

Original Contributions.

"Ye Are Not Under Law, But Under Grace."

REPLY TO ELDER S. C. ADAMS BY R. H. MOSS.

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In the next place I affirm that the grace or favor and mercy of God was operative in both Patriarchal and Jewish dispensations. If they had been all law, the best man that lived under them could not have been saved; and if Christianity were all grace, the worst man that has lived since the death of Christ, would be saved. I believe that Abel, with his bleeding lamb, reached the death and blood of Christ, and thus received forgiveness through the grace of God. So did all who followed his example and obedience to the law of God. Gen. 6: 8, "But Noah found grace in the eyes of the Lord." 1 Peter 3: 20, "When the long suffering of God waited in the days of Noah, while the ark was a preparing." Long suffering is an attribute of grace. Ex. 20: 6, "And showing mercy unto thousands of them that love me and keep my commandments." Also 34: 6, "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." 2 Chron. 30: 9, "For the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." Neh. 9: 17, "But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness." Ps. 86: 15, "But thou, O Lord, art a God full of compassion, and gracious, long suffering and plenteous in mercy and truth."

I could add many more quotations, but these are enough to prove my affirmation. They demonstrate that the grace of God was made known, from the beginning, and that God appealed to men, and men to their fellows, making his grace the ground of the appeal. The difference is not that grace was unknown in these dispensations, and is all that is known in the Christian, that they were "all law" and it "all grace;" but as we found before is in degree or quantity.

I next inquire, What is Christian freedom? Is it freedom from the obligation to obey the law of Christ? By no means. Bro. Adams says, in his second article: "If we are servants we are under law." Very well, to the law and to the testimony. Rom. 6: 18, "Being then made free from sin, ye became the servants of righteousness;" 22nd verse, "But now being made free from sin, and become servants to God." Eph. 6: 6, "But as servants of Christ doing the will of God from the heart." Rom. 7, 6, "But we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit,

and not in oldness of the letter." Col. 3: 24, "Ye serve the Lord Christ." 1 Thes. 1: 9, "How ye turned to God from idols, to serve a living and true God." Heb. 9: 14, "How much more shall the blood of Christ who, through the eternal spirit, offered himself without blemish unto God, cleanse your consciences from dead works to serve the living God." By Bro. Adams' own statement and these quotations, his position and proposition are destroyed. It is man's highest honor and most exalted privilege, to be a servant of God and Christ. It is not a degrading, but a most ennobling servitude. Christian freedom, as taught in these passages, and others that might be cited, consists in freedom from the law of Moses, from sin, from the service of idols, from dead works, from the service and power of Satan and darkness, from fleshly appetites and passions. This is obtained and perpetuated by our becoming the true and loyal servants of God and Christ, and continuing such service while we live. We are free from the worse government and laws, by becoming servants or slaves to the better. When God and Christ are masters, we ought to be proud to be servants.

I have now prepared the way to consider and learn the true and real grounds of difference between the law of Moses and the law of Christ, and the reason why the one was taken away, and the other instituted.

The law of Moses was given to Israel, for a national law, and for a limited time. The law of Christ is universal, for all nations and for all time. Paul says: Gal. 3: 19, "It (the law) was added (to the promise) because of transgression, till the seed should come, to whom the promise hath been made." This addition was made 430 years after the promise, and as the promise was of paramount importance, when the time came for its fulfillment, the temporary addition was removed. Our Savior says: Matt. 5: 17, "Think not that I came to destroy the law or the prophets, I came not to destroy but to fulfill." * * * * * Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the kingdom of heaven." Did Jesus condemn the Scribes and Pharisees, for a complete observance of the law? Did he say that as it was "statutory and commanded" the man who did, all that it required would be "a whited sepulcher," "an enemy of all righteousness," "a child of the devil," "a bigoted sectarian," "a hypocrite?" By no means. Zacharias and Eliza-

beth are commended as "being righteous before God, walking in all the commandments and ordinances of the Lord blameless." Our Savior kept and observed the law, completely and fully, though it was "statutory and commanded." He condemned the Scribes and Pharisees because they tithed mint anise and cummin, but neglected the weightier matters of the law, "justice, mercy and faith." He is careful to add, "But these ought ye to have done, and not to have left the others undone." Matt. 23: 23. It will be observed that he teaches very distinctly that mercy and faith were taught in the statutes and commandments of the law. Christ fulfilled the law, but he did not destroy it, hence so far was it from being "dead under Moses" that it is not dead now. All Jews who become Christians, die to the law, as Paul says in Rom. 7, (revised version), "but that does not kill the law." "The law was typical, a shadow of good things to come." Heb. 10: 1. The law of Christ is the reality, the good things themselves, and, of course, when these came, the types and shadows having served their purpose, which was an infinitely good one, notwithstanding that they were statutory and commanded, were taken away.

The blessings and the curses, under the law of Moses, were fleshly and temporal. Deut. 28. Under the law of Christ, they (for it also has both) are spiritual and eternal as well as fleshly and temporal. The life and example, the law and the promises of Moses, were not sufficient to implant in men the divine nature, though they did much toward it. The life and example, the law and the promises of Christ can do this. 2 Peter 1: 4. The priesthood, under the law, was temporal and changeable. The priesthood of Christ is eternal and unchangeable. Heb. 7: 11-28.

Will the reader please read this passage and observe the correctness of the following statements: Perfection did not come by the skeptical priesthood, and there was need that another priest should arise. Paul does not say as he is quoted by Bro. Adams, "The ministration being changed," for that would have been tautological, but he says "the priesthood being changed there is made, of necessity, a change also of the law." Christ was made a priest, not after the law of a carnal commandment, as were the Levitical priests, but "after the power of an endless life." The "foregoing commandment" that was disannulled "because of the weakness and unprofitableness thereof," was not the whole law of Moses, but that part of it relating to the priesthood and the sacrifices they offered. The whole law is not, and could not be truly called "a carnal commandment."

In contrast to Bro. Adams' statements about the law, I present Paul's in Rom. 7: 14, "For we

know that the law is spiritual, but I am carnal sold under sin." The "law of sin and death" (Moses' law) was not called weak in itself, but only relatively so, "weak through the flesh." While the law made nothing perfect, it served admirably the purpose for which God gave it, not a trial, "a miserable failure," but to bring in "a better hope." The Levitical priests were made without an oath, but Christ was made priest with an oath, and "by so much he is become the surety of a better covenant." They were many in numbers, "he, because he abideth forever, hath his priesthood unchangeable." He is hence "able to save to the uttermost them that draw near unto God through him." He needs "not daily, like those high priests, to offer up sacrifices, first for his own sins and then for the sins of the people; for this he did once for all when he offered up himself." The sacrifices under the law of Moses were temporal, but served well their temporary purpose. The sacrifice of Christ was "once for all," and served an eternal purpose, and as soon as it was made the temporary ones must cease. Jesus having entered into heaven with his own blood, and obtained eternal redemption, the typical holy of holies and the entering in of the high priest, with blood of others or other blood, must be abolished, not because they were statutory and commanded and had done no good, but because they were no longer needed. Men could not be justified by the works of the law. They can be by the law of Christ. The love and grace of God were not unknown under the law, but their full and complete manifestation was made by our Savior, and hence higher and better motives to obedience implanted in men's hearts and minds. God ruled by love, grace and law through Moses. He rules by law, grace and love through Christ.

The truest are always the tenderest. The bravest are always the gentlest. Woe to the man who weeps not. Shame to the man who boasts that he does not weep. Heroes have always been weepers. Men that have carried thunder in their hands and lightning in their eyes, have had showers of tears upon their cheeks, from the braves who roar in Homer's lines down to the grandest doers of our own age. —*Dr. Deems' Birthday Book.*

A CURE FOR MANY ILLS.—"Do not pity yourself. Self-compassion is a morbid luxury, a caricature of self-respect. Do not nurse your grief, and brood over it. Do not feed it with thought till it grows big. Forget yourself. Think of the world with its want and woe. Think of God and his help. Fling yourself, sorrow and all, upon the distress of man, and you shall find how God comforts those that mourn."