



“The Law and The Gospel”

1. **Christ’s favorite theme was the paternal tenderness and abundant grace of God; He dwelt much upon the holiness of His character and His law;** He presented Himself to the people as the Way, the Truth, and the Life. Let these be the themes of Christ’s ministers. **Present the truth as it is in Jesus. Make plain the requirements of the law and the gospel.** Tell the people of Christ’s life of self-denial and sacrifice; of His humiliation and death; of His resurrection and ascension; of His intercession for them in the courts of God; of His promise, “I will come again, and receive you unto Myself.” John 14:3. {COL 40.2}

Instead of discussing erroneous theories, or seeking to combat the opponents of the gospel, follow the example of Christ. Let fresh truths from God’s treasure house flash into life. “Preach the word.” “Sow beside all waters.” “Be instant in season, out of season.” “He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord.” “Every word of God is pure.... Add thou not unto His words, lest He reprove thee, and thou be found a liar.” 2 Timothy 4:2; Isaiah 32:20; Jeremiah 23:28; Proverbs 30:5, 6. {COL 40.3}

2. Many voices are advocating error; let your voice advocate truth. Present subjects that will be as green pastures to the sheep of God’s fold. Do not lead your hearers into waste tracts, where they will be no nearer the fountain of living water than they were before hearing you. **Present the truth as it is in Jesus, making plain the requirements of the law and the gospel.** Present Christ, the way, the truth, and the life, and tell of His power to save all who come to Him. The Captain of our salvation is interceding for His people, not as a petitioner to move the Father to compassion, but as a conqueror, who claims the trophies

of His victory. He is able to save to the uttermost all who come to God by Him. Make this fact very plain. {Ev 189.1} {GW 154.2} {VSS 115.3}

Unless ministers are guarded, they will hide the truth under human ornamentation. Let no minister suppose that he can convert souls by eloquent sermons. Those who teach others should plead with God to imbue them with His Spirit, and enable them to **lift up Christ as the sinner's only hope**. Flowery speeches, pleasing tales, or inappropriate anecdotes do not convict the sinner. Men listen to such words as they would to a pleasant song. **The message that the sinner should hear is, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."**—Gospel Workers, 154, 155 (1915). {Ev 189.2}

3. We Preach the Gospel—Let the outsiders understand that **we preach the gospel as well as the law**, and they will feast upon these truths, and many will take their stand for the truth.—Letter 1, 1889. {Ev 231.2}

Will Convict of Sin—**The law and the gospel, revealed in the Word, are to be preached to the people; for the law and the gospel, blended, will convict of sin.** God's law, while condemning sin, points to the gospel, revealing Jesus Christ, in whom "dwelleth all the fullness of the Godhead bodily." The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jewish economy of types and shadows. **Thus both the law and the gospel are blended. In no discourse are they to be divorced.** —Manuscript 21, 1891. {Ev 231.3}

The religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left *out* Christ and His matchless love, and brought in the theories and reasonings, preached arguments. {Ms24-1890.14} {Ev 231.4} {FW 15.3}

They Go Hand in Hand—**If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand.** —Gospel Workers, 161 (1915). {Ev 232.1}

Reinforce the Message With Literature—The days in which we live are times that call for constant vigilance, times in which **God's people should be awake to do a great work in presenting the light on the Sabbath question.... This last warning to the inhabitants of the earth is to make men see the importance God attaches to His holy law.** So plainly is the truth to be presented that no transgressor, hearing it, shall fail to discern the importance of obedience to the Sabbath commandment.... {Ev 232.2}

There is work for all to do in order that the simple truths of the Word of God may be made known. **The words of Scripture should be printed and published just as they read. It would be well if the nineteenth and the greater portion of the twentieth chapters of Exodus, with verses twelve to eighteen of the thirty-first chapter, were printed just as they stand. Crowd these truths into small books and pamphlets, and let the word of God speak to the people.** When a discourse concerning the law is preached that is right to the point, if you have any means of doing so, get it into a **printed leaflet**. Then **when those who plead for Sunday laws meet you, place these leaflets in their hands**. Tell them that you have no discussion over the Sunday question, for you have a plain "Thus saith the Lord" for the keeping of the seventh day.—The Review and Herald, March 26, 1908. {Ev 232.3}

4. On Sabbath [May 11] truths were presented that were new to the majority of the congregation. Things new and old were brought forth from the treasure-house of God's Word. Truths were revealed that the people were scarcely able to comprehend and appropriate. **Light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our righteousness**, which seemed to souls who were hungry for truth as light too precious to be received. {FW 81.2}

5. **If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand.** As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the truth that Christ is our righteousness, a power from above is moving upon the hearts of those who are loyal, **to exalt the law, and to lift up Jesus as a complete Saviour.** Unless divine power is brought into the experience of the people of God, false theories and ideas will take minds captive, Christ and His righteousness will be dropped out of the experience of many, and their faith will be without power or life. Such will not have a daily, living experience of the love of God in the heart; and if they do not zealously repent, they will be among those who are represented by the Laodiceans, who will be spewed out of the mouth of God. {GW92 103.3} {GW 161.3}

Ministers are to present Christ in His fulness both in the churches and in new fields, that the hearers may have an intelligent faith. **The people must be instructed that Christ is unto them salvation and righteousness.** It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for **the blood of Christ that cleanseth from all sin is efficacious in behalf of those only who believe in its merit, and who present it before the Father as did Abel in his offering.** {GW 162.1}

The offering of Cain was an offense to God, because it was a Christless offering. **The burden of our message is not only the commandments of God, but the faith of Jesus.** A bright light shines upon our pathway today, and it leads to increased faith in Jesus. **We must receive every ray of light, and walk in it, that it may not be our condemnation in the judgment.** Our duties and obligations become more important as we obtain more distinct views of truth. Light makes manifest and reproves the errors that were concealed in darkness; and as light comes, the life and character of men must change correspondingly, to be in harmony with it. Sins that were once sins of ignorance, because of the blindness of the mind, can no more be indulged in without incurring guilt. As increased light is given, men must be reformed, elevated, and refined by it, or they will be more perverse and stubborn than before the light came. {GW 162.2}

6. While the Bible teaching in regard to **faith and sanctification should be presented to the people**, there is need of guarding every point, so that no place may be given to those demoralizing influences manifest among some classes of people who have much to say in regard to holiness. There are many who are careless in deportment, and low and coarse in their tastes, who grasp at a superficial theory of sanctification, and justify themselves in their commonness, when they should diligently seek to purify themselves by obedience to the truth. They talk of the freedom they feel, the happiness they have; but by their words, deportment, and dress, they fail to recommend their religion. Camp-meetings should never be conducted in such a manner as to encourage this kind of experience. To encourage an unbecoming familiarity in the association of men and women, boys and girls, under the pretext of seeking conversion and sanctification, is to foster an evil whose influence is of the worst character. **Christ and his righteousness must be clearly presented to the people; the teacher himself must be circumspect in conduct, having his conversation elevated and holy, that he may teach believers and unbelievers the**

reasons of his faith from both the law and the gospel. He must show to all that they must do the will of God if they would know of the doctrine. {GW92 273.3}

7. **Wesley declared the perfect harmony of the law and the gospel.** “There is, therefore, the closest connection that can be conceived, between **the law and the gospel**. On the one hand, **the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy.** We feel that we are not sufficient for these things; yea, that ‘with man this is impossible;’ but **we see a promise of God to give us that love, and to make us humble, meek, and holy: we lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and ‘the righteousness of the law is fulfilled in us,’ through faith which is in Christ Jesus....** {GC 263.1}

“In the highest rank of the enemies of the gospel of Christ,” said Wesley, “are they who openly and explicitly ‘judge the law’ itself, and ‘speak evil of the law;’ who teach men to break (to dissolve, to loose, to untie the obligation of) not one only, whether of the least or of the greatest, but all the commandments at a stroke.... **The most surprising of all the circumstances that attend this strong delusion, is that they who are given up to it, really believe that they honor Christ by overthrowing His law, and that they are magnifying His office while they are destroying His doctrine!** Yea, they honor Him just as Judas did when he said, ‘Hail, Master, and kissed Him.’ And He may as justly say to every one of them, ‘Betrayest thou the Son of man with a kiss?’ It is no other than betraying Him with a kiss, to talk of His blood, and take away His crown; to set light by any part of His law, under pretense of advancing His gospel. Nor indeed can anyone escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience: who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God.”—*Ibid.* {GC 263.2}

8. Harmony of Law and Gospel

To those who urged that “the preaching of the gospel answers all the ends of the law,” Wesley replied: **“It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell. ... It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole having never been broken.”**¹⁵ {HF 164.2}

While preaching the gospel of the grace of God, Wesley, like his Master, sought to **“magnify the law, and make it honorable.”** **Isaiah 42:21.** Glorious were the results he was permitted to behold. At the close of above half a century spent in ministry, his adherents numbered more than half a million. But the multitude that through his labors had been lifted from the degradation of sin to a higher and purer life will never be known till the whole family of the redeemed gather in the kingdom of God. His life presents a lesson of priceless worth to every Christian. {HF 164.3}

Would that the faith, untiring zeal, self-sacrifice, and devotion of this servant of Christ might be reflected in the churches of today! {HF 165.1}

9. **The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. “I had not known sin, but by the law,”** Paul

declares (Romans 7:7). The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner. God declares, "Him that cometh to me I will in no wise cast out" (John 6:37). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). {1SM 240.4}

10. The Example of Christ

Let not anyone be afraid of going to extremes while he is a close student of the Word, humbling the soul at every step. Christ must dwell in him by faith. He, their Exemplar, was self-possessed. He walked in humility. He had true dignity. He had patience. If we individually possess these traits of character, who accept justification by faith, there will be no extremists.... {2SM 22.2}

The example of Christ is before us, ever to keep the law and the gospel closely connected. They cannot be separated. Let calmness and self-possession be cultivated and perseveringly maintained, for this was the character of Christ. We hear the vehement expressions of false religionists who make bold pretensions, who talk loud and long, saying, "I am holy, I am sinless," when they have not the least foundation for their faith. We hear no noisy protestations of faith, nor do we see tremendous bodily contortions and exercises in the Author of all truth. {2SM 22.3} {1888 672.1}

Remember in Him dwelt all the fullness of the God-head bodily. If Christ is abiding in our hearts by faith, we shall, by beholding the manner of His life, seek to be like Jesus, pure, peaceable, and undefiled. We shall reveal Christ in our character. We will not only receive and absorb light but will also diffuse it. We will have more clear and distinct views of what Jesus is to us. The symmetry, loveliness, and benevolence that were in the life of Jesus Christ will be shining forth in our lives.—Manuscript 24, 1890. {2SM 22.4}

11. The Sabbath the Great Issue

"And I saw another angel fly in the midst of heaven, having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, **Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:6, 7). {2SM 105.2}**

This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. **The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin.** The fourth commandment, so plain and explicit, has been ignored. **The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place.** Thus a breach has been made in the law of God. A false sabbath could not be a true standard. {2SM 105.3}

In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject. {2SM 106.1}

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, "I will put enmity between thee and

the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15). Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude. {2SM 106.2} {CTr 339.2} {1MR 44.2} {17MR 7.4} {Ms32-1896.7}

In the fifty-eighth chapter of Isaiah, the work of those who worship God, the Maker of the heavens and the earth, is specified: “They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations” (Isaiah 58:12). **God’s memorial, His seventh-day Sabbath, will be uplifted.** “Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath [no longer trample it under your feet], from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it” (Isaiah 58:12-14). {2SM 106.3}

The history of the church and the world, the loyal and the disloyal, is here plainly revealed. **The loyal under the proclamation of the third angel’s message have turned their feet into the way of God’s commandments, to respect, to honor, and glorify Him who created the heavens and the earth.** The opposing forces have dishonored God by making a breach in His law, and when light from His Word has called attention to His holy commandments, revealing the breach made in the law by the papal authority, then, to get rid of conviction, men have tried to destroy the whole law. But could they destroy it? No; for all who will search the Scriptures for themselves will see that the law of God stands immutable, eternal, and His memorial, the Sabbath, will endure through eternal ages, **pointing to the only true God in distinction from all false gods.** {2SM 107.1}

Satan has been persevering and untiring in his efforts to prosecute the work he began in heaven, to change the law of God. He has succeeded in making the world believe the theory he presented in heaven before his fall, that the law of God was faulty, and needed revising. A large part of the professed Christian church, by their attitude, if not by their words, show that they have accepted the same error. But if in one jot or tittle the law of God has been changed, Satan has gained on earth that which he could not gain in heaven. He has prepared his delusive snare, hoping to take captive the church and the world. But not all will be taken in the snare. **A line of distinction is being drawn between the children of obedience and the children of disobedience, the loyal and true and the disloyal and untrue. Two great parties are developed, the worshipers of the beast and his image, and the worshipers of the true and living God.** {2SM 107.2}

12. **The third angel’s message is the proclamation of the commandments of God and the faith of Jesus Christ.** The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, **the law and the gospel going hand in hand.** I cannot find language to express this subject in its fullness. {3SM 172.2} {12MR 193.3}

“The faith of Jesus.” It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel’s message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we

might take His righteousness. And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. {3SM 172.3} {12MR 193.4} {1888 217.4} {Ms24-1888.43}

13. God's Standard Has Not Changed—The gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing His just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same He made in Eden—perfect obedience to His law. In the judgment, God will ask those who profess to be Christians, Why did you claim to believe in My Son, and continue to transgress My law? Who required this at your hands—to trample upon My rules of righteousness? “Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all His subjects obedience, entire obedience to all His commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness is imputed only to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. O that we might view the immensity of the plan of salvation as obedient children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice (The Review and Herald, September 21, 1886)! {6BC 1072.8}

(1 John 2:4.) Faith Manifested by Works of Obedience—God requires at this time just what He required of the holy pair in Eden, perfect obedience to His requirements. His law remains the same in all ages. The great standard of righteousness presented in the Old Testament is not lowered in the New. It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts. {6BC 1073.1}

The faith in Christ which saves the soul is not what it is represented to be by many. “Believe, believe,” is their cry; “only believe in Christ, and you will be saved. It is all you have to do.” **While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works.** And the apostle John declares, “He that saith, I know him, and keepeth not his commandments, is a liar” (The Review and Herald, October 5, 1886). {6BC 1073.2}

Disconnect the Law and the Gospel?—The enemy has ever labored to disconnect the law and the gospel. They go hand in hand (Manuscript 11, 1893). {6BC 1073.3} {2SAT 102.1}

We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable (Manuscript 5, 1885). {6BC 1073.4}

It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ (Manuscript 5, 1889). {6BC 1073.5}

The law of Jehovah is the tree, the gospel is the fragrant blossoms and fruit which it bears (Letter 119, 1897). {6BC 1073.6}

14. If there must be confusion and disagreeable differences that are called enmity, make every possible effort to be willing to concede even one's own rights to cure the difference. **This is the law and the gospel.** The eye must be single to the glory of God, then shall the whole body be full of light. When men are learning the meekness and lowliness of Christ, they are walking in His counsels. They look unto Jesus, who

is meek and lowly of heart, and He imparts to them grace for grace, which they receive to impart. {Lt350-1905.5}

15. Christ's Glory Revealed in His Law—Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by His sacrifice glory was shed upon the law. Then the glory of that which is not to be done away—God's law of ten commandments, His standard of righteousness—was plainly seen by all who saw to the end of that which was done away. {6BC 1096.3}

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept His gospel behold Him with open face. They see the relation of His mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. **The glory of Christ is revealed in the law, which is a transcript of His character, and His transforming efficacy is felt upon the soul until men become changed to His likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection.** {6BC 1096.4} {LHU 147.7}

The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. "I had not known sin, but by the law," Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner (The Review and Herald, April 22, 1902). {6BC 1096.5}

16. Ten thousand times ten thousand may profess to obey the law and the gospel, and yet be living in transgression. Men may present in a clear manner the claims of truth upon others and yet their own hearts be carnal. Sin may be loved and practiced in secret. The truth of God may be no truth to them, because their hearts have not been sanctified by it. The love of the Saviour may exercise no constraining power over their base passions. We know by the history of the past that men may stand in sacred positions and yet handle the truth of God deceitfully. They cannot lift up holy hands to God, "without wrath and doubting." This is because God has no control over their minds. The truth was never stamped upon their hearts. "With the heart man believeth unto righteousness." Romans 10:10. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:30. Are you doing this? Many are not, and never have done it. Their conversion has been only superficial. {2TT 207.3} {5T 536.1} {T33 64.1} {Lt53-1887.8}

17. This is in accordance with the principles of both the law and the gospel—the principles exemplified in the life of Christ. The greatest evidence of the sincerity of our professed adherence to God's law and our profession of allegiance to our Redeemer is unselfish, self-sacrificing love for our fellow men. {7T 145.3} {3TT 147.2}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of beneficence. God will honor that principle wherever manifest. {7T 146.1} {3TT 147.3}

Those who follow Christ's example of self-denial for the truth's sake make a great impression on the world. Their example is convincing and contagious. Men see that there is among God's professed people that faith which works by love and purifies the soul from selfishness. In the lives of those who obey God's commandments, worldlings see convincing evidence that the law of God is a law of love to God and man. {7T 146.2} {3TT 147.4}

18. Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan's determined purpose to eclipse the view of Jesus and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented **the truth as it is in Jesus, which is the third angel's message**, in clear, distinct lines. John's words are to be sounded by God's people, that all may discern the light and walk in the light: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. **He that hath received His testimony hath set to his seal that God is true.** For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {TM 93.1}

This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. (See Romans 5 and 1 John 3:9 to the close of the chapter.) These precious scriptures will be impressed upon every heart that is opened to receive them. **"The entrance of Thy words giveth light; it giveth understanding unto the simple"**—those who are contrite in heart. [Psalm 119:130.] "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [John 1:12.] These have not a mere nominal faith, a theory of truth, a legal religion, but they **believe to a purpose, appropriating to themselves the richest gifts of God. They plead for the gift, that they may give to others. They can say, "Of His fullness have all we received, and grace for grace."**[Verse 16.] {TM 94.1} {14MR 131.1} {1888 1339.1} {Lt57-1895.48}

"He that loveth not knoweth not God; for **God is love. In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him.** Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, **because He hath given us of His Spirit.**" {TM 94.2} {14MR 131.2}

19. In the World But Not of It, February 25

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 2 Corinthians 6:17. {CTr 62.1}

Because iniquity abounds, the love of many is growing cold, but shall we cover our light on account of this? The prevalence of greatest iniquity should be the time of the greatest earnestness of the people of God. As you see the love of many waxing cold, you should work to show Christ to the world. {CTr 62.2}

The law and the gospel are interwoven as warp and woof. Here mercy and truth have met together, and righteousness and peace have kissed each other. We want to come to God's standard. He has a law governing human intelligences, and it is for our happiness to observe it. We are to love God. Love leading to disobedience is the inspiration of the devil; love leading to obedience is the inspiration of Heaven. {CTr 62.3} {2SAT 97.2} {Ms27-1891.25}

“Come out from among them, and be ye separate,” says the Lord, and again, “Cleanse yourselves.” But **how are we to know that we have impurity? The law of God shows this.** The first four commandments point out duty to God, and the last six allow no selfishness toward our friends and acquaintances. When I see that I fail, I flee to the Stronghold. I know that He pardons sins of ignorance. Jesus is a sin-pardoning Saviour. Jesus kept His Father's commandments, and He says, Blessed are they that do; they shall enter in. {CTr 62.4}

When we obey we shall have happy families. Teach the children the commandments of God forever. This was important in Israel's time, and it is none the less so now. All your profession of keeping the commandments will not give you an entrance to the city. Bind them on your heart and carry them out in every act.... {CTr 62.5}

Will you not from this very day try to represent Christ to the world? You will have a refuge. You will be sunny Christians. We have been gloomy long enough. Had we not better come out of the cave and stand with God? Then we will have Christ with us so that we can talk of redemption as did the disciples when they had been with Jesus and learned of Him. Carry the light of Jesus. Carry it to your neighbors. {CTr 62.6}

When we bring Christ into our experience, there will be a loving of one another, there will be an unlocking of the hardest hearts.... If we humble ourselves and have His converting power every moment, His righteousness will be our covering.—Manuscript 27, 1891 (Sermons and Talks, 2:97, 98). {CTr 62.7}

20. The Dynamic Duo, October 4

Is the law then against the promises of God? Certainly not! Galatians 3:21. {FH 289.1}

The law and the gospel cannot be separated. In Christ mercy and truth are met together; righteousness and peace have kissed each other. The gospel has not ignored the obligations due to God by men and women. The gospel is the law unfolded, nothing more nor less. It gives no more latitude to sin than does the law. The law points to Christ; Christ points to the law. The gospel calls us to repentance. Repentance of what? Of sin. And what is sin? It is the transgression of the law. Therefore the gospel calls sinners from their transgression back to obedience to the law of God. Jesus in His life and death taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved, and yet humanity not utterly perish. {FH 289.2} {BEcho February 8, 1897, par. 1}

The work of salvation in both the Old and New Testament dispensation is the same.... {FH 289.3}

Satan is working with all his deceptive power to ensnare the world. He would have them believe that this great sacrifice was made in order to abolish God's law. He represents Christ as opposed to the law of God's government in heaven and in earth. **But the Sovereign of the world has a law by which to govern His heavenly intelligences and His human family, and the death of His Son fixes the immutability of that**

law beyond any question. God has no intention of doing away with His great standard of righteousness. By this standard He can define what a correct character is.... {FH 289.4}

It is necessary that every intelligent being shall understand the principles of the law of God. Christ through the apostle James declares, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." These words were spoken this side of the death of Christ; therefore the law was binding upon all at that time.... {FH 289.5}

People may talk of freedom, of gospel liberty. They may assert that they are not in bondage to the law. **But the influence of a gospel hope will not lead sinners to look upon the salvation of Christ as a matter of free grace while they continue to live in transgression of the law of God. When the light of truth dawns upon their minds, and they fully understand the requirements of God and realize the extent of their transgressions, they will reform their ways, become loyal to God through the strength obtained from their Savior, and lead a new and purer life.**—Signs of the Times, February 25, 1897. {FH 289.6}

21. The Ensign of Christ's Kingdom, January 7

Behold the Lamb of God, which taketh away the sin of the world. John 1:29. {AG 15.1}

To Daniel was given a vision of fierce beasts, representing the powers of the earth. But the ensign of the Messiah's kingdom is a lamb. While earthly kingdoms rule by the ascendancy of physical power, Christ is to banish every carnal weapon, every instrument of coercion. His kingdom was to be established to uplift and ennoble fallen humanity. {AG 15.2}

To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give.... As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. {AG 15.3}

The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ.... **Only through Christ can man keep the moral law.** By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man's sin. He proffered His perfection of character in the place of man's sinfulness. He took upon Himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice He was to make. The slain lamb typified the Lamb that was to take away the sin of the world.... {AG 15.4}

The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. "I had not known sin, but by the law" (Romans 7:7), Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner. {AG 15.5}

22. Jesus Sowed the Seed of the Living Word, April 4

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matthew 4:4. {LHU 108.1}

The subject of Christ's teaching and preaching was the Word of God. He met questioners with a plain, "It is written." "What saith the Scriptures?" "How readest thou?" At every opportunity, when an interest was awakened by either friend or foe, He sowed the seed of the Word. He who is the Way, the Truth, and the Life, Himself the living Word, points to the Scriptures, saying, "They are they which testify of Me." ... {LHU 108.2}

Christ's servants are to do the same work. In our day, as of old, the vital truths of God's Word are set aside for human theories and speculations. Many professed ministers of the gospel do not accept the whole Bible as the inspired word. One wise man rejects one portion; another questions another part. They set up their judgment as superior to the Word; and the Scripture which they do teach rests upon their own authority. Its divine authenticity is destroyed. Thus the seeds of infidelity are sown broadcast; for the people become confused and know not what to believe. {LHU 108.3}

There are many beliefs that the mind has no right to entertain. In the days of Christ the rabbis put a forced, mystical construction upon many portions of Scripture. Because the plain teaching of God's Word condemned their practices, they tried to destroy its force. The same thing is done today. The Word of God is made to appear mysterious and obscure in order to excuse transgression of His law. Christ rebuked these practices in His day. **He taught that the Word of God was to be understood by all. He pointed to the Scriptures as of unquestionable authority, and we should do the same. The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith.** {LHU 108.4}

The Bible has been robbed of its power, and the results are seen in a lowering of the tone of spiritual life.... [Yet] there are many who are crying out for **the living God**, longing for the divine presence.... {LHU 108.5}

Christ's favorite theme was the paternal tenderness and abundant grace of God; He dwelt much upon the holiness of His character and His law; He presented Himself to the people as the Way, the Truth, and the Life. Let these be the themes of Christ's ministers. **Present the truth as it is in Jesus. Make plain the requirements of the law and the gospel.** Tell the people of Christ's life of self-denial and sacrifice; of His humiliation and death; of His resurrection and ascension; of His intercession for them in the courts of God; of His promise, "I will come again, and receive you unto myself" (John 14:3) (Christ's Object Lessons, 39, 40). {LHU 108.6}

23. The Complete Saviour, May 22

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Ephesians 2:8. {LHU 156.1}

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. {LHU 156.2}

That simple faith which takes God at His word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). **Those who believe that God for Christ's sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith.** Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ ... cleanseth us from all sin" (1 John 1:7). {LHU 156.3}

If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the truth that Christ is our righteousness, **a power from above is moving upon the hearts of those who are loyal to exalt the law, and to lift up Jesus as a complete Saviour.** Unless divine power is brought into the experience of the people of God, false theories and ideas will take minds captive, Christ and His righteousness will be dropped out of the experience of many, and their faith will be without power or life.... {LHU 156.4}

The people must be instructed that Christ is unto them salvation and righteousness. It is Satan's studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is efficacious in behalf of those only who believe in its merit, and who present it before the Father as did Abel in his offering.... {LHU 156.5}

The burden of our message is not only the commandments of God, but the faith of Jesus. A bright light shines upon our pathway today, and it leads to increased faith in Jesus. We must receive every ray of light, and walk in it.... As increased light is given, men must be reformed, elevated, and refined by it (Gospel Workers, 161, 162). {LHU 156.6}

Then you will have right to the tree of life, and eat of the leaves and immortal fruit ... and live for ever in perfect happiness (Youth's Instructor, August 1, 1852). {LHU 156.7}

24. **Blending the Law and Gospel**, May 15

Do we then make void the law of God through faith? God forbid: yea, we establish the law. Romans 3:31. {OHC 141.1}

We hear so many who are deceived by the enemy constantly claiming, "I am saved"; but ... they show such contempt of God's rule of righteousness that we know that they ... know nothing of saving grace. The heart is not in harmony with the law of God, but is at enmity with that law. Thus was the great rebel in heaven. **Will the Lord take men and women to heaven who have no respect for the law of His universe?** ... {OHC 141.2}

What is to bring the sinner to the knowledge of his sins unless he knows what sin is? The only definition of sin in the Word of God is given us in 1 John 3:4. "Sin is the transgression of the law." **The sinner must be made to feel that he is a transgressor.** Christ dying upon the cross of Calvary is drawing his attention. **Why did Christ die? Because it was the only means for man to be saved....** He took upon Himself our sins that He might impute His righteousness to all who believe in Him.... **The goodness and the love of God lead the sinner to repentance toward God and faith toward our Lord Jesus Christ.** The awakened sinner ... is pointed to the law he has transgressed. It calls to him to repent, yet there is no saving quality in law to pardon the transgression of law, and his case seems hopeless. But the law draws him to Christ. However deep are his sins of transgression, the blood of Jesus Christ can cleanse him from all sin.... {OHC 141.3}

The law and the gospel go hand in hand. The one is the complement of the other. The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. **The law and the gospel are a perfect whole.** The Lord Jesus laid the foundation of the building, and He lays “the headstone thereof with shoutings, crying, Grace, grace unto it.” Zechariah 4:7. He is the author and finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. **The two blended—the gospel of Christ and the law of God—produce the love and faith unfeigned.** {OHC 141.4} {1888 783.2} {Ms53-1890.59}

25. On Friday evening a heavy thunder-storm, with sharp lightnings, swept over the camp. We expected that this commotion in the atmosphere would purify the air; and as I listened to the roll of the thunder, my soul earnestly desired that the power of God might be displayed among the people, that the moral atmosphere also might be purified. On Sabbath, truths were presented that were new to the majority of the congregation. Things new and old were brought forth from the treasure-house of God’s word. Truths were revealed which the people were scarcely able to comprehend and appropriate. Light flashed from the oracles of God in relation to **the law and the gospel, in relation to the fact that Christ is our righteousness**, which seemed to souls who were hungry for truth, as light too precious to be received. But the labors of the Sabbath were not in vain. On Sunday morning there was decided evidence that the Spirit of God was working great changes in the moral and spiritual condition of those assembled. There was a surrendering of the mind and heart to God, and precious testimonies were borne by those who had long been in darkness. One brother spoke of the struggle that he had experienced before he could receive the **good news that Christ is our righteousness**. The conflict was severe, but the Lord was at work with him, and his **mind was changed**, and his strength renewed. The Lord presented the truth before him in clear lines, **revealing the fact that Christ alone is the source of all hope and salvation**. “In him was life; and the life was the light of men.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” {RH July 23, 1889, par. 10} {1888 386.10}

26. **Every ray of light that Heaven sends is essential for our salvation.** We are living in the last days, and the Lord does not mean to leave us in darkness and uncertainty. **There are great blessings in store for those who keep the commandments of God, not in name merely, but in sincerity and truth.** It has been necessary to exalt the great standard of righteousness, but in doing this, many have neglected to preach the faith of Jesus. **If we would have the spirit and power of the third angel’s message, we must present the law and the gospel together, for they go hand in hand.** As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the faith of Christ as our righteousness, a power from above is moving upon the hearts of those who are **loyal to exalt the law, and to lift up Jesus as a complete Saviour**. Unless divine power is brought into the experience of the people of God, false theories and erroneous ideas will take minds captive, **Christ and his righteousness** will be dropped out of the experience of many, and their faith will be without power or life. Such will not have a daily, living experience of the love of God in the heart, and if they do not zealously repent, they will be among those who are represented by the Laodiceans, who will be spewed out of the mouth of God. {RH September 3, 1889, par. 17}

27. There should be deep searching of the Scriptures that the ministers of God may declare the whole counsel of God. **The relation of Christ to the law is but faintly comprehended.** Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same

way in which they do. These brethren shrink from the presentation of justification by faith, but just as soon as Christ is discovered in his true position in relation to the law, the misconception that has existed on this important matter will be removed. **The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. "Search the Scriptures," is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God;** and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart. Christ is full of pitying tenderness to all who repent. He will pardon the transgressor. {RH May 27, 1890, par. 9} {1888 674.2}

28. On Sunday, at 10 A.M., the house was filled to its utmost capacity, and all listened with the deepest interest to the dedicatory address given by Elder Van Horn. At 3 P.M. I spoke with much freedom upon **the perfect harmony of the law and the gospel.** My text was **Luke 10:25-28.** Elder Van Horn spoke again in the evening to a full house. {RH July 21, 1891, par. 5}

29. Mighty truths have been committed to human agencies, truths which, when unfolded, quicken into activity the minds of men and women who are in the darkness of error, and call to them, "Come; for all things are now ready." **The knowledge of truth is the great power of God unto salvation to all who believe. The atoning sacrifice, the righteousness of Christ, is to us the vital center of all truth.** In the cross of Calvary, mercy and truth are met together, righteousness and peace have kissed each other. **The law and the gospel are in perfect harmony; they are interwoven as the warp and the woof.** They shed a flood of light amid the moral darkness of the world, **stimulating, renovating, sanctifying, all who will believe the truth,** all who will gladly and gratefully accept the light coming from the throne of God. {RH September 29, 1891, par. 8} {Lt24-1894.19}

30. As the serpent was lifted up in the wilderness by Moses, that all who had been bitten by the fiery serpents might look and live, so must the Son of Man be lifted up before the world by his servants. **Christ and him crucified, is the message God would have his servants sound through the length and breadth of the world. The law and the gospel will then be presented as a perfect whole.** Those who accept the salvation so freely offered, have more than a nominal faith, a theory of truth; they **believe to a purpose,** appropriating to themselves the richest gifts of **God's love.** With assurance they can say, "Of his fulness have all we received, and grace for grace." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." {RH September 29, 1896, par. 9}

31. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept his gospel behold him with open face. They see the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. **The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their**

Saviour, advancing step by step in conformity to the will of God, till they reach perfection. {RH April 22, 1902, Art. A, par. 20}

The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. “I had not known sin, but by the law,” Paul declares. **The sense of sin, urged home by the law, drives the sinner to the Saviour.** In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; **for it is imparted to every repentant sinner.** God declares, “Him that cometh to me I will in no wise cast out.” “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” {RH April 22, 1902, Art. A, par. 21}

32. In his sermon on the mount Christ said, **“Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”** Christ here shows the object of his mission: **To show man by his example, that he could be entirely obedient to the moral law, and regulate his life by its precepts. That law was exalted and made honorable by Jesus Christ.** {ST July 18, 1878, par. 20}

Should the pope of Rome and all the inhabitants of the earth unite their intellect for the purpose, they would not abolish the smallest claim of the law spoken from Sinai. **God has specified his will toward man in his ten precepts. It is as perpetual and unchangeable as his character. The law says to every transgressor, Thou shalt surely die. But Christ says to every soul that repents toward God for his transgression of the law, and turns in penitence to his Saviour, Thou shalt as surely be saved as that Christ died for the salvation of men.** {ST July 18, 1878, par. 21}

What solemn words were those that fell from the lips of **the divine Teacher, who came to make honorable the law of his Father:** “Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.” Ministers and people should comprehend the full significance of these words. **Those who by word or action, or interpretation of Scripture, lessen, or explain away the sacred claims and dignity of God’s holy law shall have no place in the kingdom of heaven. Christ would here have us understand that our righteousness must include, not only the observance of the letter of the law, but also the spirit and principle of it. The letter of the law specifies how we must walk in order to please God; the spirit of the law points to Jesus Christ as the atoning sacrifice, through whose merits the sinner can fulfill the requirements of the law, Christ said, “I and my Father are one.”** There is therefore perfect harmony between the law and the gospel. {ST July 18, 1878, par. 22}

33. **The blind teachers of this age, who seek to turn the people away from the law of God,** tell the people that the law is Jewish, given only to the Jews, and spoken only for their observance. Where is their authority for such a statement? The prophet says, **“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”** The Lord gave his law before there was a Jew in the world. Heavenly intelligences were governed by God’s law before man was created, and the

Sabbath was blessed and set apart for holy use immediately after God had made the world, and had rested from his work of creation. {ST October 2, 1893, par. 9}

Oh, that I had language to present these lofty themes! I lay down my pen in sorrow that my words are so feeble to deal with grand and awful truth; as I contemplate, I seem to shrink into nothingness before its vast significance. **The themes connected with the law and the gospel seem too great for such a weak, ignorant mortal as I to handle.** From time to time I venture in the simplest language to present that which has been revealed to me concerning **the plan of salvation**, but again and again I mourn that my expression falls so far short of **the glory of the truth as it is in Jesus.** {ST October 2, 1893, par. 10}

My brethren, be not satisfied with a superficial knowledge of truth, with a surface view of the law of God. **Dig deep in the Scriptures of truth, and with an understanding enlightened by the Holy Spirit, dwell upon the holy requirements of the law of Jehovah, until you can reveal to the people their spiritual and eternal character.** Your researches have not been deep enough. You need the inspiration of the Holy Spirit to aid you to search into the truth with reverence and awe, bringing your mind to the task with intense desire, that will not be quenched until you see wondrous things out of the law. **Dig deep into the mine of truth, and be not satisfied until you have a more perfect comprehension as to what constitutes the strength of the law of God.** You need to search and search, and to weep and fast and pray, in order that you may have revealed unto you such a view of **the law of God** that you will be fitted to go forth and watch for souls as they that must give an account. {ST October 2, 1893, par. 11}

34. After Israel had been in bondage in Egypt, and through witnessing idolatry had almost forgotten God and the precepts which he had given, the Lord led them forth into the wilderness. **He had them assemble about Mount Sinai, and there, amid awful grandeur, Jesus Christ, who was the founder of the whole Jewish economy, spoke the ten precepts of God to the people. Christ unites in himself both the law and the gospel; they are not divided.** Those who are offering prayers to the God of heaven and earth will not refuse to be obedient to the plainest precept of the law. They will listen to the voice of Christ, and will **“remember the Sabbath day to keep it holy,”** as the day on which the Creator of the heavens and the earth rested from all the work which he had done. They will not turn away from the holy commandment, and accept a spurious sabbath instead of the holy, sanctified day that **God instituted in Eden as a memorial of his creative power. The Sabbath was given to man as a sign that was to show to whom the allegiance of the people was given.** {ST March 12, 1894, par. 2}

In the counsels of the synagogue of Satan it was determined to obliterate **the sign of allegiance to God in the world.** Antichrist, the man of sin, exalted himself as supreme in the earth, and through him Satan has worked in a masterly way to create **rebellion against the law of God and against the memorial of his created works.** Is this not sin and iniquity? What greater contempt could be cast upon the Lord God, the Creator of the heavens and the earth, than is cast upon him **by ignoring the Sabbath,** which he instituted, sanctified, and blessed, that it might ever be a memorial of his power as Creator? How dare men change and profane the day which God has sanctified? **How dare the Christian world accept the spurious sabbath, the child of the Papacy?** The Christian world has nourished and cherished the spurious sabbath, as though it had a divine origin, when **the fact is that it originated with the father of lies, and was introduced to the world by his human agent, the man of sin.** The false sabbath has been upheld through superhuman agency in order that God might be dishonored. **It is a sign of Satan’s supremacy in the earth, for men are worshiping the God of this world.** {ST March 12, 1894, par. 3}

35. Many are deceiving themselves; for **the principle of love** does not dwell in their hearts. They may close their eyes to their own errors and defects; but they cannot deceive God. **There must be a reformation.** The plowshare of truth must plow deep furrows in our proud hearts, and tear up the sod of our unsanctified natures, that **the Spirit and love of Jesus may be planted in our hearts.** Time is fast hastening on, and every work will soon be brought into judgment, and **either our sins or our names will be blotted out of the Book of Life.** {YI January 13, 1898, par. 7}

“And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” **The law and the gospel declare this precept, and enforce this command: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.”** {YI January 13, 1898, par. 8}

Pure love is simple in its operations, and separate from every other principle of action. When combined with earthly motives and selfish interests, it ceases to be pure. God considers more with how much love we work, than the amount we do. Love is a heavenly attribute. The natural heart cannot originate it. This heavenly plant only flourishes where Christ reigns supreme. Where love exists, there is power and truth in the life. Love does good, and nothing but good. Those who have love bear fruit unto holiness, and in the end everlasting life. “By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.” {YI January 13, 1898, par. 9}

36. How can our people be better helped than by being given the bread of life? And this bread is God’s Word; for Christ has said: **“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life” (John 6:63).** {9MR 295.4}

The law and the gospel, revealed in the Word, are to be preached to the people; for the law and the gospel, blended, will convict of sin. God’s law, while condemning sin, points to the gospel, revealing Jesus Christ, in whom “dwelleth all the fulness of the Godhead bodily.” The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jewish economy of types and shadows. Thus **both the law and the gospel are blended. In no discourse are they to be divorced.** {9MR 295.5} {1888 892.5} {Ms21-1891.12}

Over the spiritual eyes of altogether too many there has been hanging a veil. Many have been teaching the binding claims of God’s law, but have not been able to see to the end of that which was abolished. They have not seen that **Jesus Christ is the glory of the law.** The bright beams of the Sun of Righteousness are to be reflected from His messengers upon the minds of sinners, in order that they may be led to say, with one of old, **“Open Thou mine eyes, that I may behold wondrous things out of Thy law” (Psalm 119:18).** {9MR 296.1}

Many of our brethren and sisters do not discern the wondrous things that are to be seen in God’s law. They have not beheld that which was revealed to Moses when he prayed, “I beseech Thee, show me Thy glory” (Exodus 33:18). **To Moses was revealed God’s character.** “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, longsuffering, 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” (Exodus 34:5-7). {9MR 296.2}

37. A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. **This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” [Revelation 14:12]. This is the law and the gospel.** The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God’s memorial, and in exalting a sabbath that bears the signature of the man of sin. But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and the disobedient. I saw some reaching out their hands to remove the banner, and to obscure its significance. {13MR 69.2} {2SM 385.2} {Ms15-1896.28}

38. Sacred, eternal truths had been given them in trust for the world. **The treasures of the law and the gospel, united as closely as the Father is united with the Son, were to be presented to all the world.** The prophet declares, “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God” [Isaiah 62:1-3]. {17MR 13.2} {Ms32-1896.23}

39. False teachers are trying to lead men away from obedience to the law of God. Let all beware of whose voice they heed. **God is calling His people into the path of His commandments.** {18MR 135.3}

Those who claim to be light-bearers, and yet take sides with Satan in putting human laws in the place of God’s law, are the most dangerous of all rebels against God’s government. They are Satan’s most useful agents in leading souls into darkness. In their deception they carry with them a multitude of souls. {18MR 135.4}

There are those who hold up the difference between the law and the gospel. But between the law and the gospel there is no contradiction, but the closest union. They are in perfect harmony. One does not supersede the other. The law points to the gospel, while the gospel reflects its glory on the law and on the whole Jewish economy, revealing Christ in every offering. The animals daily slain at the tabernacle—the victims of sin—pointed to the Lamb of God, who was to be slain for the sin of the world, not to save sinners in their sin, but from sin, and to lead them to loyalty to God’s law. {18MR 135.5} {Ms51-1902.11}

One who has authority has borne testimony regarding the law of God. It is the word of Him who spake as never man spake. **Throughout the universe His word is law. It is the end of all controversy in heaven and earth. Let God be true, and every man a liar.** {18MR 136.1}

From everyone God demands perfect obedience. Of himself, man cannot obey God’s law. Never could he have paid the debt incurred by transgression. The Redeemer came to the world to bring man power to obey. He came in human nature that He might know the temptations and trials to which man is subjected. He who accepts Christ as a personal Saviour will receive divine aid in the struggle against sin. Through the merits of the Saviour he will become an obedient subject of God’s kingdom. In the strength of Christ he will overcome every temptation of the enemy. {18MR 136.2}

In the day of judgment [when] those who are now uniting with the enemy in an effort to destroy the foundation of God's government are brought face to face with the false statements they have made, with what remorse they will look upon their work. They will see what a fearful mistake they have made. God will ask, "Who hath required this at your hands? Why have you placed this affront upon the Majesty of heaven? Why have you thrown down My memorial of creation, exalting in its stead a day I have not sanctified?" **What can they say in excuse for cooperating with the enemy to break the law of Jehovah?** —Manuscript 51, 1902. {18MR 136.3}

40. **The law and the gospel are inseparably bound together.** {20MR 273.4} {Ms146-1902.16}

41. **The Lord is acquainted with us individually. Everyone born into the world is given his or her work to do, for the purpose of making the world better, and in doing our God-appointed work, we make ourselves better; for in doing the work given us of God, we individually live out the law and the gospel.** Each one has his sphere, and if the human agent makes God his counsellor, then there will be no working at cross purposes with God. He allots to everyone a place and a work, and if we individually submit ourselves to be worked by the Lord, however confused and tangled life may seem to our eyes, God has a purpose in it all, and the human machinery, obedient under the hand of divine wisdom, will accomplish the purposes of God. As in a well-disciplined army, every soldier has his allotted work in the great work of God. {MR926 35.1} {Lt6-1894.3} {Lt120-1900.7}

42. While one class pervert the doctrine of justification by faith, and neglect to comply with the conditions laid down in the Word of God, "If ye love me, keep my commandments," there is fully as great an error on the part of those who claim to believe and obey the commandments of God, who place themselves in opposition to the precious rays of light (new to them) reflected from the cross of Calvary. They do not see the wondrous things in the law of God. To all who are doers of the word, with every injunction to obedience, there is a promise the most positive underlying the command. And we have lost very much in that we have not opened the eyes of our understanding to discern the wondrous things in the law of God. **On the one hand the religionist generally has divorced the law and the gospel,** while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, and brought in the theories and reasonings, preached arguments. {1888 669.1} {1888 822.2} {Ms36-1890.34}

43. Sabbath your father spoke in the morning; your mother in the afternoon; Brother Andrews in the evening. We did not get to rest before 11 o'clock. Sunday the house was well filled—the largest turnout there has ever been in this place. **Your father spoke in the forenoon with freedom upon the Law and the Gospel.** The people thought they never had the Sabbath made so plain. One man who had once been a preacher, who has embraced the Sabbath, said he would give \$10 to have the discourse printed [so] that he could distribute a few copies for opposers to read. {Lt4-1868.2} {Ms13-1868.10} {Ms14-1868.1} {Ms29-1885.32}

44. **He says, "Them that honor me I will honor." [1 Samuel 2:30.] Grace and truth came by Jesus Christ, and life and immortality are brought to light in the gospel. In Christ, through faith in Him, we are made partakers of the benefits and blessings of the Old and New Testaments.** {Lt31-1889.5}

The law and the gospel are one, both cemented in one, and the great blessings and favors given us of God call for a response from every creature God has made. The unbeliever who makes no returns to Him,

who has robbed Him all his lifelong, will be judged according as his works have been. They are full of self-love and ingratitude. **Blessing and privileges are promised to all those who love God and keep His commandments.** But those who do not walk in accordance with the light and privileges bestowed, after a time the long forbearance of God ceases toward them, and then it will be found by them to be a terrible thing to have exhausted the divine <patience> and provoked the wrath of God, and His mercies are turned into a curse. {Lt31-1889.6}

45. Christ never went to extremes, never lost self-control or the balance of mind under any excitement. He never violated the law of good taste and discernment—when to speak and when to keep silent. Then if all who claim to see the precious golden rays of the light of the Sun of Righteousness will follow the example of Christ, there will be no extremists. **The example of Christ is before us, to ever keep the law and the gospel closely connected; they cannot be separated.** {Ms24-1890.21}

46. The solemn, important truth should be heard by the congregation who gather to listen to one whom God has sent to present the message for this time. **You should present the truth as it is in Jesus, making plain the requirements of the law and the gospel. Present Christ, the Way, the Truth, and the Life, and speak of His power to save all who come unto Him.** Present line upon line, precept upon precept. The most wonderful descriptions will not feed the soul that is starving for the bread of life. In every discourse it is the efficiency of the Holy Spirit that will make the ministry of the Word effectual. Time and opportunity are too valuable to be wasted, and those who know not the truth should not be obliged to listen to words that do not enlighten the mind. {Lt29-1895.6}

47. Some will see the truth, and yet refuse to obey it. Solemn thought, that many are opposing that which has in itself carried to them the evidence of the truth. They are trying to muffle the sword of the Spirit which is the Word of God. They wrap the two-edged truth about with supposititious assertions, fanciful interpretations, to break its power upon their own minds. They seek to blunt its edge by their own carnal reasoning and invention of fables. Do they read the last chapter of Revelation, verses 18 and 19? **Very forcible discourses have been given here in relation to the law and the gospel.** Precious truth is presented, and many are strengthened and blessed. The inquiry is being made, “If I keep the Sabbath, what shall I do in regard to my business? I shall have to give it up. How shall I find work to sustain my family?” As the impossibilities present themselves, we present the precious promises. {Lt82-1895.13}

48. The work which parents should do is to show their children the remedy for sin and transgression, to **exalt the law**, and to show its binding claims upon every child and youth. **Teach them that the cross of Christ did not abolish the law**, for Paul declares, **“I had not known sin but by the law.” [Romans 7:7.] The law and the gospel unite to save the souls of the perishing.** The law is the instrument which convicts of sin, but has no saving qualities with which to save the transgressor of law. The condemnation of law is death to the sinner. “The soul that sinneth it shall die.” [Ezekiel 18:4.] But help has been laid upon One that is mighty. God sent His own Son into the world in the likeness of sinful flesh to condemn sin in the flesh. {Ms3-1896.4}

Christ came not to abolish the law, for it is the expression to all mankind of the character they must seek to form, but to condemn sin in the flesh. With a voice that will reach to the end of time, and by the marks of the crucifixion which He will ever bear upon His divine person, **Christ proclaimed His abhorrence of all transgression of God’s law.** The moral defection of the human family because of transgression is deep and broad, but the angels in heaven are commissioned to proclaim that there is a remedy; “for God

so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] {Ms3-1896.5}

Parents must have a faith that works by love and purifies the soul. A faith that is not accompanied by works is a dead faith. That faith that comes from God is a working faith; it will commence its work in individual hearts, bringing everything into subjection to Jesus Christ. Self must die, and Christ must live in the heart, an abiding principle and power. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." [Colossians 3:3, 4.] {Ms3-1896.6}

49. In his human wisdom, man may employ arguments that are wholly without truth, but God declares, **"The world by wisdom knew not God." "The seed is the Word."** [1 Corinthians 1:21; Luke 8:11.] We are to take our position in the school of Christ as humble learners. He speaks as one having authority. **He affirms that all that is written in the law and the prophets is the Word of the living God.** It is the inspiration of One infallible, the divine communication to holy men of old who speak as they were moved by the Holy Ghost. {Ms30-1898.20}

Prophecy, the law, and the gospel are not dependent upon argument for support. They are essential for the salvation of men. They are to be believed because they have a "thus saith the Lord" for their authority. The Lord will hold His children responsible because He speaks. The gospel is not to be argued to test the reasoning powers. Man is on probation to prove whether he will accept the ransom Christ has provided in His sufferings and death—a full and complete remedy for the poisonous fangs of the serpent. {Ms30-1898.21}

All the speculative opinions, which through the devising of Satan have been brought into religious controversy, are to be separated from the truth. This was the work of the Redeemer in coming into the world. The opinions and speculations of men had become abundant, they occupied the ground with a multitude of theories which made truth hard to be distinguished from error. **But the time has now come when we are to know the truth, and the truth is to make us free. Obedience to the commandments of God does not bring the soul into bondage.** The sayings of Christ have a value above that of silver or gold, but if the seed is accepted by those who graft it on to the wild olive tree, the fruit it bears can only be wild olives. {Ms30-1898.22}

All who receive Christ in truth will believe in Him. They will see the necessity of having Christ abiding in the heart by faith. They will escape from the control of their hereditary and cultivated tendencies, their pride, vanity, self-esteem, worldliness, and every sin, and will reveal Christ in their lives. If God's Word is eaten as the bread of life, they will become thoroughly aroused to work out their own salvation with fear and trembling, knowing that it is God that worketh in them both to will and to do of His own good pleasure. **Men must cooperate with God. They must reveal the respect they have for His Word by obedience to His laws.** They will not disobey the commandments of God, eating of the tree of knowledge which is forbidden. **They will heed the requirements of God. In this they are eating the flesh and drinking the blood of the Son of God, the representation of the tree of life.** {Ms30-1898.23}

The Law and the Gospel

In the teachings of Christ the law and the gospel are closely connected. They cannot be separated. But by religionists generally, they have been divorced. Some reject the law, others by rejecting the doctrine of justification by faith, reject the gospel. They do not dwell upon Christ and His matchless love, but bring in theories and reasonings. Many who preach to the people are themselves unconverted. Their hearts have never felt the sweet evidence of the forgiveness of their sins. How then can they present to others the love of God? Only those who have themselves seen the Saviour can reveal Him. Look at the cross of Calvary and you will have desire to point others to the cross. Behold Him in whom dwelt all the fulness of the Godhead bodily. Behold the sacrifice of God's dear Son, and the heart will be melted and broken. It will surrender all to God. {Ms55-1900.8}

Let this point be fully settled in every mind. If we accept Christ as Redeemer, we must also accept Him as Ruler. **We cannot have perfect, confiding trust in Christ as our Saviour until we surrender ourselves to obey His commandments. Thus we give evidence of our allegiance to God. Then our faith works by love.** {Ms55-1900.9}

Say from the heart, "Lord, I believe that thou hast died to redeem my soul. Since Thou hast given Thy life for mine, I give my life with all its possibilities into Thy keeping." {Ms55-1900.10}

The will must be brought into complete harmony with the will of God. When this is done, rays of light will shine into the heart, and fill the chambers of the soul. {Ms55-1900.11}

Diary/The Law and the Gospel

"Think not," were the words of Christ, "that I have come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17. The laws of sacrificial offerings were typical and were in force until type should reach its antitype in the greater and wholly perfect sacrifice of Jesus Christ. These sacrifices and services of the temple were to cease with the perfect offering of Christ Himself as the Lamb without blemish; these sacrifices were abolished at the cross. This handwriting of ordinances our Lord did blot out and take away and nail to His cross. {Ms43-1887.1}

The apostles bore witness to this. Barnabas and Paul, with firmness and perseverance, withstood those who taught that Christians out to keep the law of Moses. Peter's voice was heard among the apostles and elders assembled in council in regard to this matter. "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10. **This has no reference to the moral law although the great controversy with Satan has blinded the eyes of those who believe not to work with subtlety to crowd in the law of God written and engraven in stone as the law to be done away.** {Ms43-1887.2}

Satan commenced his rebellion in heaven against Jehovah's law and he has not ceased this warfare for a moment. He watches every point so that he can, if possible, subvert and make void the law of God. He has sought to blind the minds of men by placing the moral law, engraven on stone, in the place of the ritual, the ceremonial law of ordinances that was to be abolished, nailed to the cross, because type had met antitype, the shadow had reached the substance. {Ms43-1887.3}

The moral law was contained in the ten commandments and enforced by the prophets. [Christ] did not come to abolish or destroy. It was not the purpose of His coming to detract one iota from the dignity

and force of any part of the moral law, for this is a law which cannot be broken with impunity. It stands fast forever as firm as the throne of God, as firm as the pillars of heaven. The moral law stands on an entirely different foundation from the ceremonial or ritual law which was designed as a barrier built up about the law of God as a restraint upon a stiffnecked, rebellious people to guard the moral law that it should not be broken. God's law was written upon the hearts of the children of men when they came forth from the hands of their Creator. {Ms43-1887.4}

[Article continues as Ms 51, 1902.] {Ms43-1887.5}

God's Unchangeable Law

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Throughout the ages God's law will endure. In His sermon on the mount Christ said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. 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." [Matthew 5:17, 18.] **I have no come to destroy the law, but to show its immutability and the holiness of its claims.** {Ms51-1902.1}

God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have become man's substitute and surety. I have taken human nature and have come to this earth to pass over the ground where Adam stumbled and fell. In humanity I will bear the test and proving of God. **Satan has declared that man cannot keep the law. I will show that his statement is false, that man can keep the law.** I have come to remove deception from the minds of men, to make plain that which Satan is trying to make obscure. I have come to establish the law that Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men the purity and spirituality of God's commandments. **Not to introduce a new law have I come, but to establish the law which to all eternity will be the standard of obedience.** {Ms51-1902.2}

For the benefit of future generations, Christ made plain the meaning of the precepts of God's law. Himself the author of this law, He proclaimed its immutability, declaring that while God's throne remained, His law would also remain. Not the least part of it would ever be annulled. "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." [Verse 18.] In these positive terms Christ declares the immutability of the law. His words leave no room for doubt or evasion. {Ms51-1902.3}

Some claim that the commandments are not binding on those who are led by the Spirit. What spirit? we inquire. Certainly not the Spirit of Christ; for He declared, I came not to destroy the law. "Whosoever therefore shall break one of these least commandments," He said, "and shall teach men so, he shall be called the least in the kingdom of heaven." [Verse 19.] He is a rebel against God's government. He is sinning himself and is leading others in the path of disobedience. "He shall be called least in the kingdom of heaven." For him there will be no place in God's kingdom. He is a transgressor of God's law, and into the holy city no transgressors are admitted. {Ms51-1902.4}

"But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Verse 19.] {Ms51-1902.5}

God has given us a test by which all may be tried. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” [Isaiah 8:20.] {Ms51-1902.6}

In the clear light of the Word of God, we may read plainly the meaning of sin. John declares that sin is “the transgression of the law.” [1 John 3:4.] Paul tells us that he had not known sin but by the law. When the commandment came home to his conscience, he saw sin in its true character, and **he died to sin to live unto Christ.** {Ms51-1902.7}

Those who belittle the claims of the law are warring against Jehovah. Unless they repent, they will be dealt with as were the inhabitants of the old world. Those who array themselves against the law, array themselves against Christ, giving the lie to His positive declarations. They betray the Son of man while professing to exalt the gospel. {Ms51-1902.8}

Cannot men see that to belittle the law of God is to reproach Christ? Why did He come to this world to suffer and die if the law is not binding on men and women? Who could have spoken more plainly than He did regarding the immutability of the law? **He came to bring light and immortality to light by exalting the law and making it honorable.** Where can be found those who preach the binding claims of God’s law more plainly and decidedly than did Christ when He was upon the earth? {Ms51-1902.9}

False teachers are trying to lead men away from obedience to the law of God. Let all beware of whose voice they heed. God is calling His people into the path of His commandments. {Ms51-1902.10}

Those who claim to be light-bearers, and yet take sides with Satan in putting human laws in the place of God’s law, are the most dangerous of all rebels against God’s government. They are Satan’s most useful agents in leading souls into darkness. In their deception they carry with them a multitude of souls. There are those who hold up the difference between **the law and the gospel. But between the law and the gospel there is no contradiction, but the closest union. They are in perfect harmony. One does not supersede the other. The law points to the gospel, while the gospel reflects its glory on the law, and on the whole Jewish economy, revealing Christ in every offering.** The animals daily slain at the tabernacle—the victims of sin—pointed to the Lamb of God, who was to be slain for the sin of the world, **not to save sinners in their sin, but from sin, and to lead them to loyalty to God’s law.** {Ms51-1902.11}

One who has authority has borne testimony regarding the law of God. It is the word of Him who spake as never man spake. **Throughout the universe His word is law. It is the end of all controversy in heaven and earth. Let God be true and every man a liar.** {Ms51-1902.12}

From every one, God demands perfect obedience. Of himself, man cannot obey God’s law. Never could he have paid the debt incurred by transgression. **The Redeemer came to the world to bring man power to obey.** He came in human nature that He might know the temptations and trials to which man is subjected. **He who accepts Christ as a personal Saviour will receive divine aid in the struggle against sin. Through the merits of the Saviour, he will become an obedient subject of God’s kingdom. In the strength of Christ he will overcome every temptation of the enemy.** {Ms51-1902.13}

In the day of judgment, those who are now uniting with the enemy in an effort to destroy the foundation of God’s government are brought face to face with the false statements they have made. With what remorse they will look upon their work. {Ms51-1902.14}

They will see what a fearful mistake they have made. God will ask, Who hath required this at your hands? Why have you placed this affront upon the Majesty of heaven? **Why have you thrown down my memorial of creation, exalting in its stead a day I have not sanctified? What can they say in excuse for co-operating with the enemy to break the law of Jehovah?** {Ms51-1902.15}

The Law and the Gospel

When the Jews rejected Christ they rejected the foundation of their faith. And, on the other hand, the Christian world of today who claim faith in Christ, but reject the law of God are making a mistake similar to that of the deceived Jews. Those who profess to cling to Christ, centering their hopes on him, while they pour contempt upon the moral law, and the prophecies, are in no safer position than were the unbelieving Jews. They cannot understandingly call sinners to repentance, for they are unable to properly explain what they are to repent of. **The sinner, upon being exhorted to forsake his sins, has a right to ask, What is sin? Those who respect the law of God can answer, Sin is the transgression of the law. In confirmation of this the apostle Paul says, I had not known sin but by the law.** {ST March 14, 1878, par. 1}

Those only who acknowledge the binding claim of the moral law can explain the nature of the atonement. Christ came to mediate between God and man, to make man one with God by bringing him into allegiance to his law. There was no power in the law to pardon its transgressor. Jesus alone could pay the sinner's debt. **But the fact that Jesus has paid the indebtedness of the repentant sinner does not give him license to continue in transgression of the law of God; but he must henceforth live in obedience to that law.** {ST March 14, 1878, par. 2}

The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition. Christ, in counsel with his Father, instituted the system of sacrificial offerings: that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the Son of God. {ST March 14, 1878, par. 3}

The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world. {ST March 14, 1878, par. 4}

If Adam had not transgressed the law of God, the ceremonial law would never have been instituted. The gospel of good news was first given to Adam in the declaration made to him that the seed of the woman should bruise the serpent's head; and it was handed down through successive generations to Noah, Abraham, and Moses. The knowledge of God's law, and the plan of salvation were imparted to Adam and Eve by Christ himself. They carefully treasured the important lesson, and transmitted it by word of mouth, to their children, and children's children. Thus the knowledge of God's law was preserved. {ST March 14, 1878, par. 5}

Men lived nearly a thousand years in those days, and angels visited them with instruction directly from Christ. The worship of God through sacrificial offerings was established, and those who feared God acknowledged their sins before him, and looked forward with gratitude and holy trust to **the coming of the Day Star**, which should guide the fallen sons of Adam to heaven, **through repentance toward God and faith toward our Lord and Saviour Jesus Christ. Thus the gospel was preached in every sacrifice; and the works of the believers continually revealed their faith in a coming Saviour.** Jesus said to the Jews: "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" {ST March 14, 1878, par. 6}

It was impossible, however, for Adam, by his example and precepts to stay the tide of woe which his transgression had brought upon men. Unbelief crept into the hearts of men. The children of Adam present the earliest example of the two different courses pursued by men with regard to the claims of God. **Abel saw Christ figured in the sacrificial offerings. Cain was an unbeliever in regard to the necessity of sacrifices; he refused to discern that Christ was typified by the slain lamb; the blood of beasts appeared to him without virtue. The gospel was preached to Cain as well as to his brother; but it was to him a savor of death unto death, because he would not recognize, in the blood of the sacrificial Lamb, Jesus Christ the only provision made for man's salvation.** {ST March 14, 1878, par. 7}

Our Saviour, in his life and death, fulfilled all the prophecies pointing to himself, and was the substance of all the types and shadows signified. He kept the moral law, and exalted it by answering its claims as man's representative. Those of Israel who turned to the Lord, and accepted Christ as the reality shadowed forth by the typical sacrifices, discerned the end of that which was to be abolished. The obscurity covering the Jewish system as a vail, was to them as the vail which covered the glory upon the face of Moses. **The glory upon the face of Moses was the reflection of that light which Christ came into the world to bring for the benefit of man.** {ST March 14, 1878, par. 8}

While Moses was shut in the mount with God, the plan of salvation, dating from the fall of Adam, was revealed to him in a most forcible manner. He then knew that the very angel who was conducting the travels of the children of Israel was to be revealed in the flesh. God's dear Son, who was one with the Father, was to make all men one with God who would believe on, and trust in him. Moses saw the true significance of the sacrificial offerings. **Christ taught the gospel plan to Moses, and the glory of the gospel, through Christ, illuminated the countenance of Moses so that the people could not look upon it.** {ST March 14, 1878, par. 9}

Moses himself was unconscious of the beaming glory reflected upon his face, and knew not why the children of Israel fled from him when he approached them. He called them to him, but they dared not look upon that glorified face. When Moses learned that the people could not look upon his face, because of its glory, he covered it with a vail. {ST March 14, 1878, par. 10}

The glory upon the face of Moses was exceedingly painful to the children of Israel because of their transgression of God's holy law. This is an illustration of the feelings of those who violate the law of God. They desire to remove from its penetrating light which is a terror to the transgressor, while it seems holy, just, and good to the loyal. Those only who have a just regard for the law of God can rightly estimate the atonement of Christ which was made necessary by the violation of the Father's law. {ST March 14, 1878, par. 11}

Those who cherish the view that there was no Saviour in the old dispensation, have as dark a veil over their understanding as did the Jews who rejected Christ. The Jews acknowledged their faith in a Messiah to come in **the offering of sacrifices which typified Christ**. Yet when Jesus appeared, fulfilling all the prophecies regarding the promised Messiah, and doing works that marked him as the divine son of God; **they rejected him, and refused to accept the plainest evidence of his true character**. The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system virtually deny Christ, who was the originator of the entire Jewish economy. {ST March 14, 1878, par. 12}

The Relation of Christ to the Law Is Not Understood

We have only glimmering light in regard to the exceeding breadth of the law of God. The law spoken from Sinai is a transcript of God's character. Many who claim to be teachers of the truth have no conception of what they are handling when they are presenting the law to the people, because they have not studied it; they have not put their mental powers to the task of understanding its significance. Their God-given powers are diverted and misapplied, and they come far short of apprehending what is truth. They have a smattering of knowledge, but they do not understand the relation of Christ to the law, and cannot present it in such a way as to unfold the plan of salvation to their hearers; for they do not let Christ into their hearts, or bring him into their discourses. They do not feel in their souls that they must **plow deeper in their search for truth, so that they may declare the whole counsel of God**. {RH February 4, 1890, par. 1}

Christ's relation to the law is but faintly understood, but ignorance will not excuse any man for acting contrary to the principles of **the law and the gospel**. Many of those who claim to believe **the testing truths for these last days**, act as though God took no note of their disrespect of, and manifest disobedience to, the principles of his holy law. **The law is the expression of his will, and it is through obedience to that law that God proposes to accept the children of men as his sons and daughters. The consequences of transgression reach into eternity, and none of us can afford to be novices in regard to the deep mysteries of salvation. We should understand the relation of Christ to the moral law**. {RH February 4, 1890, par. 2}

Our righteousness is found in obedience to God's law through the merits of Jesus Christ. We cannot afford to offend in one point; for if we do, we are pronounced guilty of all; that is, we are recorded in heaven as transgressors, as disobedient children, unthankful, unholy, who choose the depravity of Satan rather than the purity of Christ. **An infinite sacrifice has been made that the moral image of God may be restored to man, through willing obedience to all the commandments of God**. Exceeding great is our salvation, for ample provision has been made through the righteousness of Christ, that we may be pure, entire, wanting nothing. {RH February 4, 1890, par. 3}

The plan of salvation opens before the repenting, believing sinner prospects for eternity which the greatest stretch of his imagination cannot compass. **If man will keep God's law through faith in Christ, the treasures of heaven will be at his disposal; but the opposite of this will be the result if we refuse to obey God**. Man cannot possibly meet the demands of the law of God in human strength alone. His offerings, his works, will all be tainted with sin. A remedy has been provided in the Saviour, who can give to man the virtue of his merit, and make him co-laborer in the great work of salvation. **Christ is**

righteousness, sanctification, and redemption to those who believe in him, and who follow in his steps.

Jesus came to our world to make manifest in his life the character of God. He took upon him our nature, combining humanity with divinity. He set before us a perfect example of holy obedience to God's law, and we are exhorted, "**Let this mind be in you, which was also in Christ Jesus:** who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, [How this humbles human pride!] and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also has highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things consist." {RH February 4, 1890, par. 4}

The disciple John declares from the Isle of Patmos, "I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." He who is worthy of all this honor is our Saviour, the One who only can save us from our sins. {RH February 4, 1890, par. 5}

We should study the Scriptures more earnestly; for their treasures of wisdom and knowledge do not lie upon the surface for the superficial reader. Although we may know these things and be established in the present truth, yet we do not know them as we ought. **The fountain from which we are to drink is an inexhaustible fountain.** We may come again and again to the sacred treasure-house of truth, but there is no diminution in its store. An infinite supply waits our demand upon it. Thousands of those who have loved and feared God have drawn from this store-house of truth, and have left to us the treasures they have gathered, but there is more waiting our request. Our course in regard to Bible study is not commendable. **We rob ourselves of great blessings by not comparing scripture with scripture.** We rob the people of increased light concerning the deep mysteries of godliness. In the study of the Scriptures there is large scope for the employment of every faculty that God has given us. **We should dwell on the law and the gospel, showing the relation of Christ to the great standard of righteousness.** The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, he would address a large number who claim to believe present truth, with the words he addressed to the Pharisees: "Ye do err, not knowing the Scriptures, nor the power of God." **The most learned of the Jewish scribes did not discern the relation of Christ to the law; they did not comprehend the salvation which was offered.** They could not discern the moral excellency of the law at that day, and many today do not understand the Scriptures or the power of God. In the time of Christ the senses of his hearers were clouded by their own teachings and opinions. They mingled their own preconceived notions with the teachings of Christ, and thus were hindered from comprehending the

elevated truths he presented. They were blinded to the correct interpretation of the Old Testament Scriptures, but he opened to his disciples their significance, revealing the spiritual and practical bearing of God's commands on life and character. He promised his disciples that after his ascension to his Father, he would send the Holy Spirit, who should bring all things to their remembrance. Jesus had left truths in their possession the value of which they did not comprehend. After his resurrection they were astonished at the words he uttered; but he said unto them, "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. Then opened he their understanding, that they might understand the Scriptures." **The disciples were slow of heart to believe all that the Scriptures testified of Christ.** {RH February 4, 1890, par. 6}

As long as we are content with our limited knowledge, we are disqualified to obtain rich views of truth. We cannot comprehend the facts connected with the atonement, and the high and holy character of God's law. The church to whom God has intrusted the treasures of truth needs to be converted. If we are blessed, we can bless others; but **if we do not receive the Holy Spirit in our hearts, we cannot give forth light to others. There is a sad lack of genuine conversion among us. We do not put forth personal effort that souls may have a true knowledge of what constitutes repentance, faith and remission of sins.** Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received him by faith. {RH February 4, 1890, par. 7}

Those who begin to study the law of God, and to reach the vital truths connected with the great plan of redemption, will find that they have known but little of the truth as it is in Jesus. Christ revealed in the New Testament, is Christ revealed in the Old Testament. I have been shown that in both the Old and the New Testament are mines of truth that have scarcely been touched. **The truths revealed in the Old Testament are the truths of the gospel of Christ.** Heavenly veins of truth are lying beneath the surface of Old Testament history. Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment. **Those to whom Christ has intrusted great light, whom he has surrounded with precious opportunities, are in danger, if they do not walk in this light, of being filled with pride of opinion and with self-exaltation as were the Jews. This class is represented by the message to the Laodicean church.** The True Witness says of them, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We should **study closely the meaning of the gold, white raiment, and eye-salve,** lest we be found in self-deception, satisfied with what we are, and the attainments we have made. {RH February 4, 1890, par. 8}

The Law and the Gospel

The Law and the Gospel can not be separated. In Christ mercy and truth are met together; righteousness and peace have kissed each other. The Gospel has not ignored the obligations due to God by man. The Gospel is the Law unfolded, nothing more nor less. It gives no more latitude to sin than does the Law. The Law points to Christ; Christ points to the Law. The Gospel calls men to repentance. Repentance of what?—Of sin. And what is sin?—It is the transgression of the Law. Therefore the Gospel calls men from their transgression back to obedience to the Law of God. Jesus in his life and death taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's Law might be preserved, and yet man not utterly perish. {ST February 25, 1897, par. 1}

The work of salvation in both the Old and the New Testament dispensation is the same. Christ was the foundation of the whole Jewish economy. The types and shadows under which the Jews worshiped, all pointed forward to the world's Redeemer. It was by faith in a coming Saviour that sinners were saved then. It is through faith in Christ that they are justified today. {ST February 25, 1897, par. 2}

In giving his Son, God gave himself, that man might have another trial. If God could have changed his Law to meet man in his fallen condition, would he not have done this, and retained his only-begotten Son in heaven?—He certainly would. But because his Law was as changeless as his character, he gave his beloved Son, who was above Law, and one with himself, to meet the penalty which his justice demanded. {ST February 25, 1897, par. 3}

Satan is working with all his deceptive power to ensnare the world. He would have them believe that this great sacrifice was made in order to abolish God's Law. He represents Christ as opposed to the Law of God's government in heaven and in earth. But the Sovereign of the world has a Law by which to govern his heavenly intelligences and his human family, and the death of his Son fixes the immutability of that law beyond any question. God has no intention of doing away with his great standard of righteousness. By this standard he can define what a correct character is. {ST February 25, 1897, par. 4}

Christ consented to die in the sinner's stead, that man, by a life of obedience, might escape the penalty of the Law of God. His death did not make the Law of God of none effect; it did not slay the law, lessen its claims, or detract from its sacred dignity. The death of Christ proclaimed the justice of his Father's law in punishing the transgressor, in that he consented to suffer the penalty of the law transgressed himself, in order to save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of the Law of God. His death magnifies the Law and makes it honorable, and gives evidence to man of its changeless character. From his own divine lips are heard the words, "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil." The death of Christ justified the claims of the law. {ST February 25, 1897, par. 5}

But the doctrine is now largely taught that the Gospel of Christ has made the Law of God of no effect; that by "believing" we are released from the necessity of being doers of the word. But this is the doctrine of the Nicolaitans, which Christ so unsparingly condemned. To the church of Ephesus he says: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out

of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.” {ST February 25, 1897, par. 6}

Those who are teaching this doctrine today have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient; that the righteousness of Christ is to be the sinner’s credentials; that this imputed righteousness fulfils the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that he has saved them. “I am saved,” they will repeat over and over again. But are they saved while transgressing the law of Jehovah?—No; for the garments of Christ’s righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumbling-block as he did to the Jews,—to the Jews because they would not receive him as their personal Saviour; to these professed believers in Christ, because they separate Christ and the Law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by his death, saves men in their transgressions. {ST February 25, 1897, par. 7}

It is necessary that every intelligent being shall understand the principles of the law of God. Christ through the apostle James declares, “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” These words were spoken this side of the death of Christ; therefore the Law was binding upon all at that time. {ST February 25, 1897, par. 8}

The Saviour raised his voice in protest against those who regard the divine commandments with indifference and carelessness. He said, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” And he also declared, “Till heaven and earth pass, one jot or one tittle shall in nowise pass from the Law till all be fulfilled.” {ST February 25, 1897, par. 9}

Men may talk of freedom, of Gospel liberty. They may assert that they are not in bondage to the Law. But the influence of a Gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the Law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. “Whosoever abideth in him,” says John, “sinneth not; whosoever sinneth hath not seen him, neither known him.” {ST February 25, 1897, par. 10}

The Law and the Gospel

The greatest difficulties the apostle Paul had to meet in his labours arose from the influence of Judaizing teachers. These had made much trouble and caused dissensions at Corinth. Paul wrote his second epistle to the church in order to settle their minds in reference to the gospel of Christ. The Judaizing teachers were continually presenting the virtues of the law and the ceremonies, exalting these above the gospel of Christ, and bringing Paul under condemnation because he did not urge upon the people the ceremonies that typified Christ, and were therefore of no value since Christ’s death. Paul took them on their own ground. He says, “If the ministration of death, written and engraven in stones, was glorious, so that the

children of Israel could not stedfastly 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." 2 Corinthians 3:7-9. {BEcho August 4, 1902, par. 1}

The law of God given in awful grandeur from Sinai was the utterance of condemnation to the sinner. The transgressor died without mercy. The proclamation of that law and the repetition of it in the holy mount was so sacred and so glorious that upon the face of Moses was reflected a glory which the people could not look upon without pain, so that Moses covered his face with a veil. {BEcho August 4, 1902, par. 2}

"Much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." Verses 9, 10. **It is the province of the law to condemn, but there is no power in the law to pardon. The glory that shone upon the face of Moses was the righteousness of Christ in the law.** He saw to the end of that which was to be abolished when type should meet antitype in Jesus Christ. **In consequence of the transgression of the law of God, death was introduced into the world. The slain lamb typified the Lamb of God that was to take away the sin of the world. The full significance of the typical offerings pointing to Christ was unfolded to Moses. Death came in consequence of sin. Sin was the transgression of the law. Christ revealed in the gospel was the propitiation for men's sins, the transgression of the law. His perfection of character was placed in man's behalf. The curse of the law Christ took upon Himself. It was the seeing to the end of that which was to be abolished, that which brought to light the plan of salvation in Christ,—it was this that illuminated the face of Moses.** {BEcho August 4, 1902, par. 3}

If the typical sacrifices which were done away were glorious because Christ was revealed by them as the sin-pardoning Saviour, much more that which remains is glorious. The moral law was bondage and death to those who remained under its condemnation. The law was ordained to life, that those who were obedient, walking in harmony with its claims, should have the reward of the faithful—eternal life. {BEcho August 4, 1902, par. 4}

Moses saw that only through Jesus Christ could man keep the law of God. Paul says, "The commandment which was ordained to life, I found to be unto death" (Romans 7:10), death to the sinner. The types and ceremonies, with the prophecies, gave ancient believers a veiled or indistinct discovery of the mercy and grace to be brought to light through the revelation of Jesus Christ to our world. **The law itself would have no glory were it not that Christ is embodied in it.** The revelation of Jesus Christ cast its glory back into the Jewish age. The law had no power to save. It was lustreless, only as Christ was represented in the law as the One full of righteousness and truth. {BEcho August 4, 1902, par. 5}

And when Christ was revealed in His advent to our world, and died man's sacrifice, type met antitype. Then the glory of that which is not typical, not to be done away, but which remaineth, God's law of ten commandments, the standard of righteousness, was plainly discerned as immutable by all who saw to the end of that which was abolished. {BEcho August 4, 1902, par. 6}

Paul would have his brethren discern that Christ, pointed out in types and shadows, had come, and the greater glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. **Without Christ, the law of itself was only condemnation and death to the transgressor.** It has no saving quality,—no power to shield the transgressor from its penalty. **The full penalty of the law will be executed upon the**

transgressor if he does not receive Christ as his atoning sacrifice and personal Saviour. {BEcho August 4, 1902, par. 7}

The Law and the Gospel

“Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you or letters of commendation from you?” [2 Corinthians 3:1.] {Ms58-1900.1} August 14, 1900 [typed]

These words were written by the apostle Paul in the second epistle to the Corinthians. Some had charged Paul with self-commendation in his former epistle. Paul refers to this matter in putting the question to them if they thus judge his motives. Did he or his fellow laborers need any recommendation or testimony to their Christian character? Men had come in among them with letters of commendation from other churches, but the leading workers, the founders of these churches, the apostles of Christ, had no need of these epistles of recommendation. The Corinthians who had been brought from the worship of idols to the faith of the gospel were themselves all the epistle needed. The truth which had been brought home to their heart, the reformation seen in their lives in response to the labors of the apostle, was a testimony speaking to all nations, tongues and peoples. The Corinthian Christians were living epistles, known and read of all men. {Ms58-1900.2}

Paul and his fellow laborers valued the Corinthian brethren as their testimonial. He loved them, for they were the fruits of his labor in Christ. The work of reformation in them was sufficient evidence of his authority to counsel, reprove, exhort, and command as a minister of the gospel of Christ. “Forasmuch,” he says, “as ye are manifestly declared to be the epistle of Christ ministered by us, **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 Corinthians 3:3.] {Ms58-1900.3}

The conversion of sinners and their sanctification through the truth which they have received is the very best proof a minister can have of his genuine calling to the ministry. If these evidences attend his labors, he will need no better recommendation. The usefulness of a minister of Christ is declared by the fruit following his labors. The evidence of his apostleship is written upon the heart of the converted one, testifying openly through their reformed lives. **Those who have the truth in the heart have Christ formed within, the hope of glory.** They will be zealous for the truth they have professed. They will remember that their temper and conduct must correspond to the truth. As the truth unfolds more and more, the providence of God designs that His people should keep pace with it. {Ms58-1900.4}

The ministers of Christ in our day should have the same fruit as their recommendation that the Corinthian church bore to Paul’s ministry. But in our day the fruit of many who profess the religion of Jesus Christ is pride, self-confidence, love of the world, self-boasting, censoriousness, faultfinding, bitterness, envy, clamor, evil speaking. Their deportment is in wide contrast to the character of Christ. Such an epistle to be known and read of all men is, alas, a sad testimony of the character of the ministerial labor under which these souls received their mold. Christ had no connection with these spurious conversions. In some instances, it is true, men may in their lives present such an epistle as will do no honor to God, while the minister under whose labors they profess to receive the truth may have been faithful, sincere, and thorough in preaching God’s Word. But this is seldom the case. {Ms58-1900.5}

When men profess the truth and in their lives adorn it, **copying the example of their Lord**, they recommend the truth and the faithful ministers who preached it. The minister of Christ is greatly strengthened in his work by these seals of his ministry. It is the greatest honor to be found an able minister of the gospel of Christ. **In this age of the world there are many preachers, but there is a wonderful scarcity of able, holy ministers, men who have that love burning upon the altar of the heart which dwelt in the bosom of Christ.** But those whom the Lord has blessed with ability and power will not boast or be lifted up. **They will acknowledge their entire dependence upon God.** They have no sufficiency of themselves. Paul says, "Not that we are sufficient of ourselves to think anything as of ourselves; but **our sufficiency is of God**; 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." [Verses 5, 6.] {Ms58-1900.6}

There are many ministers who lose their efficiency because they do not make God their trust. They do not rely upon His strength and have increased faith in His power. Many church members act unwisely toward the ministers. If a teacher of the truth has a measure of success in his labors, **churches that have the benefit of his labors spoil him. He is petted and praised by the people, and begins to cherish admiration of himself.** He imagines that he has superior qualifications and becomes careless. He does not watch unto prayer. Thus Satan obtains an easy victory over him. {Ms58-1900.7}

Christ was a man of sorrows and acquainted with grief. A minister of Christ will do the work of the Master. He will realize its importance and his own responsibility as one who has charge of the flock of God. In a degree he sustains to the church and to the world the same relation that Christ sustained. He will be **interested in everything which concerns the salvation of men.** He will work to bless his fellow men whom Jesus deemed of so great value as to leave heaven, leave His honor, His glory, and riches, and choose a life of poverty, shame, reproach, weariness, and suffering, in order to elevate man to His throne. **Ministers of Christ should work in harmony with Christ, possessing His meekness and wisdom. They will relieve the miseries of their fellow men, winning them from a life of sin to a nobler, higher life, that they may finally obtain the reward of immortality.** {Ms58-1900.8}

Paul presents to his brethren the dignity of their calling. **God had made them able ministers of the new testament, not of the letter, but of the spirit.** {Ms58-1900.9}

The greatest difficulties Paul had to meet arose from the influence of Judaizing teachers. These had made much trouble and caused dissensions at Corinth. Paul is writing to the church in order to settle their minds in reference to the gospel of Christ. **The Judaizing teachers were continually presenting the virtues of the law and the ceremonies, exalting these above the gospel of Christ, and bringing Paul under condemnation because he did not urge upon the people the ceremonies that typified Christ and were therefore of no value since Christ's death.** {Ms58-1900.10}

Paul took them on their own ground. He says, "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." [Verses 7-9.] **The law of God given in awful grandeur from Sinai was the utterance of condemnation to the sinner.** The transgressor died without mercy. The proclamation of that law and the repetition of it in the holy mount was so sacred and so glorious that upon the face of Moses

was reflected a glory which the people could not look upon without pain, so that Moses covered his face with a veil. {Ms58-1900.11}

“Much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.” [Verses 9, 10.] **It is the province of the law to condemn, but there is no power in the law to pardon. The glory that shone upon the face of Moses was the righteousness of Christ in the law.** He saw to the end of that which was to be abolished when type should meet antitype in Jesus Christ. **In consequence of the transgression of the law of God, death was introduced into the world. The slain lamb typified the Lamb of God that was to take away the sin of the world. The full significance of the typical offerings pointing to Christ was unfolded to Moses. Death came in consequence of sin. Sin was the transgression of the law.** {Ms58-1900.12}

Christ revealed in the gospel was the propitiation for man’s sins, the transgression of the law. His perfection of character was placed in man’s behalf. The curse of the law Christ took upon Himself. It was the seeing to the end of that which was to be abolished, that which brought to light the plan of salvation in Christ—it was this that illuminated the face of Moses. If the typical sacrifices, which were done away, were to be done away were glorious because Christ was revealed by them as the sin-pardoning Saviour, much more that which remains is glorious. {Ms58-1900.13}

The moral law was bondage and death to those who remained under its condemnation. The law was ordained to life, that those who were obedient, walking in harmony with its claims, should have the reward of the faithful—eternal life. {Ms58-1900.14}

Moses saw that only through Jesus Christ could man keep the law of God. Paul says, “The commandment, which was ordained to life, I found to be unto death”—death to the sinner. [Romans 7:10.] The types and ceremonies, with the prophecies, gave ancient believers a veiled or indistinct discovery of the mercy and grace to be brought to light through the revelation of Jesus Christ to our world. **The law itself would have no glory were it not that Christ is embodied in it.** The revelation of Jesus Christ cast its glory back into the Jewish age. **The law had no power to save. It was lusterless, only as Christ was represented in the law as the One full of righteousness and truth.** {Ms58-1900.15}

And when Christ was revealed in His advent to our world, and died man’s sacrifice, type met antitype. **Then the glory of that which is not typical, not to be done away, but which remaineth—God’s law of Ten Commandments, the standard of righteousness—was plainly discerned as immutable by all who saw to the end of that which was abolished.** {Ms58-1900.16}

Paul would have his brethren discern that Christ, pointed out in types and shadows, had come, and the greater glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. Without Christ the law of itself was only condemnation and death to the transgressor. It has no saving quality—no power to shield the transgressor from its penalty. The full penalty of the law will be executed upon the transgressor if he does not receive Christ as his atoning sacrifice and personal Saviour. {Ms58-1900.17}

The proclamation of the law upon Mount Sinai was a wonderful exhibition of the glory and majesty of God. How did this awful exhibition of God’s power affect the people? They were afraid. “And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, speak thou with us, and we will hear; but let not God speak with us, lest we die.” [Exodus 20:18, 19.] **They wanted Moses to**

be their mediator. They did not understand that Christ was their appointed mediator, else they would certainly be consumed. {Ms58-1900.18}

“Moses said unto the people, **Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not.** And the people stood afar off, and Moses drew near unto the thick darkness where God was.” [Verses 20, 21.] {Ms58-1900.19}

The pardon of sin, justification by faith in Jesus Christ, access to God only through a mediator because of their lost condition, their guilt and sin—of these truths the people had little conception. In a great measure they had lost the knowledge of God and of the only way to approach Him. They had lost nearly all genuine sense of what constitutes sin, and of what constitutes righteousness. The pardon of sins through Jesus Christ, the coming Messiah whom their sacrificial offerings represented, was dimly understood by all, and had become entirely extinct in the minds of many. {Ms58-1900.20}

Directions were given for building an altar for the offering of sacrifices, a service which had been almost wholly discontinued. While in Egyptian bondage the people’s ideas of sacrifice had been largely molded by the ideas of the Egyptians who had themselves learned from Israel when they first went into Egypt, but who had mingled with truth the falsehood of idolatry. They had most indecent practices in connection with the worship at their heathen altars. **The law given in Eden and repeated on Sinai was essential for the Israel of God, for during the bondage in Egypt the claims of God and His commandments had been lost sight of. This is why the Lord uttered His holy law with an audible voice in the hearing of all the people. He desired that they should hear His commandments and obey them.** {Ms58-1900.21}

Especially were the Israelites plainly shown **the sin of idolatry.** The Lord commanded them, “Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.” [Verse 23.] “And in all things that I have said unto you be circumspect: and **make no mention of the name of the other gods,** neither let it be heard out of thy mouth.” [Exodus 23:13.] “**Behold, I sent an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.** For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.” Exodus 23:20-23. (Read the following verses to the close of the chapter.) {Ms58-1900.22}

The Lord said to unto Moses, “Come up unto the Lord, thou, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord; but they shall not come nigh; neither shall the people go up with him. And Moses came and told the people all the words of the Lord, and all the judgments; and **all the people answered with one voice, and said, All the words which the Lord hath said will we do.** And Moses wrote all the words of the Lord.” “And he took the book of the covenant and read in the audience of the people.” [Exodus 24:1-4, 7.] {Ms58-1900.23}

All repeated the words of promise spoken and they said, “**All that the Lord hath said we will do, and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.** Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. And they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also, they saw God, and did

eat and drink. **And the Lord said unto Moses, come up to me in the Mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.** And Moses rose up, and his minister, Joshua; and Moses went up into the mount of God." [Verses 7-13.] {Ms58-1900.24}

Then the Lord gave Moses the directions in regard to **building a sanctuary and the pattern of the ark** also was given him. When the people saw that Moses did not come down from the mount, they became discontented. Their unbelief began to reveal itself in a marked manner. (See Exodus 32.) {Ms58-1900.25}

We can see why the Lord charged Israel not to make gods and not to practice idolatry nor even to suffer the names of other gods to pass their lips, for **many of them were affected with idolatry, having witnessed it in Egypt. The absence of Moses revealed the true, deplorable condition of their minds.** Yet not all joined in the idolatry. Some stood filled with disgust and abhorrence at the scene enacted before them. But Aaron did as the people desired him to do, and his sin was great. The Lord told Moses what was going on in the plain below. When Moses beheld the scene he broke the tables beneath the mount. He did this not in rash madness of temper, but from indignation too big for utterance. **The breaking of the tables declared to the people that God had broken His covenant with them, and now they were exposed to His indignation.** Moses destroyed their idol. After he had destroyed the object of their worship, he stood in the gate of the camp and said, "Who is on the Lord's side? Let him come unto me." (Read verses 26-35.) {Ms58-1900.26}

Were there in our day sudden retribution to follow transgression as in the instance when the punishment fell so heavily on Israel, there would be a wonderful reformation wrought. But as God bears long with the transgressor, and sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil. **In the withdrawal of divine favor because of Israel's transgression we see how God regards all those who have had the light and yet have disregarded its claims. In the example of Moses, we see an illustration of genuine sanctification.** He does not take the position that Israel's sin is not so grave and heinous as God has made it. He bows his soul in humility and says, Ye have committed a great sin. He acknowledges the aggravated character of the sin, while he throws himself and all Israel upon the mercy of God. {Ms58-1900.27}

Here is a point worthy of the attention of all. Moses had to separate himself from the sinful people in order for God to communicate with him. Moses was continually reaching a high point of holiness when he deplored and repented for the sin of the people because they had trampled upon God's law. God is as jealous for His holy law today as in the days of Moses. There is a time in human iniquity when it is necessary for God to interpose. We are not to excuse sin or to palliate it in the least. We are not to claim that God is too good and merciful to punish those who have set light and truth at defiance in transgressing His law. Those who thus justify the course of the transgressor show contempt for God's law. {Ms58-1900.28}

God is slow to anger. He gave the wicked nations a time of probation, that they might become acquainted with Him and His character. According to the light given was their condemnation for refusing to receive the light and choosing their own ways rather than God's ways. God gave the reason why He did not at once dispossess the Canaanites. The iniquity of the Amorites was not full. Through their iniquity they were gradually bringing themselves to the point where God's forbearance could no longer be exercised and they would be exterminated. **Until the point was reached and their iniquity was full, the**

vengeance of God would be delayed. All nations had a period of probation. Those who made void God's law would advance from one degree of wickedness to another. Children would inherit the rebellious spirit of their parents and do worse than their fathers before them until God's wrath would fall upon them. The punishment was not less because deferred. {Ms58-1900.29}

The ministration of the law written and engraven in stone was a ministration of death. The transgressor was left under its curse, with no hope of pardon. It had no glory of itself, but the promised Saviour, revealed in types and shadows, made that law glorious. When Christ bore the curse of the law, suffering its penalty, carrying to completion the plan of salvation whereby man could be exalted in the scale of moral value with God, so that he could keep God's law and if obedient be accepted through the merits of Christ, then a halo of glory was shed upon the law, revealing to man its changeless and exalted character. {Ms58-1900.30}

The law Paul declares to be holy, just, and good. [Romans 7:12.] The ceremonial law was to have no force after Christ died as a sin-offering. Yet it was connected with the ten moral precepts, and was glorious. The whole bears the stamp of divinity, and expressed the holiness, justice, and righteousness of God. **The emblem of His divinity was reflected in the face of Moses when he came down from the mount, having in his hand the tables of stone with the law of God engraved upon the tables by the finger of God.** The children of Israel could not look upon his countenance for the glory. If the ministry of that dispensation which was to be abolished at the death of Christ was glorious, how much more when the substance typified, the reality, was indeed reached—the life-giving, sanctifying spirit given through Christ to all who believe, how much more must that excel in glory! {Ms58-1900.31}

Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it, calling it an old thunder and lightning law. Thus, they despise and pour contempt upon the awful majesty and glory of God. {Ms58-1900.32}

It was Christ who spoke the law from Mount Sinai. The authority by which He spoke was expressly His own; yet it was the authority of the Father also. The Son of God cannot be separated from His Father. The law of God is the express character of the Father and the Son. He placed Himself on a line with the eternal throne, so that its glory was shed in clear rays directly upon Him and was by Him reflected back, mingled with the luster of His own greatness. **While He stood forth distinctly in His own personality and spoke in His own name, He was one with the Father. His voice was the living oracle the center of glory.** After He assumed humanity He said, "I am in the Father, and the Father in me." [John 14:10, 11.] "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whom the Son shall reveal him." [Matthew 11:27.] "He that hath seen me hath seen the Father." [John 14:9.] "I and my Father are one." [John 10:30.] {Ms58-1900.33}

Paul said, "Seeing that we have such hope, we use great plainness of speech; and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which was abolished." **This was Christ, the Righteousness of the law.** "But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament; which **vail is done away in Christ.** But even to this day, when Moses is read, the vail is on their heart. **Nevertheless, when it shall turn to the Lord, the vail shall be taken away.**" [2 Corinthians 3:12-16.] {Ms58-1900.34}

As the Jews refused to accept Christ as the Messiah, they cannot see the significance of the sacrifices and offerings, and their ceremonies are meaningless. **In stubborn unbelief the veil drawn by themselves is still before their minds. It would be removed, if they would accept Christ, the Righteousness of the law.** The Christian world also have a veil before their eyes and heart. They cannot see to the end of that which was abolished. They cannot discern that in the death of Christ the typical offerings ceased because type had met antitype. **But the moral law never was a type or shadow. The grand precepts of God's law existed before He created man, and will continue as long as the heavens and the earth remain. The transgression of God's law made the death of Christ essential to save man and yet maintain the dignity and honor of the law. Christ took upon Himself the condemnation of sin. He opened His bosom to the woes of man. He who knew no sin became sin for us.** {Ms58-1900.35}

God could not change or alter one precept of His law in order to save fallen man, for the law was His character. It was unchangeable, unalterable, infinite, and eternal. God gave Himself to save man. Christ, the dearly beloved Son of God, one with the Father, died for us, thus expressing the love of God for sinful man. {Ms58-1900.36}

Men claim that God's law died with Christ. Heavy is the veil which obscures their understanding. They are in a deception similar to that of the Jews. They cannot see to the end of that which was abolished. Pride, bigotry, and love of sin lead men to despise the foundation of God's government, which is despising God Himself. {Ms58-1900.37}

Paul says, "Seeing then that we have such hope, we use great plainness of speech." [Verse 12.] He does not veil the truth in order to meet the unbelief of the people in reference to Christ. He exalts Christ, presenting Him to the Jews as the end of that which was to be abolished. **He shows that their ceremonial sacrifices were of no avail, for type had met antitype in the death of Christ. As the veil in regard to Christ remained in their minds because of their unbelief—their unwillingness to accept of Christ—so it is with the Christian world in regard to the law of God. Their carnal hearts are at war with God's law. They are not subject to His law, neither indeed can be. Only as they shall come into harmony with the rule of God's government and obey His law, will Christ be of any avail to them. They may talk of Christ as their Saviour; but He will eventually say of them, "I know you not. You have not exercised repentance toward God for the transgression of His holy law, and you cannot have genuine faith in Christ the world's redeemer, whose mission it was to exalt God's law and through His own righteousness put men where it is possible for him to obey its precepts."** {Ms58-1900.38}

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [Verse 18.] Those who accept the gospel of Christ behold Him with open face as in a mirror. They see the mission and work of Christ in relation to the law and acknowledge the wisdom and glory of God as revealed in the person of His Son. **The relation of Christ to the law is plainly discerned by but few. He is the sinner's Advocate. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." [1 John 2:1.] The glory of Christ is reflected upon the law, which is a transcript of His character, and His transforming efficacy is felt upon the soul until man becomes changed to Christ's image of righteousness and purity. He becomes a partaker of the divine nature, growing more and more like his beloved Saviour in all the heavenly attributes, advancing step by step in conformity to the will of God from glory to glory till perfected in heaven.** {Ms58-1900.39}

“Therefore, seeing we have this ministry, as **we have received mercy**, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man’s conscience in the sight of God. **But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not.**” [2 Corinthians 4:1-4.] The apostle greatly extols the ministry entrusted to him. He magnifies the grace and mercy of God which has been shown to him in his miraculous conversion and the sacred trusts committed to him as a minister of Christ. In view of God’s abundant mercies, he is sustained under his afflictions, difficulties, and dangers. He has not walked in craftiness nor handled the Word of God deceitfully. He has been unselfish, showing no avarice or sensual indulgence. {Ms58-1900.40}

He had not modelled his faith and teaching to suit the carnal heart. He had not kept back truths profitable to his hearers in order to make his preaching less offensive to them. He had not clouded the practical truths of God’s Word as the false shepherds always do so that their clear meaning should not be understood. On the contrary, with simplicity and feeling the weight of his calling, **he had presented the truth, clear and connected, before his hearers in the most forcible manner to impress the mind, and to convict and convert the soul.** As God’s standard-bearer he had endeavored to have his conduct in harmony with the sacred truths presented, that the truth might commend itself to every man’s conscience. **By many conviction would be thrown off, hearts would rise up against the truth, be it presented ever so wisely. But the apostle would not permit this to turn him from his work or discourage him in his labor.** {Ms58-1900.41}

If after all his efforts in accordance with the will of God the gospel so plainly revealed in God’s Word, and so plainly presented by the minister of Christ, were hid or covered with a veil, neither the truth nor the minister sanctified through the truth was at fault. But the carnal hearts of the people, their prejudice and ungodly lusts paralyzed their senses, so that they could not discern eternal things. {Ms58-1900.42}

In this age of the world we find men and women professing godliness, even ministers and teachers, who refuse to understand the plainest Scripture statements. **They refuse every ray of light which reveals that they have greater truths to accept from the Word of God, truths that involve a cross, and would make them in character and in faith more distinct from the world. They refuse to see the sacred claims of God’s law. In order to justify their course of conduct and their doctrines they misinterpret the plainest statements of Scripture. With the love of the world in their hearts and unwilling to make any sacrifice for the truth, they say, I cannot see, I cannot see.** {Ms58-1900.43}

To walk according to the law of the Lord would promote the reputation of a people for wisdom and understanding. Read Deuteronomy 4:1-9. {Ms58-1900.44}

To all who refuse to open their eyes and hearts to the truth, the words of Paul are applicable, “If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” [2 Corinthians 4:3, 4.] **The Christian world in general are crying, Christ, Christ, give us Christ; but the law of God we cannot see, we will not accept. The gospel of Christ is the image of God, it is the true representation of the Father’s law. In refusing the law, men refuse the Father whose image is borne by the Son. The greatest number of Satan’s subjects are kept from hearing the gospel. Many who do**

hear are through love of the world and the temptations of Satan led to oppose and reject truth in order to avoid the cross. {Ms58-1900.45}

Satan is persevering and untiring in his efforts to keep the illuminating, transforming light away from the understanding and hearts of men. But those who do not wilfully oppose, those who like Paul, war against the truth ignorantly, may after a season become converted. **Yet it remains a stern, lamentable fact that among professed believers as well as among unbelievers the enemy blinds the eyes of the mind to their ruin, because they have no disposition to investigate the inspired Word for themselves. The solemn inquiry should be in every mind, What shall I do to be saved? I must know for myself what is truth, that I may be sanctified through the truth and obtain a moral fitness for the higher life.** {Ms58-1900.46}

“For we preach not ourselves, but Christ Jesus the Lord; and are ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” [Verses 5, 6.] (Read to the end of chapter.) The object of the apostles’ ministry was not to exalt themselves. They did not covet authority, reputation, or preeminence. **They preached Christ Jesus. This great and important subject was their theme continually.** They hid self behind the cross of Christ. The great plan of salvation, the life and ministry of Christ the Author and Finisher of this plan, were exalted before them. **Christ, Christ, yesterday, today, and forever, was the burden of their teaching.** {Ms58-1900.47}

If the ministers of today would cease to glory in self, and would **exalt the cross of Christ**, their ministry would be far more successful. But very few bear the burden of the message or have any just estimate of the worth of souls. **If they can induce men to give one earnest look at the cross, and can impress the mind of the sinner so that he will obtain a distinct and full recognition of the Son of God crucified on Calvary to save perishing souls, everything is gained. Christ’s death testifies to the value of the souls of men. His life was the ransom paid for their redemption. The cross teaches the great lesson of salvation.** {Ms58-1900.48}

The example of Christ was perfect. There was not one inconsistent act in His life. **In every precept taught, He was expounding His own life. He did not point the people to the tables of stone. He invited them to learn of Him, for He was the embodiment, the living representation of the law.** He could say, “Which of you convinceth me of sin?” Righteousness and truth never languished on His lips. He said, “To this end was I born, and for this cause came I into the world that I should bear witness unto the truth.” [John 18:37.] Satan’s work was to make the truth of no effect. {Ms58-1900.49}

He was a sinner because he transgressed the law. Since his fall his efforts have ever been to perpetuate sin. He seeks to make it appear that the law of God is not perfect, but a yoke of bondage, unjust and tyrannical. That Satan’s power might not be victorious, Jesus came to represent the law by fulfilling all its claims as the representative of the human race. **Thus, He showed that through His righteousness man might be righteous.** Alive to all the horrors of our condition He came to save us by bringing us the message and the means of deliverance. He brought from heaven an assurance of complete salvation, that we might not perish but have everlasting life. {Ms58-1900.50}

Many ministers today are not themselves saved by the truth they present to the people, for they do not practice the truths they preach. The apostles and evangelists were men of like passions with men of today. They were subject to temptation. Their bodies were subject to disease, susceptible to pain, suffering, hardships, and peril. Hunger and cold were as severe to them as to men of today. Fear, anxiety, and

disquietude annoyed them as they annoy us. **If Paul refused to glory in anything save the cross of Christ, this is also our privilege and duty. All that we have, came through the mercy of One who loved us and gave Himself for us. His whole divine and eternal Self is expressed in the law.** Are then our unworthy selves and our all too much to give for Jesus? He died for us. Is it too much for us to live for Him and to have our life hid with Christ in God? {Ms58-1900.51}

The Monarch of heaven was crucified in shame. He suffered intense agony of soul and body that men debased by sin might be exalted through His righteousness and crowned with eternal glory. Christ became a servant in order that through a life of humble obedience fallen man might be made kings and priests of God, and come into possession of the incorruptible inheritance. {Ms58-1900.52}

It is because the cross is shunned by the Christian world that they are so weak and inefficient. **The earnest, constant view of the sufferings and death of God's dear Son is the only means by which we may conceive of the depth of His love and the value of even one soul for whom He paid the infinite price.** Remove the cross from the Christian and it is like blotting out the sun which illumines the day, and dropping the stars and moon at night out of the firmament of the heavens. {Ms58-1900.53}

The cross of Christ brings us nigh to God, reconciling man to God, and God to man. The cross, the Father looks upon it, upon the suffering He has given His Son to endure in order to save the race from hopeless misery and to draw man to Himself—He looks upon it with the relenting compassion of a Father's love. The cross has been almost lost sight of, but without the cross there is no connection with the Father, no unity with the Lamb in the midst of the throne in heaven, no welcome reception of the wandering who would return to the forsaken path of righteousness and truth, no hope for the transgressor in the day of judgment. {Ms58-1900.54}

Without the cross there is no means provided for overcoming the power of our strong foe. Every hope of the race hangs upon the cross. In full view of the cross, taking in all that it embraces, the Christian may advance with the step of a conqueror, for light is before him in the cross, shining amid the woeful, discouraging darkness that enshrouds the world. When the sinner has indeed reached by faith the foot of the cross, when he looks to Christ who was lifted up to save him, then he may rejoice, for he has pardon. In his prostration at the foot of the cross he has reached the highest elevation to which man can attain. {Ms58-1900.55}

Paul continues: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 Corinthians 4:6.] Paul speaks as one who has **an experimental knowledge of Christ and the Father. He refers to his conversion and to the change wrought in the minds and hearts of all the true followers of Christ.** The same power affects the hearts of all. The length and breadth of the love of Christ is displayed in man's redemption. The deep angry darkness of sin and guilt enshrouding man is lifted. The cloud of vengeance is rolled back. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ, and His merciful lips utter **the words of His Father, "Live, O ye guilty sinners, live. Your tears, your repentance, is accepted, for there is found a ransom."** The darkness like the pall of death hanging about the soul is transfigured, changed from threatening to glory. **In the face of Jesus Christ is reflected the mercy of God.** {Ms58-1900.56}

The gulf of sin is bridged by the Son of the infinite One. The character of God, heretofore looked upon as awful and terrifying, now assumed an appearance of beauty and attraction, drawing to Himself the hearts

of sinful but repenting and believing men. **The glory of the Father shining in the face of His divine Son attracts the willing and obedient soul, and in response to the accents of parental love men make melody to God in their hearts.** {Ms58-1900.57}

Through the cross of Christ we learn that we have a Father who loves us with infinite and everlasting love, who pities us with the tender pity of a loving mother, and who draws us to Himself with more than a mother's yearning sympathy for a wayward child. The Father gave His Son for our salvation. What self-forgetting generosity! The mighty Jehovah is revealed as a compassionate and forgiving Father. {Ms58-1900.58}

The light of this knowledge, shining in the chambers of the mind and in the soul temple, is more valuable to us than all the learning to be acquired in schools of science or philosophy. The mind accustomed to dwell only upon the justice, the greatness, and severity of God, contemplates but one side of His character. His greatness appears in such contrast to our feebleness that we feel desolate and helpless. We fear that because we are sinners that His power may crush us, His justice may condemn us. His truth exposes our guilt, and we dare not lift our eyes before Him. But when we look upon the face of Jesus Christ, we see light; there peace is expressed. {Ms58-1900.59}

The god of this world has blinded the minds of men, lest they should discern in the face of Christ the light of God's glory. The face of Moses was covered, that the glory of God might not shine forth to the beholders, for they were transgressors. Satan had control of their thoughts and their affections. But in the face of Jesus the glory of God is not displayed transiently as on the face of Moses, for that glory passed away. On the face of Christ, it ever remained, and all who look may live. That glory may be reflected upon them. **Christ our Righteousness sheds light and brightness and glory and joy into the law of God, for every precept obeyed is our expressed promise.** {Ms58-1900.60}

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us"—even the light of the knowledge of the glory of God in the face of Jesus Christ. [Verses 6, 7.] **The important mission of preaching Christ was entrusted to men, as the treasure to earthen vessels.** God could have proclaimed His truth by sinless angels, but this was not His plan. He could have accepted only the ones admired by the world, those who possessed wealth, authority, and genius, learning and eloquence. But this also was not His plan. He chose the willing service of men of like passions with ours—men acquainted with poverty, hardship, and suffering, compassed with human infirmities; men who could sympathize with and reach persons of all classes. {Ms58-1900.61}

The power of truth must not be accredited to men. The man must not be praised, petted, and glorified. The excellency of the power must ever be accredited to God, not to the superior endowments of men. This was why men subject to infirmities and suffering were chosen to meet men in the same condition as themselves, and as earthen vessels to convey to them the glorious truth. God will accept these apparently unattractive ones, and will let the light of the knowledge of His glory in the face of Jesus Christ shine upon them. He will make a revelation to man's intellectual nature which will enrich his mind with the highest and most sacred knowledge, and **will shed a flood of light upon the atonement.** The beaming light of the Saviour's countenance renders all things bright and glorious. **The knowledge of God in the face of Jesus Christ is the consummation of all knowledge.** "Every one that is of the truth," said Christ, "heareth my voice." [John 18:37.] {Ms58-1900.62}

Paul refers his Corinthian brethren to his experience in connection with the service of Christ. He seeks to impress their minds with the fact that such a life would not be chosen if he were prompted by selfish or mercenary motives. The Christian path was beset with difficulties and trials. His fellow laborers in the gospel were “troubled on every side, yet not distressed.” They did not regard their case as peculiarly discouraging. “We are perplexed, but not in despair; persecuted, but not forsaken.” God was their Helper, and He did not permit their enemies to triumph over them. “Cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.” [2 Corinthians 4:8-10.] {Ms58-1900.63}

Although the apostles were often cast down in the conflict with evil men and the powers of darkness, yet they were enabled to press again to the conflict, having before them triumph or death in the effort. In their own bodies, in bruises and wounds and stripes received for the sake of Jesus, they carried the evidence of the crucifixion of Christ, that they were partakers with Him of His sufferings. {Ms58-1900.64}

Their very deliverance and preservation under manifold difficulties and trials testified that Jesus lived, and because of His power they lived also. The life of Jesus was proved by their protection, deliverance, support, and consolation and fortitude to stand steadfast under so much trial, and as ministers of Christ endure danger and suffering for His sake. {Ms58-1900.65}

Paul reminds his brethren that as Christ’s messengers they were constantly in peril, while the hardships they endured were telling upon their strength. “So then,” he says, “death worketh in us, but life in you.” [Verse 12.] While these ministers of the truth were wearing physically through privation and hardship, they were conforming to the death of Christ. But that which was working death in them was bringing life and spiritual health to the Corinthians. While the Corinthians were not suffering persecution, they were, through their belief in the truth, made partakers of life eternal through Jesus Christ. In view of this they should be careful not to increase the burdens of the laborers, and by neglect and disaffection add to their trials. {Ms58-1900.66}

Paul continues, “**We having the same spirit of faith, according as it is written,**” referring to the words of David: “**I believed, and therefore have I spoken; we also believe, and therefore speak.**” [Verse 13; Psalm 116:10.] Believing that the truth entrusted to him was a reality, nothing could induce him to handle the Word of God deceitfully, or to conceal the conviction of his soul. He would not purchase wealth, honor, or pleasure by a cowardly conformity to the opinions of the world. He was in daily expectation of martyrdom for this same faith which he had preached to the Corinthians. But he was not intimidated; for as Christ died and rose again, so the apostle had the assurance that the mighty power of Christ would raise his body also from the grave, and would accept and present him with all the faithful who had accepted his labors, to the Father. “For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound the glory of God.” [2 Corinthians 4:15.] {Ms58-1900.67}

The apostles understood that their experience in suffering for the truth’s sake and their ministerial accomplishments were not to obtain gain or to aggrandize themselves. **The self-denying love of Christ was to be so preached and practically carried out in their daily lives that many would be induced to accept the truth, and would thank God for the benefit received through these messengers of Christ.** The hope of saving souls for whom Christ died preserved them from fainting or ceasing their efforts because of threatened dangers or actual suffering. {Ms58-1900.68}

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.” [Verses 16-18.] {Ms58-1900.69}

If the apostle could call his heavy trials light afflictions, and but for a moment, what can the Christian of today complain of? How must our trifling difficulties appear in contrast with the many afflictions of Paul for the truth’s sake? How many grieve the Spirit of God by their continual murmuring and fretfulness upon the slightest interference with their will and pleasure. Many pursue a course of careless indifference, as though there were no devil to lead them from the path of rectitude. **They live for self, they work for self, they honor and glorify self. Satan transforms himself into an angel of light.** The soul he is bent on ruining he beguiles with visions of ease, selfish pleasure, profit, and power. He assumes any character to suit the emergency. In sacred history he is described as a destroyer, an accuser of the brethren, a deceiver, a liar, a tormenter, a murderer, that old serpent, called the devil and Satan, which deceiveth the whole world. Satan has his allies, men who work to carry out his plans. {Ms58-1900.70}

The apostles felt the power of the adversaries of souls; but though their physical strength was decreasing, yet they faithfully and unflinchingly declared the gospel of Christ. **Daily they reflected more and more the image of the divine.** Clad in divine armor the hero of the cross of Christ went forward in his path of duty, his heart invigorated by the truth of the gospel, refreshed by the dews of divine grace, opening and expanding to the beams of light shining in the face of Christ, and shedding forth that light like sweet fragrance upon all around him. Amid his pressing afflictions his voice of cheer shows him triumphant in the combat with visible and invisible foes. He fixes his eye upward, and beholds the heavenly reward. He does not linger over his trials and afflictions, but in a voice of joy and hope he sends down along the lines these words for our comfort: {Ms58-1900.71}

“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal.” [Verses 17, 18.] {Ms58-1900.72}

The years of self-denial, of privation, of trial, affliction, and persecution, which Paul endured, he called a moment. The things of the present time were not considered worth mentioning when compared with the eternal weight of glory which awaited them when the warfare should be over. **These very afflictions were God’s workmen, ordained for the perfection of Christian character. Whatever may be the circumstances of the Christian, however dark and mysterious may be the ways of Providence, however great his deprivation and suffering, he may look away from them all to the unseen and the eternal. He has the blessed assurance that all things are working for his good.** {Ms58-1900.73}

When these afflictions are dwelt upon the magnified, the soul is filled with distrust and repining. Unprofitable imaginings and worldly schemes and ambition for worldly honor or distinction will cause the mind to center upon temporal things and magnify temporal afflictions. But if the soul is absorbed in meditating upon the glorious plan of salvation, considering Him who was put to grief for our sins, who bore our sorrows and died our sacrifice, that we might have the far more exceeding and eternal

weight of glory—when we consider all this, we like Paul shall regard our heaviest sorrows and trials as light afflictions. {Ms58-1900.74}

We may profitably consider the Son of God upon the cross, smitten, bruised, and dying, without a murmur, unresisting, uncomplaining, amid mockery and derision. And this is the Monarch of heaven, whose throne is from everlasting, and whose kingdom shall have no end. All this suffering and shame was endured for the joy that was set before Him, the joy of granting to man the precious gift that attracted the eye of Paul and caused all his sufferings to seem so insignificant as to be called light afflictions endured for a moment.

When the mind's eye is fastened upon the cross of Christ, the pledge of eternal reward will ennoble the whole nature of man. The glorious characteristics of a Saviour's matchless love will melt and subdue the soul, and give that strength and power which will carry the soul above the things of time and sense.

{Ms58-1900.75}

If men in our day ever should subdue the pride and vanity of their hearts, and bring their souls into converse with things unseen and eternal, they must learn to estimate all temporal concerns in the light that shines from the cross. **The mind must be trained to fathom the depths of the humiliation to which our great Exemplar submitted that He might make man the possessor of eternal riches. In dwelling upon things unseen in the plan of redemption, the heart will feel mighty throbs of a Saviour's love, and will be ravished by the charms of His pure and spotless character.** {Ms58-1900.76}

The Holy Spirit irradiated the soul of Paul with light from heaven, and he was assured that he had an interest in the purchased possession reserved for the faithful. Paul's language was strong. He was not able to find words of sufficient force to express the excellency of that glory, honor, and immortality which believers would receive when Christ should come. **Compared with the scene upon which his mind's eye was dwelling, all temporal afflictions were but momentary, light afflictions, unworthy of thought.** {Ms58-1900.77}

Viewed in the light of the cross, the things of this life were vanity and emptiness. The glory that attracted him was substantial, weighty, durable, beyond the power of language to describe. Yet Paul comes as near to expressing it as he can, that the imagination may grasp the reality as far as is possible to finite minds. It was a weight of glory, a fulness of God, knowledge that was measureless. It was an eternal weight of glory. And yet Paul feels that his language is tame. It falls short of expressing the reality. He reaches out for words more expressive. The boldest figures of speech would fall far short of the truth. He seeks the broadest terms which human language can supply, that the imagination may grasp in some degree the superlative excellency of the glory to be given the final overcomer. {Ms58-1900.78}

Holiness, dignity, honor and felicity in the presence of God, are things now unseen except by the eye of faith. But the things which are seen, worldly honor, worldly pleasure, riches, and glory, are eclipsed by the excellency, the beauty, and resplendent glory of the things now unseen. The things of this world are temporal, enduring only for a time, while the things which are not seen are eternal, enduring through endless ages. To secure this infinite treasure is to gain everything and lose nothing. {Ms58-1900.79}

It is the love of Christ that makes our heaven. But when we seek to express the love of Christ, language fails us. We review His life on earth, His infinite sacrifice for man, we think of the mansions He has gone to prepare for His obedient ones, and we are silent from amazement. We exclaim, O the heights and depths of the love of Christ! We linger beneath the cross, viewing the dying agonies of the Prince of glory, and we may have some faint conception of this expression of the love of God. **We may say, herein is love,**

not that we loved God, but that He loved us, and gave His Son to die for us. But after all our contemplation of Christ we are only lingering around the edges of a love that is immeasurable. It is like a vast ocean, without bottom or shore. It is a far more exceeding and eternal weight of glory. {Ms58-1900.80}

In all who follow Jesus, this love like a sacred fire is burning upon the altar of the heart, and it will be expressed in words and actions. It was on this earth that the rich glories of the love of God were displayed through Jesus Christ. And it is upon the earth that Christ's followers are to reflect the love and light of Jesus. That which He lets shine upon them is to be expressed in its fullness in words and deeds. Thus, it will attract minds from the things which are seen to the things which are unseen. The apostle continues, not with hesitancy and wavering unbelief, but with assurance, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." [2 Corinthians 5:1.] {Ms58-1900.81}

Repentance towards God and Faith towards our Lord Jesus Christ

1. God does not love us because he provided this great propitiation, but he so loved the world that he made the propitiation from the foundation of the world. He has made every provision whereby his grace and favor may come to man. But was the great sacrifice made in order that Adam's sin might be perpetuated, and the flood-gates of woe be ever left open upon our world?—No, it was to **bring us back to our loyalty to God, to keep his commandments and live, and his law as the apple of our eye.** Christ says, "Ye are my friends if ye do whatsoever I command you." **Perfect obedience to the law of God is the test by which it is known that our love is perfect toward Christ.** The Father reveals his love to Christ by receiving and welcoming the friends of Christ as his friends. The Father is fully satisfied with the atonement that Christ has made. **He suffered the penalty of the law in order that man might have an opportunity to exercise repentance towards God and faith toward our Lord Jesus Christ.** In behalf of sinners Christ has borne hardships, insults, calumny, abuse, and misrepresentation. He was refused by those he came to save, rejected by his own nation. **The Lord of glory was put to a most shameful death, and God himself was in Christ, suffering with his only-begotten Son, in order to reconcile the world unto himself. All this was done in order that fallen man might have another chance by which to redeem himself. Christ imputes his righteousness to the repentant, believing soul, and he who receives Christ becomes the friend of God. Humanity is glorified by the incarnation of Christ. Through the plan of salvation the divine government stands unimpeached, while salvation of penitent souls is secured.** {ST June 18, 1896, par. 4}

2. Paul the great gospel preacher declares, "I have kept back nothing that is profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, **repentance toward God, and faith toward our Lord Jesus Christ.**" [Acts 20:20, 21.] **Repentance towards God is a sign of sorrow for sin, for the transgression of the law of God. The sinner sees himself condemned by the holy law, and as there is no saving quality in law to save the transgressor of law, he must not only exercise repentance toward God, but have faith in Jesus Christ, his sacrifice, surety, mediator. Through the merits of Christ the sinner may claim the pardon of God.** {Ms40-1894.19}

3. “The apostle Paul inquires, ‘Shall we continue in sin that grace may abound? God forbid.’ **Shall we presume upon the mercy of Christ by living in transgression of the law of God?** Paul declares to the elders of the church, ‘I kept back nothing that was profitable unto you, but have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, **repentance towards God, and faith toward our Lord Jesus Christ.**’ **Repentance toward God because of his law transgressed, and faith toward our Lord Jesus Christ, as the sinner’s Advocate.** Said Paul, ‘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 had said, Thou shalt not covet.’ Again Paul sums up the matter: ‘Wherefore the law is holy, and the commandment holy and just and good.’ {ST July 18, 1878, par. 8}

4. We read that the devil believed and trembled, but that faith did not save him. [James 2:19.] **We want that faith that has the Bible foundation for it—that faith that grasps a living Saviour and a living God.** Paul says that he had taught them, from house to house, **repentance towards God and faith towards our Lord Jesus Christ [Acts 20:20, 21]—repentance toward God because the sinner is in trouble with the Father; he has transgressed His law, [and] faith toward our Lord Jesus Christ because there is no saving power in the law to pardon the sinner. The blood of Christ alone can cleanse the sinner from every stain of sin.** Had they acknowledged that law, it would have pointed out to them in the old world what sin was, and they would not have dared to sin. If the people of this age would acknowledge the law of God as binding upon them, they would fear to commit these crimes. {Ms86-1886.26}

Who among this company, amid the moral pollution and corruption of this degenerate age, will stand as representatives of God? Of whom will it be said—as it was of Enoch, Abraham, and Noah—that they pleased God? Why, He is a God of power and grace, and He will clothe every one of us with salvation if we will only throw ourselves upon His mercy. {Ms86-1886.27}