



ADVENTIST PIONEER LIBRARY

# *Lest We Forget*

*“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” LS196*

## *The Law in Christ; or, The Relation Between the Law and the Gospel*

W. W. Prescott Armadale Sermon

*Continued from Vol. 10, No. 3*

But while the law thus makes known sin to us by setting forth the righteous character of God, and being itself righteousness, it is yet utterly unable to confer that righteousness upon us. “I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.” Gal. 2:21. “For if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Gal. 3:21, 22. Here is where the work of Christ avails for us, and the very object of that work is that the righteousness *defined* by the law, and *revealed* in the gospel, may be fulfilled in us.

do, in that it was weak-  
ing His own Son in the like-  
sin, condemned sin in the  
of the law might be fulfilled  
flesh, but after the Spirit.”  
made Him to be sin for us,  
might be made the righteous-  
5:21.

The work accomplished by Christ in behalf of man is more than to pay the penalty for a broken law; it includes the bringing of man into harmony with that law.

“For what the law could not through the flesh, God send-  
ness of sinful flesh, and for  
flesh; that the righteousness  
in us, who walk not after the  
Rom. 8:3, 4. “For He hath  
who knew no sin; that we  
ness of God in Him.” 2 Cor.

The righteousness of the law was fulfilled by Christ, who did “not come to destroy, but to fulfil” the law, and who by a life of perfect obedience to the Father’s will, wherein He “became obedient unto death, even the death of the cross,” was “made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. 1:30. “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Rom. 5:19-21.

The work accomplished by Christ in behalf of man is more than to pay the penalty for a broken law; it includes the bringing of man into harmony with that law. He “gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” Titus 2:14. For this it became necessary not only that righteousness should be *imputed* to us, but *imparted* to us; not only that Christ should live *for* us, but that He should live *in* us; not only that we should be “*justified* by faith” (Rom. 5:1), but that we should be “*sanctified* by faith.” Acts 26:18. So the Word was made flesh and dwelt among us (and we beheld His glory [His character], the

glory [the character] as of the only begotten of the Father), full of grace and truth." John 1:14. Angels could convey messages for God, and could do deeds for God, but only the Son of God could reveal the righteousness of God by being God.

In His life among men Christ became the righteousness which was defined in the law. "The law was given by Moses but grace and truth [grace and the reality] came by Jesus Christ." John 1:17. In the law, considered merely as a code, we have only the form of truth, but Christ is the Truth. "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which has *the form* of knowledge and of the truth in the law." Rom. 2:17-20. The law gives the *form*, but Christ is the *reality*. Christ had the law in His *heart*, and so His life was the law in living characters. This was set forth in the prophecy concerning His work centuries before He was "made of a woman": "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8.

In His teaching Christ interpreted the spiritual character of the law, showing that to hate was to commit murder, to think impurely was to commit adultery, to covet was to be an idolater, and His life was so completely in harmony with the sacred precepts as interpreted by Him that He could challenge those who were constantly seeking something against Him with the inquiry, "Which of you convinceth Me of sin?" John 8:46.

And He "who did no sin" (1 Peter 2:22) wrought out this life of perfect righteousness not for Himself but for us, that the image of God might be again revealed in our lives. The law was within the heart of Christ, and He came to do the will of God, in order that the same law might be written in our hearts, and that we might be restored to the blessedness of doing God's will; that the *form* might become the *reality* in us. This is accomplished for each individual by his acceptance of the work of Christ for him through faith in the word of God, by opening the door of his heart to Christ, that He may become the very life of his life, so that he may be "saved by His life." Rom. 5:10. This is righteousness by faith. This is being "found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by

faith." Phil. 3: 9.

Thus we see that the law first gives knowledge of sin. It sets up a perfect standard of righteousness, and so defines the righteousness required; but it cannot confer that righteousness. It does not make one a sinner; it simply reveals the fact that he is a sinner. It cannot give righteousness; it simply shows the need of righteousness. But God, who requires the righteousness of the law in our characters, has made provision that this righteousness shall be brought to us in Christ, who is the centre of the gospel. The standard of character which is defined by the law is presented to us in Christ in the gospel. So we read: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory [the character] of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just and the justifier of him which believeth in Jesus." Rom. 3:21-26. By the law sin is revealed; in the gospel righteousness is revealed. By the law the disease is made known; in the gospel of Christ the cure is found. This is the first step in the relation between the law and the gospel.

After we have come to Christ and are justified by faith, without the deeds of the law (Rom. 3: 28), after we have become "the children of God by faith in Christ Jesus" (Gal. 3: 26), having received Him who is righteousness and the living law, what then is our relation to the law? This will perhaps best appear by considering the results of genuine faith in Christ.

To believe on Christ is to receive Christ; not to assent to a creed, but to accept *a life*; not to strive for the maintenance of certain outward forms, but to become "partakers of the divine nature." 2 Peter 1:4. Creeds and forms cannot save people from their sins. Terrible is the catalogue of the sins of those "having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. A new life must be imparted before man can "live unto God." "Except a man be born from above, he cannot see the kingdom of God." John 3:3. For neither is circumcision anything, nor uncircumcision, but a new creation." Gal. 6:15, R.V. This experience depends upon the faith

which each one exercises for himself, and “it is of faith, that it might be by grace.” Rom. 4:16. To all who sincerely pray the prayer, “Create in me a clean heart,” (Ps. 51:10), the reply comes, “Believe ye that I am able to do this? ... According to your faith be it unto you.” Matt. 9:28, 29. “And this is the victory that overcometh the world, even our faith” (1 John 5:4); but faith for victory is the “faith which worketh by love.” Gal. 5: 6.

“Do we then make void the law through faith? God forbid: yea, we establish the law.” Rom. 3:31. “This is the victory which overcometh the world, even our Christ made present with all His glorious power by faith;” but this is the Christ in whose heart is the law of God; who said of Himself, “I have kept my Father’s commandments” (John 15:10); who was and is the law of God in life, so that when the prayer, “that Christ may dwell in your hearts by faith” (Eph. 3:17), is answered, the law in Christ is “written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” 2 Cor. 3:3. And thus do we establish the law.

“Where there is not only belief in God’s word, but a submission of the will to Him—where the heart is yielded to Him, the affections fixed upon Him, there is faith, faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, nor delights in its holy precepts.” “God is love.” 1 John 4:8. His law is an expression of His love, and Christ is that law of love expressed in life; so when we receive Christ into our hearts, then love, the fruit of the Spirit, is received into our hearts, and “when the principle of love is implanted in the heart, ... the new covenant promise is fulfilled, I will put my laws into their hearts, and in their minds will I write them” (Heb. 8:10)[SC60]; for “love is the fulfilling of the law.” Rom. 13:10. And thus do we “establish the law” by faith.

But after the law is thus by faith established in the heart by abiding in Christ, and having Him, who is the living law, abide in us, then the fruit of such a union with Christ will appear in the life. “He that abideth in Me, and I in him, the same bringeth forth much fruit” (John 15:5), and thus are we “filled with the fruits of righteousness.” Phil. 1:11. And now the law, which revealed sin but could not confer righteousness, witnesses

to the character of the righteousness which we have received through faith in Christ. “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.” Rom. 3:21. The law reveals sin by defining righteousness, by showing us the character of God. The gospel reveals righteousness. “Therein is the righteousness of God revealed.” Rom.1:17. We receive this righteousness as the free gift of God in receiving Jesus Christ. The law cannot give us what we need. It urges us to Christ, where we receive what it demands but cannot bestow. Then we return to the same law, and it bears witness to the fact that the righteousness we have received in Christ Jesus is the very righteousness which it demands but cannot impart.

This was God’s plan for those who would believe in Christ. “God offered them in His Son the perfect righteousness of the law.” [MB54.] If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own image; and thus through God’s free gift they would possess the righteousness which the law requires.

The words “abolish,” “take away,” “destroy,” and “change” have been so persistently connected with the law by some public teachers that there exists in the minds of many people the honest conviction that all which is expressed by these words was done to the law by Christ. It is true that He came to “abolish” something, and to “take away” something, and to “destroy” something, and to “change” something; but it is important that we-should know just what it was that He abolished, and what it was that He took away, and what it was that He destroyed, and what it was that He intended to change by His work in behalf of man. This we can easily learn from the Scriptures.

### WHAT WAS ABOLISHED.

It is said of our Saviour, Jesus Christ, that He “hath *abolished death*, and hath brought life and immortality to light through the gospel.” 2 Tim. 1:10. Death is the result of sin. “Sin, when it is finished, bringeth forth death.” James 1:15. But “sin is the transgression of the law.” 1 John 3:4. Christ, therefore, came to abolish that which is the result of being out of harmony with the law, and He did it, not by abolishing the law, but by bringing us into harmony with the law.

**By the law sin is revealed; in the gospel righteousness is revealed. By the law the disease is made known; in the gospel of Christ the cure is found.**

### WHAT WAS TAKEN AWAY.

We read that Christ “was manifested to *take away our sins*.” 1 John 3:5. He is the sin-bearer, “who His own self carried up our sins in His body to the tree, that we having died unto sins, might live unto righteousness.” 1 Peter 2:24, R.V., margin. Sin is lawlessness, and Christ was manifested to take away, not the law, but lawlessness.

### WHAT HE CAME TO DESTROY.

The attitude of Christ toward the law is set forth in the prophecy which says: “He will magnify the law and make it honourable.” Isa. 42:21. In His sermon on the mount, which is itself but the interpretation of the principles contained in the words spoken from Mount Sinai, Christ said: “Think not that I am come to destroy the law or the prophets; I am, not come to destroy, but to fulfil.” Matt. 5:17. He “came to explain the relation of the law of God to man, and to illustrate its precepts by His own example of obedience.” But we are taught that “for this purpose the Son of God was manifested, that He might *destroy the works of the devil*.” 1 John 3:8. The works of the devil are those which are contrary to God’s law. “The devil sinneth from the beginning,” and in every case “sin is the transgression of the law.”

Furthermore, Christ came to destroy the devil himself. Satan had introduced into this world rebellion against God and His law, and Christ’s mission and work were to put an end to that rebellion and the instigator of it. In order to do that, He took our flesh, “that through death He might *destroy him that had the power of death*, that is the devil.” Heb. 2:14.

### WHAT HE CAME TO CHANGE.

It is a blessed thing to know that a change was wrought by Christ in giving Himself for man. There was certainly need that a change should be made. Men were far from righteousness, “being alienated from the life of God through the ignorance that is in them” (Eph. 4:18), “having no hope and without God in the world.” Eph. 2:12. “But God, who is rich in mercy, ... hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Eph. 2:4-6. And thus “we all ... are *changed into the same image* from glory to glory.” 2 Cor. 3:18. But more even than a change of character has been provided for us, for “we look for the Saviour, the Lord Jesus Christ,

who *shall change our vile body*, that it may be fashioned like unto His glorious body.” Phil. 3:20, 21. “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.” 1 Cor. 15:51, 52. Glorious change! A renewed character and a renewed body! This is the fulness of the salvation provided for us in Jesus Christ.

It thus becomes evident from the teaching of the Scriptures that Christ came to abolish, not, the law, but death; to take away, not the law, but our sins; to destroy, not the law, but the devil and his works; to change, not the law, but us. He did all this “by the sacrifice of Himself.” Heb. 9:26. If the law could have been changed or abolished, Christ need not have died.

### SIN TRANSIENT; THE LAW ETERNAL.

In different ways God teaches that sin is transient, while the law is eternal. While Jesus was teaching on one occasion “the scribes and Pharisees brought unto Him a woman taken in adultery,” and asked what should be done in such a case, not because they desired to be instructed, but “tempting Him, that they might have to accuse Him.” After her accusers had made their charge, “Jesus stooped down, and with His finger wrote on the ground.” John 8:3, 6. “Although doing this without apparent design, Jesus was tracing on the ground, in legible characters, the particular sins of which the woman’s accusers were guilty.” Thus Jesus wrote the record of sins *in the sand*. How easily could this record be obliterated! A gust of wind or a dash of water, and it is gone! But God wrote His law with His finger *upon tables of stone*,—an unchangeable and imperishable record of His own character. This same law He writes in the heart of the believer, there to remain to all eternity; for “he that doeth the will of God abideth forever.” 1 John 2:17. Sin, and death the result of sin, may be taken away; for “the blood of Jesus Christ, His Son cleanseth us from all sin” (1 John 1:7), and “death is swallowed up in victory, (1 Cor. 15:54), but “all Thy commandments are righteousness” and “Thy righteousness is an everlasting righteousness.” Ps. 119:172, 142. “Hearken unto Me, ye that know righteousness, the people in whose heart is My law;” “My salvation shall be forever, and My righteousness shall not be abolished.” Isa. 51:7, 6. “Jesus Christ is the same yesterday and to-day, yea, and forever.” Heb. 13:8, R.V.

The very charge made against God by Satan was that His plan of government was defective, and His law im-

perfect, and the whole controversy between Christ and Satan has been waged over this point: Shall God's rule be acknowledged and His law respected in this world, or shall the rebellion succeed, and the kingdom of Satan be established here? Is it not clear, therefore, that everyone who today takes the position that God's law has been changed or abolished is really putting himself on the side of the "god of this world" (2 Cor. 4:4) and in opposition to "the God and Father of our Lord Jesus Christ"? Eph. 1:3. But God will show to the satisfaction of the universe, even in the very face of Satan's work, that His law is perfect and His government just. "Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. 15:4.

### A STANDARD NEEDED.

But if God's law has been changed or abolished, there is no longer any standard by which to test the character of the righteousness which men claim to have received by faith. Each one is then at liberty to erect his own standard to suit his own inclinations. Such teaching as this is now bearing its legitimate fruit in the world. God's holy law is not brought to bear upon the consciences of men to convince of sin, as in former days; hence the need of the Saviour is not felt to the same degree; and without a standard with which to test their professed righteousness, the counterfeit passes for the genuine, and religion is reproached. It is universally acknowledged that there is need of having a standard in all the transactions between man and man, and so we have the standard of weight, the standard of measure, etc. Without these standards there would be the utmost confusion in the business world. Moreover, these standards must not be variable. A variable standard is no standard at all. But is man wiser than God? "Were men free to depart from the Lord's requirements, and set up a standard of duty for themselves, there would be a variety of standards to suit different minds, and the government would be taken out of the Lord's hands. The law of self would be erected, the will of man would be supreme, and the high and holy will of God—His purpose of love toward His creatures—would be dishonoured, disrespected." [MB51, 52.]

**We cannot meet the standard except as we receive Christ; but when we have received Christ, we know we have that which will meet the test. If anyone could be admitted to the kingdom who was out of harmony with God's law, sin would be transferred into the world to come.**

### OFFICE OF THE LAW.

The office of the law in making known sin, and in witnessing to the righteousness obtained through faith in Christ may be illustrated by the way in which a mirror is used. A man may learn by looking into it that his face is smirched with smut. The mirror did not put the smut there, neither can it take it away. It simply reveals its presence. Some other means must be used to remove the dirt; but when this is done, the same mirror testifies that his face is clean. But suppose the man should destroy or throw away the mirror because it revealed the presence of the dirt, and yet, not fully satisfied with this course, should endeavour to make himself clean, what will now satisfy him of the success of his efforts? He may *feel* better because he has made some effort to be clean; but at the same time he may have done only an incomplete work, or he may have made matters worse. So we are defiled by sin. The law reveals that fact, yet

cannot cleanse; but there is "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1), in which we may wash and be clean. The law testifies to the character of the work wrought for us by "Him that loved us, and washed us from our sins in His own blood." Rev. 1:5. But if the law is variable or has been abolished, we are left in uncertainty. Then self-righteousness may pass for righteousness because one *feels* satisfied in trying to meet the standard which he himself has set up.

### THE PLEDGE OF AN IMMUTABLE LAW.

The fact that the law of God is not done away, is the pledge of our security in heaven. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. That law is the standard in the judgment. Harmony with the law of God is the condition of the entrance into the kingdom. Everyone who applies for admission is tested by it. The law is a transcript of God's character. Everyone must meet this standard in its perfection, and those who do not reach it are shut out of the kingdom. We cannot meet the standard except as we receive Christ; but when we have received Christ, we know we have that which will meet the test. If anyone could

be admitted to the kingdom who was out of harmony with God's law, sin would be transferred into the world to come. The very fact that the law of God is neither changed nor abolished is our safety in the eternal kingdom, the pledge that "affliction shall not rise up the second time."

### THE LAW OUT OF CHRIST AND THE LAW IN CHRIST.

Observe the difference between the law of God as a rigid code and the same law coming to us in Christ. A command which out of Christ is a rigid code, in Christ becomes a living promise. The law, out of Christ, simply a rigid code, says, "Thou shalt," and "thou shalt not." But that same law in Christ becomes a living promise. "Whereby are given unto us exceeding great and precious promises." 2 Pet. 1:4. "In every command or injunction that God gives, there is a promise, the most positive, underlying the commandment." [MB76.] When we read: "Blessed are the meek, for they shall inherit the earth," that is clearly a promise. When we read in the law: "Thou shalt not kill," we read it out of Christ simply as a command, or we may know it in Christ as a living promise. That is, He in His life promises each one, "Thou shalt not kill." I cannot of myself help hating, which is breaking the sixth commandment. I am trying not to do it, and yet I do it. I turn about, and find that that same command in Christ, written by the Spirit of the living God on the fleshy tables of the heart, has brightened into a promise, and it says, "I have a promise to make to you. You have received Me; you shall not kill."

Outside of Christ, as a code, the law says, "Thou shalt not steal;" but I cannot help it. Then I turn about, and find that that law in Christ has brightened into a promise, and it reads to me, "You are the one that has been stealing. I have a promise to make to you. You shall not steal."

The law reveals sin by defining righteousness, and then drives us to Christ, who is the centre of the gospel. There the righteousness of the law is revealed.

### COMPLETE OBEDIENCE.

Partial obedience is a very thorny path; full obedience is the easy yoke promised us. When we tell the Lord that we will keep all His commandments, He immediately takes possession of us, and says we shall. We do not abolish the law through faith; on the contrary, "it

is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience." [SC60, 61.] But this is accomplished, not by commanding the believer, "Thou shalt," but by shedding abroad in his heart the love of God which gives him the blessed assurance of "Thou wilt." Not, thou must fulfil the law, else thou canst not live; but, because thou art now living in "the Living One," thou wilt fulfil the law. This is righteousness by faith. This is the gospel.

The same standard of righteousness has been set before man in all ages. In olden time the instruction was: "Fear God and keep His commandments; for this is the whole duty of man." Eccl. 12:13. And the death of Christ did not make any change in this teaching; for "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. 7:19), and "this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. Furthermore, the provision has been the same in all ages for meeting this standard of righteousness. The Lord said of old, through the prophet: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and *cause you to walk in My statutes*, and *ye shall keep My judgments*, and do them." Ezek. 36:26, 27. The same ground of hope for success in the Christian life is held out to us in the inspired prayer of the great apostle: "Now the God of peace, ... *make you perfect in every good work to do His will*, working in you that which is well pleasing in His sight, through Jesus Christ." Heb. 13:20, 21.

### A SUMMARY.

We are now prepared to summarise the results of our study upon the relation between the law and the gospel. We have found that the law reveals sin by defining the standard of righteousness, and that in the gospel the righteousness required by the law is revealed. We have found that the gospel is the gospel of *Christ*, and that the righteousness which is revealed in it is the righteousness wrought out for us by Christ through a life of perfect obedience to the law of God. Thus the gospel is God's provision not merely for fulfilling the requirements of the law *for* us in Christ, but also for fulfilling the requirements of the same law *in* us through Christ, and this is accomplished by receiving Christ, the very embodiment of the law, into our hearts by faith, so that "it

is no longer I that live, but Christ liveth in me." Gal. 2:20, R.V., margin.

The fruit of such a union with Christ is seen in a life which is in harmony with that same law which was the inspiration of His life, and the law which at first revealed sin now bears witness to the genuine character of that righteousness "which is by faith of Jesus Christ." And thus what the law could not do in that it was weak through our flesh, has been done for us by putting that same law into the flesh in Christ, and through Him into our flesh, "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8:4.

This brings us to the conclusion that THE GOSPEL IS SIMPLY THE LAW IN CHRIST, and therefore an attempt to abolish the law is an attempt to abolish Christ and the gospel, and an attempt to change the law is in attempt to change the character of Christ and to thwart the purpose of the gospel. A heart filled with love to Christ and the spirit of truth will seek no such results, but will thankfully say: "Abundant peace have they who love Thy law; and it is no stumbling block to them." Ps. 119:165, Spurrill's Translation. See margin of A.V.

(*The Bible Echo*, April 20 & 27, May 4, 11, 18, & 25, June 1, 1896; the original had quoted but unreferenced statements from Ellen White's writings; these have been noted by bracketed references.)

### Tie to Minneapolis

[Editorial Note: A highly significant correlation exists between Prescott's document "The Law in Christ", and a letter Ellen White wrote five days after the last section of the document was published in *The Bible Echo* on June 1, 1896. This letter to Uriah Smith shows further the endorsement by the Holy Spirit of the insights that Prescott was sharing, and dates the concepts back to Minneapolis. The letter in its entirety follows.]

"Sunnyside" Cooranbong, N.S.W., June 6, 1896.  
Eld. U. Smith,  
Battle Creek, Mich.

Dear Brother:

(The enclosed pages present a few points which were opened to Sister White last night, and which she wished sent to you. She has for some days been suffering from the effects of cold and overwork, and is today unable to read or write. The matter was written out as she presented it. We sent some copies of articles and letters by the S.F. mail, which Sister White desired you to read; but as we were not certain that you were in Battle Creek, they were addressed to Elder Tenney, with direction that he read and forward to you. Yours in the work, M. Davis)

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." [Gal. 3:24.] In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. **The law reveals sin** to us, and causes us **to feel our need of Christ**, and to flee unto him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept **this truth**, lay at the foundation of a large share of the opposition manifested at Minneapolis against **the Lord's message** through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. **The light that is to lighten the whole earth** with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.

-----  
The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received **in Christ**, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.

What the law could not do in that it was weak through our flesh, has been done for us by putting that same law into the flesh in Christ, and through Him into our flesh.

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea: when we receive it **in Christ** it becomes our idea; it lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "**Great peace have they that love thy law**; and nothing shall offend them,"— cause

them to stumble.

There is no peace in unrighteousness; the wicked are at war with God. But he who receives **the righteousness of the law in Christ** is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other." (Letter 96, 1896 to Uriah Smith, in *EGW 1888 Material*, pp. 1574-1576; emphasis supplied)

For all eight Prescott Armadale Sermons (\$6.95),  
contact: 1888 Message Study Committee  
8784 Valley View Dr  
Berrien Springs MI 49103  
Phone: 616-473-1888 Web: [www.1888msc.org](http://www.1888msc.org)

## ***Lest We Forget***

Volume 10

Number 4

EDITORIAL COMMITTEE: Fred Bischoff, Gary Foster,  
Ray and Frances Foster, Marlene Steinweg

LOGO: Donna Wical

RESEARCH & LAYOUT: Fred Bischoff  
Copyright © 2001

### SUBSCRIPTIONS:

One Year (4 issues) US\$10 in N. America

Overseas: US\$15

Three Years (12 issues) US\$25 in N. America

Overseas: US\$40

Back Issues: Inquire at addresses given

## ***Adventist Pioneer Library***

- Repeating the words of the pioneers through periodicals, books, and CD-ROM
- A service of Health Ministry Foundation, Inc., a California Non-profit Corporation, Member of A.S.I (Adventist-Laymen's Services and Industries)
- Visit APL on the web at [www.tagnet.org/apl](http://www.tagnet.org/apl)
- E-mail: [apl@netbox.com](mailto:apl@netbox.com)

Health Ministry Foundation Inc

### **Adventist Pioneer Library**

P O Box 383

Loma Linda CA 92354-0383

*Address Service Requested*

**Nonprofit  
US POSTAGE PAID  
Loma Linda, CA  
Permit No. 12**