

# PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS"

VOL. X.

MONMOUTH, OREGON; FRIDAY, JAN. 9, 1880.

NO. 2.

## Pacific CHRISTIAN MESSENGER,

Devoted to the cause of Primitive Christianity, and the diffusion of general information.

Price Per Year, in Advance, \$2.50

All business letters should be addressed to T. F. Campbell, Editor, or Mary Stamp, Publisher, Monmouth, Oregon.

Advertisers will find this one of the best mediums on the Pacific Coast for making their business known.

### RATES OF ADVERTISING:

Space	1 W	1 M	3 M	6 M	1 Yr
1 Inch.....	\$1 00	\$2 50	\$4 00	\$7 00	\$12 00
1/2 Col.....	2 50	4 00	7 00	12 00	20 00
1/4 Col.....	4 00	7 00	12 00	20 00	35 00
1/8 Col.....	7 00	12 00	20 00	35 00	65 00
1 Col.....	12 00	20 00	35 00	65 00	120 00

Notices in local columns 10 cents per line for each insertion.

Yearly advertisements on liberal terms.

Professional Cards (1 square) \$12 per annum.

## THE SABBATH QUESTION.

BY S. C. ADAMS.

(Continued.)

### THE JEW REDEEMED FROM THE LAW.

We proceed now to say that Christ was of the seed of David, and therefore "born under the Jewish law, to redeem them that were under the law," as in Gal. iv. 4, 5:

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Eph. ii. 14: "Hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

Col. ii. 14: "Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross."

The time then is clearly stated, when the "law by Moses" came to an end. "The law was added TILL the seed should come," (Gal. iii. 19), and Rom. x. 4: "Christ was the END of the law, for righteousness to every one that believeth," and in his death he "blotted out the handwriting of ordinances, that was against us, taking it out of the way, nailing it to his cross."

During this life therefore, the law was in full force, and as he was "not sent but unto the lost sheep of the house of Israel," (Matt. xv. 24), he enjoined upon all a strict observance of the law.

Christ early began to teach his disciples the object of his mission, that he had not come to destroy the law or the prophets, but to fulfill, because a large portion of the typical law could only be fulfilled in his death. In Matt. v. 17, 18, he says:

"Think not that I am come to destroy the law, or the prophets; I am come not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Christ says here that he came to fulfill the law and the prophets, and that they should NOT pass away until all were fulfilled. And after his resurrection, and he had finished this work, he reminds his disciples of the above statement, by saying in Luke xxiv. 44:

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Now it is just as evident from the above, that Christ fulfilled "the law" as that he fulfilled "the prophets." If he fulfilled either, he fulfilled both, and they both ended in him. But if he did not fulfill the one he did not fulfill the other, and they are both still in full force. If the law was not fulfilled, and ended in Christ, neither were the prophecies concerning him. Jesus was NOT the Christ, and we are

yet in our sins, and have no hope.

Again, Christ did not explain to the Jews, nor his disciples, in detail, the termination of the Jewish dispensation at his death and the establishment of his own; but he simply instructed them to "make the offerings that Moses commanded," and to "keep the law."

And why? Because the law was in full force "unto the Jew" until Christ "took it out of the way," nailing it to his cross; and because all his instructions were "to the Jews only," assuring them that he "was not sent, save to the lost sheep of the house of Israel."

Such was the darkening, blinding influence of the law (Matt. xiii. 15), that the apostles, even, were not able to receive the "many things" Christ desired to teach them prior to his departure; but he assures them, that "when the spirit of truth is come, he would guide them into all truth." John xvi. 13.

After his ascension, this promise was fulfilled; and by this divine guidance, they were then enabled to know "the mind of Christ." 1 Cor. ii. 16.

And still the complete perfectness of this guidance, into ALL the truth, was not instantaneous, but gradual (like all the developments of nature and of God), because even 15 years after Christ's ascension, it required a miracle to convince Peter that the Gospel was intended to include the Gentiles. And even after accepting this advance ground, it was scarcely that the apostles, in council, were willing to release the Gentiles from those Judaizing teachers who insisted "that it was needful for them to keep the law of Moses," or they "could not be saved." Acts xv. 5, 23, 24.

But in the last years of Paul, the yoke and bonds of the law had fallen far behind him; and he had advanced so far into the light and liberty of the Gospel, that he was able to set forth his clear and masterly arguments, to the Romans, Galatians and Hebrews, in which the "weak and beggarly" character of the "ministration of death" is put in contrast with the "wisdom and power of God," as manifested in the Gospel.

Now let us hear his argument to those "foolish Galatians" who had been "bewitched" by "false teachers," and "desired to be under the law."

"Now I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world." Gal. iv. 1, 2, 3.

And Gal. iii. 24:

"Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith."

"The law was our schoolmaster unto, or UNTIL Christ."

Not "schoolmaster," but *pedagogus*. Dr. A. Barnes says: "The word referred originally to a slave or freedman, to whose care boys were committed, and who accompanied them to the public schools. The idea here is not that of instructor, but there is reference to the office and duty of the *pedagogus* among the ancients. His duty was not instruction, but it was to watch over the boys; to restrain them from evil and temptation, and to conduct them to the schools where they might receive instruction."

How forcible this illustration, that the law was their *pedagogus*, to lead the Jews from Moses, down unto the time of the great Teacher. But ob-

serve:

"After that faith is come, we are no longer under a schoolmaster." Gal. iv. 25.

Even "we" (the Jews) "are no longer under the pedagogus, after Christ is come."

But to continue the argument.

"When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5.

Under the law, the Jews were servants, but in CHRIST they receive the adoption of sons; and this adoption they could not receive while they were under the law!

Again, Gal. iii. 10:

"For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Here we have the positive statement, that just as many as are under the law are under the CURSE! Can it be possible that any Christian man can admit for one moment, that he is under the curse of God?

What! a Christian and a Gentile under that ministration of death, and the curse of God! The thought is outrageous and preposterous! I need only say, that of all the hideous monstrosities that has befitted the human mind like a waking nightmare, and a black pall of death, this monstrous delusion is without a parallel!!

But was there no redemption from it? Yes.

"Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree. Gal. iii. 13.

Redeemed us: Jews.

But, Paul, couldn't a Jew be justified, or made righteous by keeping the law? No.

Gal. ii. 16: "Knowing that a man is not justified by the works of the law, for by the works of the law shall no flesh be justified."

Gal. iii. 11: "but that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith; but the man or Jew that doeth them shall live in them"

Gal. ii. 21: "I do not frustrate the grace of God; for if righteousness come from the law, then Christ is dead in vain."

Gal. iii. 21: "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law."

What was the use or necessity of the law, then?

Gal. iii. 19: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made."

TILL—"Search till she find it," "not eat TILL they had killed Paul."

Rev. iii. 3: "Shut him up TILL the 1000 years be fulfilled." TILL, i. e., "up to the time of" "I will wait till 4 o'clock."

Ro. iii. 20: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."

Ro. iii. 28: "Therefore we conclude that a man is justified by faith without the deeds of the law."

Ro. x. 4: "For Christ is the end of the law for righteousness to every one that believeth."

What then. Does this make void the law?

Rom. iii. 31: "Do we then make void the law through faith? God forbid: yea, we establish ("establish" not perpetuate) the law."

Christ came to fulfill the law and the prophets! By so doing, did he make void or destroy the prophets? By no means. He established them, by fulfilling them; but did not perpetuate either!

So "gross and dull of hearing" were the ears and hearts of the Roman

brethren, who, like a foolish horse will sometimes rush back into the flaming stall, from which he has been taken, that he is compelled to bring into contribution one of the severest and most reflecting illustrations found in the sacred writings! If Paul had not used it as an illustration, just in point with all Judaizing teachers, I would not dare to do so.

Rom. vii. 1-4, showing that the law hath power only during ITS life:

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit to God."

The pith and point of this illustration is this, that if she be married to another, while the former husband be living, she is an adulteress. So the man who has been joined to Christ and then joins himself to the law, is a *spiritual adulterer*.

Listen to Paul's application in 4th and 6th verses:

"But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."

What is it that is DEAD?  
"THAT BEING DEAD, WHEREIN WE WERE HELD."

Does any one say, "Oh that was the ceremonial law?"

I will let Paul identify just what law he refers to, by reading the next verse.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law (THE LAW) had said, Thou shalt not covet."

Now the law from which they were "delivered," is the very law that said "thou shalt not covet." Is that in the ceremonial law?

Turn to Ex. xx. 17, and you will find that it was that law, which was included in the Ten Commandments, and written on tables of stone. That is the law from which they were "delivered," and that is the law wherein they were held, and that Paul says was then DEAD.

But says one, does not Paul say that the law and the commandment was "holy, just and good?" Most certainly, a law against theft and murder and all crime is good, provided you do not apply it upon the innocent; or, as Paul says, "unlawfully." 1 Tim. i. 8:

"But we know that the law is good, if a man use it lawfully."

But what is the lawful purpose of law? What is it designed for? Rom. xiii. 4: "To execute wrath upon him that doeth evil," and for this protection from evil doers, by "the powers that be," who "are the ministers of God for this very purpose"—"for this cause we (Christians) pay tribute," or taxes.

But we propose, still further, to identify the "Ten Commandments" as being the "law of sin and death," which Christ "abolished" and "took out of the way." Took away from the "children of God," or his church, please understand; but NOT from "the powers that be."

In 2 Cor. iii. 7, Paul shows the great superiority of the "ministration of the Spirit" or Christianity, over the "ministration of death," or the Ten Commandments. Here the "dispensation of DEATH" is clearly and

indisputably designated as that which was "written and engraven on stones."

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

Any grammarian will tell you that "the ministration of death" in verse seven, is the logical subject, or nominative, in that verse, and that the subject or nominative is defined or described as that which was "written and engraven on stones;" and that what is predicated of the nominative (or ministration of death) is; that it "was glorious" (or attended with glory); and the degree of glory, with which that dispensation was attended was such ("that the children of Israel could not steadily behold the face of Moses for the glory of his countenance;") and that "which" being a relative pronoun, relates to the nominative ("ministration of death") as its antecedent; and as a grammatical necessity the interpolated word "glory" should be "ministration." So that the true meaning of the last clause of verse seven is, "which ministration was to be done away." The whole connection requires this change of words, as the word "glory" was inserted by the translators.

The "ministration of death," and "the ministration of the Spirit" are placed in vivid contrast. The first "is done away," the other "remaineth." Verse 11:

"For if that which is done away was glorious, much more that which remaineth is glorious."

Would it be possible to identify the "Ten Commandments" more certainly, for they alone were "written and engraven on stones." To say that it was "the glory" on Mount Sinai, or "the glory of Moses' countenance," that "was to be done away," is a quibble that is unworthy of notice. For that which was "written on stones" was "the ministration of DEATH," and that was certainly "done away" in Christ. The reception of that "ministration" on Sinai, was attended with the most dazzling splendor and glory; but still it was a "ministration of death."

Where in that law do you find any provision for mercy, or pardon, or of life? Or any way to obtain either of them? There is none whatever; but every violation was visited by a CURSE, and by the penalty of "DEATH WITHOUT MERCY." Heb. x. 28.

"Six days shall work be done, out on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations on the sabbath day." Ex. xxxv. 2, 3.

"Whosoever doeth work therein SHALL BE PUT TO DEATH." "Ye shall kindle no fire," nor "pickup sticks." Num. xv. 35. "Whosoever doeth ANY WORK, shall SURELY BE PUT TO DEATH." Ex. xxxi. 14.

Such was the character of the law. Is it any wonder that Paul should call it a "law of condemnation," "a law of sin and death," and "a yoke that we were not able to bear."

Time would fail me to present, in truthful contrast, the YOKE of Moses with the LIBERTY of Christ. The ministration of DEATH, with the

(Concluded on fifth page.)