized in the commonwealth of Israel, wanderers with no hope and without God in the world. But in Christ those afar off are made nigh, and at peace by his blood; the middle wall which had so long divided Jew from Gentile is broken away. Even the law, with all its ordinances is abrogated, and in Christ the two are made one as a new man. To reconcile all to God in one body, ample sacrifice was made on the cross, and, therefore, the Gospel is preached offering peace far and near; and through him all have access by the same spirit unto the Father.

2. Therefore, they are no longer foreigners and wanderers, but are fellow citizens in God's household, and associated with saints. They who accept Christ are, by the Gospel, placed upon the foundation of apostles and prophets, Christ the chief corner stone. It is a grand building, so constructed, that it grows into a holy temple in the Lord; it is thus built together, and becomes God's dwelling place. Through his spirit he is ever in sympathy with his house, and gives it light and life forever.

3. There are many strange things in this world, which we have never been able to solve; one, above all others is, why men do not more fully appreciate the great blessing, honor and dignity offered to all, through the church of Christ. Men would feel slighted if no offers of mercy were made to them. They would weep if it was impossible for anyone to ever attain to a closer relation to God than that which Gentiles formerly had. If to day the world could be made to know that all sympathies and favor were taken away, and all means by which they could petition the throne of grace were suspended, what an awful night of gloom would overshadow the land.

Section three includes the third

chapter, and contains an earliest prayer of Paul for their establishment in the Gospel. What has gone before is assigned as the cause or reason of the apostle's procedure. (a) He is a prisoner for Christ, because the apostle of the Gentiles. The administration of God's grace was bestowed upon him for the Gentiles; to him God made known the "mystery" or secret. The allusion in parenthesis, to what he had before written, doubtless refers to the letter to Colosse, which was written before the present one, and, which Paul expected them to obtain before Tychicus should arrive with this one, on reading of which they would comprehend his knowledge of God's will; a knowledge which eye had not seen, nor ear heard, neither had it entered the heart of man. It had not been known to the sons of men in the ages past. It was not until the ambassador of Jesus went forth with the Gospel for every creature, that it is known that Gentiles, as well as Jews, are to be heirs of the same inheritance and partakers of God's promises in Christ, by the Gospel. (b) To this end Paul was made a minister according to the gift of God's grace, even by the great power which wrought in him effectually; and thereby he preached among the Gentiles the unsearchable riches of Christ, and thus made all men see the administration of the secret which in all the ages was known only to God. All, too, that the governments, in heavenly places, might have through the church, the manifold wisdom of God, and that according to the predisposition of the ages, in Christ Jesus, who granted his messengers liberty of speech, they are introduced with confident faith in him. (c) And now he requests them, in no way, to become discouraged on account of his trial, but count it their glory. He finds it an abundant reason to bow down, to reverence the Father of our Lord Jesus Christ, of whom all the family of heaven and earth are named; and now why should any man want it named for, or in honor of any one else? This, with the context, ought to deter any one from calling the church of Christ or any congregation in it by any other name than that which is recognized by the great apostle while bowed before heaven. (d) The apostle further prays God, according to the riches of his glory, to strengthen thereby his spirit in the inner man. That