

Galatians

Chapter 3

Christ, and Him Crucified | Galatians 3:1

“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” (Gal. 3:1).

Christ having been set forth, crucified *among them*, it was easy for the Galatians to understand the words of chapter 2:20: “I am crucified with Christ.” When he was set forth, crucified among them, it was easy enough for all who were willing, to be crucified with him.

Paul preached only “Christ, and him crucified.” This he preached wherever he went. And wherever he went, he preached Christ crucified among the people *in that place*. That is, when he was in Galatia, he preached not only Christ crucified down *in Judea*, but also *in Galatia*. When he was in Corinth, he preached not only Christ crucified away over at *Jerusalem*, but also Christ crucified there in Corinth.

In other words, Christ crucified at Jerusalem in Judea, was also Christ crucified wherever there is a man on the earth. And the preaching of Christ crucified at Jerusalem in Judea, to be the true preaching of that fact must be also the preaching of Christ crucified *wherever the fact is preached*. It is simply the preaching of the universal and ever-present Christ the Saviour.

The preaching in Galatia, in Corinth, in Rome, in Britain, in the United States, of Christ crucified *only at Jerusalem in Judea*, is too far away both in distance and in time for the people readily to grasp it as a power in their own lives. But in preaching of Christ crucified at Jerusalem in Judea, and also wherever there is a human soul, —this brings to each soul, *just where that soul is*, Christ, the crucified, the risen, and the ever-living Saviour. And then and there each soul who hears the preaching can be crucified with him (Rom. 6:6), can rise with him (Eph. 2:5, 6), and can *live with him* (Rom. 6:8), as the ever crucified, ever-risen, and ever-living Saviour.

Such preaching, and such alone, is the true preaching of Christ and him crucified. Such preaching, and such alone, is the true preaching of the cross of Christ. Such preaching of the cross of Christ is the preaching of “the power of God”; and such preaching of Christ crucified is “Christ the power of God, and the wisdom of God” (1 Cor. 1:17, 18, 23, 24).

We can do no better than to say again, in this connection, what we said two weeks ago, on chap. 2:20: Jesus Christ was “*us*.” He was of the same flesh and blood with us. He was of our very nature. He was in all points like us. “It behoved him to be made in all points like unto his brethren” (Heb. 2:17). He emptied himself, and was made in the likeness of men. He was “the last Adam.” And precisely as the first Adam was ourselves, so Christ, the last Adam, was ourselves. When the first Adam died, we, being involved in him, died with him. And when the last Adam was crucified, —*he* being ourselves, and we being involved in him, —*we* were crucified *with him*. As the first Adam was in himself the whole human race, so the last Adam was in *himself* the

whole human race, so the last Adam was in *himself* the whole human race; and so when the last Adam was crucified, the whole human race—the old sinful human nature—was crucified with him. And so it is written: “Knowing this, that *our old man is crucified with Him*, that *the body of sin* might be *destroyed*, that henceforth we should not serve sin” (Rom. 6:6).

Thus every soul in this world can truly say, in the perfect triumph of Christian faith, “I am crucified with Christ”; my old sinful nature is crucified with him, that this body of sin might be destroyed, that henceforth I should not serve sin. (Rom. 6:8). Nevertheless I live; yet not I, but Christ lives in me. Always bearing about in my body the dying of the Lord Jesus—the crucifixion of the Lord Jesus, for I am crucified with him—that *the life also of Jesus* might be made manifest in my body. For I who live am always delivered unto death, for Jesus’ sake, that the life also of Jesus might be made manifest in my mortal flesh. (2 Cor. 4:10, 11). And therefore the life, which I now live in the flesh I live by the faith of the Son of God, who loved *me*, and gave himself for *me*.

In this blessed fact of the crucifixion of the Lord Jesus, which was accomplished for every human soul, there is not only laid the foundation of faith *for* every soul, but in it there is given the *gift of faith* TO every soul. And thus the cross of Christ is not only the wisdom of God displayed from God to us, but it is the *very power of God* manifested to deliver us from all sin, and bring us to God.

O sinner, brother, sister, believe it. Oh, receive it. Surrender to this mighty truth. Say it, say it in full assurance of faith, and say it forever. “I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved *me*, and gave himself for *me*.” Say it; for it is the truth, the very truth and wisdom and power of God, who saves the soul from all sin.”

[Advent Review and Sabbath Herald | November 7, 1899]

Having Begun in the Spirit | Galatians 3:2-5

“This only would I learn of you, Received ye the Spirit by works of law [*nomou*], or by hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain - if it be yet in vain? He therefore that ministers to you the Spirit, and worketh miracles among you, doeth he it by works of law [*nomou*], or by the hearing of faith?”

In these verses is revealed the deep secret of the difficulty with the Galatians, and especially with those who had bewitched them, which called forth the letter to the Galatians.

That secret is that they held that men are justified, *not* by faith in Christ, BUT by faith in Christ AND *works of law*: that men are saved, *not* by faith in Christ, BUT by faith in Christ *and something else*: that these who have never yet believed in Christ may be justified by faith in Christ; but those who *believe* in Christ must be justified by works of law: that a man who is only a sinner must be justified by faith; but when he has been justified, and has become a Christian, *then* he must be justified by works of law: that righteousness is *obtained* by faith, but it must be *kept* by works that the righteousness of Christ must be received in place of all our sins, and to *set* us in the way of right; but our own righteousness *keeps* us in the way of right: that Christ avails in all that *we cannot* do; but in all that *we can* do *we ourselves* avail: that *we begin* the Christian course by faith; but we must complete it by works: in short, and in the words of Inspiration, that we begin “in *the Spirit*,” but are “*made perfect by the flesh*.”

That this analysis is correct is shown in other words that are a material part of the story of the controversy that called forth the letter to the Galatians.

Note, it was not the Pharisees alone, but “the Pharisees, which believed,” who started this controversy, and continued it, and carried it into Galatia, and planted it among the Galatian Christians. It was these professed believers in Christ who said to *believers in Christ*, “Except ye be circumcised, . . . *ye cannot be saved*.” It was these professors of faith in Christ who insisted that those who *had faith in Christ* must be also circumcised and keep the law, *in order to be saved*. Thus with those “Pharisees, which believed,” faith in Christ is not enough to save: it must be faith in Christ and something else. It required what Christ had done, with what we can do added to that.

This is further confirmed by the fact, which some time ago we pointed out, that the controversy, so far as circumcision was concerned, was not as to the merits of circumcision in itself; but altogether as to whether believers in Christ must be circumcised *in order to be saved*. This is certain because that after the question had, in council been decided *against circumcision*, Paul *circumcised Timothy*.

It was so also as to the keeping of the law of God: it was not a question of keeping or not keeping the law of God on its merits, but altogether the question of keeping the law *in order to be saved by the keeping of the law*.

And the most singular phase of this whole story is that those people thought that *that* was the true gospel, that *that* was righteousness by faith! They thought that *they* were the ones who held the true faith in Christ, and that Paul was an innovator, the chief enemy of true faith, that he was making void the law of God, and undermining all righteousness. But the truth is that they did not know what is righteousness by faith. They had not true idea of faith, and so *could* not know truly what is righteousness by faith.

Now the letter to the Galatians was written to correct this fearful error, and to show to them and to all people forever what righteousness by faith is in the very truth of the gospel. It was written to make plain that the faith of Jesus Christ, *and that alone*, saves the soul, at the beginning and at the end and all the way between: that what is received by faith is kept only by faith: that what is begun by faith is completed only by faith: that faith alone sets us in the right way, and faith along keeps us in the right way: that “*in Christ Jesus* neither circumcision avails anything, nor uncircumcision; but *faith which worketh*,” *not* faith *and* works, but “*faith which works by love*” (Gal. 5:6).

And as love is the fulfilling of the law, then in Christ nothing avails but faith which fulfils the law—not faith *and* the fulfilling of the law, but faith *which* fulfils the law. The law is kept, *not* in order to be saved, but *because we are saved*. It is only the saved, the righteous, man that *can* fulfill the law; therefore he fulfils the law only because he is saved; and he is saved only by grace through faith. The power, the virtue, to fulfill the law is in the *faith*, which is received as the free gift of God through Jesus Christ. And this neither frustrates the grace of God nor makes void the law of God. On the contrary, it magnifies the grace of God, and establishes the law of God. It is the true righteousness by faith.

[Advent Review and Sabbath Herald | November 14, 1899]

Accounted for Righteousness | Galatians 3:6-9

“Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they, which are of faith, the same, are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, “In thee shall all nations be blessed.” So then they which be of faith are blessed with faithful Abraham” (Gal. 3:6-9).

The great contention of those who had confused the Galatians was that the Gentiles who believed in Christ must be circumcised *in order to be saved*. In the nation of the case, they carried back to Abraham the obligation of circumcision, because in his family circumcision was instituted. They disconcerted the Galatians Christians by presenting to them this fallacious argument: —

The promise of inheriting the world, and, indeed, all the promises, was made to Abraham. Abraham and all his family were circumcised. Now it is perfectly proper to believe in Jesus *for the forgiveness of sins*; but in addition to this you must be circumcised, and so become children of Abraham, in order that, *as children of Abraham*, you can be heirs to the inheritance, the world to come, that was promised to Abraham. None but true children can inherit from the father. Therefore do you not see that if you would inherit from Abraham, you must be children of Abraham? That is plain enough. But *Abraham*, to whom the property belongs, *was circumcised*. You can be children of his only by circumcision; because all his children must be circumcised. Therefore do you not see that while it is proper and even necessary to believe in Jesus *for the forgiveness of sins*, it is *essential* that in addition to that you shall be circumcised *in order to be saved*, and so to *inherit the land* and all the promises *given to Abraham, the father*? Do you not now see how Paul is robbing you of your inheritance, and shutting you out from all the blessings of Abraham our father, by telling you that you need not be circumcised?

Now, that argument is wholly fallacious, and is shown to be fallacious in the double fact that Abraham received the promise of the inheritance, and, indeed, all the promises, and also that which makes sure the inheritance, *before* he was circumcised. In other words, it was while Abraham was a Gentile that he received the promises; and he received them altogether by faith then, whosoever are of faith, *these* are the children of Abraham.

Righteousness is that which makes sure the inheritance; and it is written: “Abraham believed God, and it [his believing God] was accounted to him for righteousness” (Gen. 15:6). Thus Abraham obtained the righteousness of God by believing God. He obtained the inheritance, the world to come, also by believing God. Thus both the inheritance and the righteousness that makes it sure were received by Abraham by faith alone.

So, then, *all* that are of faith are the children of Abraham; and, being children of Abraham, are heirs of the inheritance, which is the world to come.

It was also while Abraham was yet uncircumcised, while in that respect he was yet “a heathen,” that God gave to him the promise that he would “justify the heathen,” in the

words: "In thee shall all nations be blessed." Therefore, again, as it was while he was yet a heathen that Abraham was justified, and justified wholly by faith; and, as it was then too that God promised to Abraham that he would justify *all the heathen* exactly as he had justified Abraham, it follows inevitably that all the heathen must be justified by faith, in order to be children of Abraham. And, so, being thus by faith children of Abraham, they are "heirs according to the promise" given to Abraham. "So then they which be of faith are blessed with faithful Abraham."

And this justifying, saving faith is not faith *and circumcision*; but faith *without* circumcision. For "cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised" (Gal. 4:9-11).

And this was so in order "that he might be the father of *all them* that BELIEVE, *though they be not* circumcised; that righteousness might be imputed unto them also; and the *father of circumcision* to them who are not of the circumcision only, but who also walk in the steps of *that faith* of our father Abraham, which he had being yet uncircumcised" (Gal. 4:11, 12).

That is to say that even though they were children of Abraham by natural birth confirmed by circumcision, yet he was *their* father, and they were really his children *only* when they were *justified* by *that faith* which *he* had, and when they *walked* in the steps of that faith which *he* had while he was yet, as regards circumcision, a Gentile. And now when He had come in whom Abraham while a Gentile had believed and had been justified and had obtained the promises, and these Gentiles had believed in him, just as had Abraham when he was a Gentile, for those who were circumcised to insist that those believing Gentiles must be circumcised in order to be the children of Abraham and to be saved, was simply to show themselves altogether behind the times, and sadly lacking in understanding of the very truths which they themselves professed, and of which they bore the mark.

Therefore it is faith in Christ, and faith alone, that avails: it is faith in Christ that avails to obtain forgiveness of sins; it is faith in Christ that obtains the inheritance; it is faith in Christ that obtains the righteousness, which alone can make the inheritance sure. And it is faith in Christ, and that alone, that can enable the one whose sins are forgiven, so to walk in the path of righteousness that he shall enter, in full and assured heirship, upon the inheritance that was given to Abraham and his seed, through the righteousness of faith.

[Advent Review and Sabbath Herald | November 21, 1899]

Circumcision | Galatians 3:6-9

The Galatians and other Gentiles were justified by faith in Christ without circumcision. They thus became children of Abraham, because Abraham was justified by faith in Christ without circumcision. They thus became heirs also of the inheritance promised to Abraham, because Abraham received the promise of the inheritance by faith, without circumcision. Therefore, since they were children of Abraham, and heirs according to the promise to Abraham, and had the righteousness which fully entitles them to the inheritance, —all without circumcision, —and since in all this they were exactly as Abraham was, and were walking in the steps of that faith of our father Abraham which he had being yet uncircumcised, what possible need could there be of circumcision?

This is the answer that was made to the demands of the Pharisees who believed, who insisted that Gentiles who believe in Christ must be circumcised in order to be saved. This is the answer, in both Romans and Galatians, to the contention of the Pharisees who believed. This is the Christian argument.

But to this they came back with the question, “What profit was there *ever* in circumcision? What was circumcision for? How did it ever come in? And *why should* it ever have come in?” And they argued, even admitting that Abraham had all this before he was circumcised, and the Gentiles now coming in and finding it all by faith without circumcision, just as Abraham did, the fact is that after Abraham got it all by faith, *he was circumcised*. Then, admitting that these have it all by faith, as he got it, why should not these be circumcised after they have it by faith, just as Abraham was circumcised after he got it by faith? Thus, claimed the Pharisees, it is not enough to say that Abraham received this by faith without circumcision, and that the Gentiles have gone far enough when they have received it all without circumcision, as did Abraham; because, when Abraham had received it without circumcision, *he was afterward circumcised*. Then the Gentiles have not gone far enough in the way of Abraham unless they, having what Abraham had without circumcision, also, as did Abraham, go yet farther, and *be circumcised*.

This was the claim of the Pharisees who believed, and who went everywhere in opposition to the work of Paul, insisting that all the Gentiles who believe in Christ must be circumcised in order to be saved.

And this same question is raised; even to this day, by many persons. Even today there are large numbers of people who ask the question, “Why should not Christians be circumcised, because surely Abraham was circumcised, and he is the father of all them that believe?” So that, though the same contention is not still carried on that was started by the Pharisees of Jerusalem in the days of the apostles, yet really the same query abides. And Romans and Galatians—Galatians particularly—is, even today, present truth; not only because of its insisting upon the everlasting truth that those who are justified by faith, as was Abraham, without circumcision are the children of Abraham, and heirs of the promise without circumcision.

Why, then, was Abraham circumcised after he received the righteousness and the promises, and yet his true children—his children by faith—now be not circumcised? The answer is: For the simple reason that circumcision was not in the original plan. It was no part, and is no part, of the original order of God in justification or salvation. The truth is that if Abraham had *continued* to walk in the faith in which he walked before he was circumcised, he *never would have been circumcised*, nor any of his children.

Why, then, was Abraham circumcised? It is important to know. And in order to know, it is important to look at the record in the Bible; for it is all there, and it is all plain. Notice, in Gen. 11:29-32 is the record of Abram's leaving his native country. Then Gen. 12:1 tells us that the Lord "*had said*" unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." This shows that it was in obedience to the call of the Lord that Abram left his country, though his father's house and his kindred were with him in this. And it was *at that time*, when God "*had said*" to him thus, that God also showed that he would justify the heathen through faith; for then it was that he preached the gospel unto Abram, saying, "In thee shall all families of the earth be blessed" (Gen. 12:3; Gal. 3:8).

After his father died, Abram came into the land of Canaan, and *then* it was that "the Lord appeared unto Abram and said, "Unto thy seed will I give this land"" (Gen. 12:7). But Abram's kindred were yet with him; and though the Lord had now *promised* him the land, he had not yet *showed* it to him as he had said he would do, and he could not show it to him until he had become separated from his kindred as well as from his country and from his father's house. But in the thirteenth chapter, Lot and his people, the only kindred that were with him, did separate from him; and just then, "after that Lot was separated from him," the Lord said unto Abram, "Lift up *now* thine eyes, and *look* from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou *seest*, to thee will I give it, and to thy seed forever" (Gen. 13:14, 15). And the land, which Abram then saw, and which was then promised to him, included "the world;" for this promise was "the promise, that he should be the heir of the world" (Rom. 4:13).

Then in Genesis 15, Abram said to the Lord "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, "Look now toward heaven, and tell the stars, if thou be able to number them:" and he said unto him, "So shall thy seed be." And he believed in the Lord; and he counted it to him for righteousness." (Gen. 15:3-6).

At the same time the Lord said to him: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." And Abram asked, "Lord God, whereby shall I know that I shall inherit it?" In answer the Lord made a covenant with Abram, — a covenant of sacrifice, — pledging his own life to the fulfillment of all that he had promised and spoken; for he told Abram to take "an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young

pigeon.” And when Abram had divided them all in the midst except the birds, and had laid the pieces one against another upon the altar in sacrifice to God, and watched the sacrifices until the going down of the sun, then “a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him,” and “when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.” And “the Lord made a covenant with Abram, saying, “Unto thy seed have I given this land”” (Gen. 15:7-18).

Thus Abram had received the blessing of God, which was to make him a blessing to all nations; he had received the promise of the world for an inheritance; he had received the promise of the seed in whom all nations should be blessed; he had received the righteousness of God; and God had made his covenant with him, in which he pledged himself: and all this by faith alone, utterly without circumcision, and with no mention or even hint of circumcision, or of any necessity for it. Thus the Lord had given to Abram, and by faith Abram had received, all that the Lord has to give anybody, and all that anybody ever can receive. And it was, and is, altogether of faith, and faith alone—faith without works, without circumcision.

In the sixteenth chapter of Genesis, “Sarai said unto Abram. Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. *And Abram hearkened to the voice of Sarai*” (Gen. 16:2). Hagar conceived and bore Ishmael. And we know, from the other scriptures, that this whole arrangement was altogether a scheme of the flesh, springing wholly from distrust of the promise of God, springing from unbelief; and Abraham had to repudiate it all, and bear the fearful test of the offering of his only son Isaac, on Mount Moriah, before he recovered his true standing in faith alone. It was an effort of themselves to fulfill the promise of God, which, in the nature of things, God alone could fulfill. It was an effort of the flesh to do the works of the Spirit, and so was a lapse by Abram from the true faith and work of God, into unbelief and the plans of self and the works of the flesh. *Then it was* that circumcision came in. And it was *because of this* that circumcision did come in. It was a mark made in the flesh as a reminder, a humiliating reminder, of Abram’s resort to the flesh; and thus also a reminder that every one who bore it must not make the same mistake that Abram did, but must remain true to the faith and work of God.

Consequently, it is written: “Circumcision verily profits if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision.” And Abraham was “the father of circumcision” to them who are of the circumcision, *when, and only when*, they walked “in the steps of that faith of our father Abraham, which he had being yet uncircumcised.” Thus it was “a token that God had cut them out and separated them from all nations as his peculiar treasure” (*“Spirit of Prophecy.” Vol. I, page 262*). This must be so until the seed should come in the line of Abraham, in whom alone all these things can be fulfilled.

Thus it is perfectly plain that if Abraham had been faithful to that which he received from God by faith, he never would have been circumcised. And it is equally certain that

when any one, receiving by faith in Christ alone, as Abraham received it, that which Abraham received, he needs not to be circumcised.

Since the Seed has come who is the giver of all the promises, who is the pledge of the covenant, who is the one from whom must come all that was promised to Abram, and which Abraham received by faith alone, then, whosoever *believes in Him* and walks by faith alone in him, as did Abram before he was circumcised, in the nature of things he needs not be circumcised. For the fruit of this faith was in Abram, and is in every one who believes, the keeping of the commandments of God. (Gen. 26:5; 1 Cor. 7:19). And so it is written: "If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision" (*"Patriarchs and Prophets," page 364*).

And since the faith of Jesus brings to the believer in Jesus, and gives to the believer in Jesus, the perfect keeping of the law of God, the perfect righteousness of God, there is "no necessity for the ordinance of circumcision." And let all the people say, Amen.

This is the mighty truth that Paul saw. This is the mighty truth that Stephen saw. And though it is made so plain in the Scriptures, and is now so plain to us, yet to the carnally minded Jews and the formalistic "Pharisees, which believed," it seemed but the uprooting of all religion, and as fairly an attack upon the very foundations of the Throne.

[Advent Review and Sabbath Herald | December 5, 1899]

By the Law Is the Knowledge of Sin | Galatians 3:10

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them” (Gal. 3:10).

The reason that all who are of the works of the law are under the curse is that “by the law is the knowledge of sin” (Rom. 3:20).

Since “by the law is the knowledge of sin,” who ever by the law is of the works of the law, his works are only of works of sin; and of course he is under the curse, because he is only under sin, and sin brings only the curse.

All that the law *of itself* ever says, or ever can say, to any man is that he is a sinner. As it is written, “Now we know that what things so ever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God” (Rom. 3:19).

Then how could it be expected that that which in all things whatsoever declares a man guilty, could of itself by any possibility declare him innocent? But when he is guilty, he is under the curse. And as in whatsoever works he does the law still declares him guilty, even though it be in endeavor to do the works of the law he is still under the curse.

“*Therefore*” it is that “by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin” (Rom. 3:20).

In order for any man who is of the works of the law, any man by the works of the law, to be anywhere but under the curse, there would have to be by the law the knowledge of righteousness. But if by the law were the knowledge of righteousness, then, though all the world has gone overwhelmingly into sin and is laden with iniquity, none could ever know it; and the law, bringing to *such* persons the knowledge of righteousness, would ruin the universe, because in so doing it would be only declaring *sin* to be *righteousness*.

But sin is not righteousness; and no variance from true righteousness can ever be sanctioned in any degree whatever. Therefore as this world has wholly gone so far out of the way that “there is none righteous, no, not one,” “*all* have sinned,” it is all essential that they should know that they are in sin, and lost, so that they may be saved. “Moreover the law entered, *that the offense might abound* [to make sin appear, “that sin by the commandment might become exceeding sinful”]. But where sin a-bounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. 5:19-21).

But it may be asked, “Does not the law in giving the knowledge of sin, and in condemning sin, give by contrast the knowledge of righteousness?” —The answer still is, “No.” In this way of contrast the law does indeed convey, or impress, the idea that there is *such a thing* as righteousness; but as for righteousness itself, *what* it really is,

and the knowledge of it *in the life*, which is the only true knowledge—none of this is, and none of it can be, conveyed by the law.

The reason of this is that the only true righteousness that there is, is the righteousness of God. Anything that does not meet in full measure the standard of God's righteousness is not righteousness at all; but is sin. Now it is the truth that the utmost measure of righteousness that any man can see or find in the law of God, comes far short of the true measure of God's righteousness. But just so far as it does come short of God's righteousness, it is sin. It is, in fact, simply the man's own measure of righteousness according to the measure of his own powers of comprehension. And though lived up to by himself in complete measure, it is only his own righteousness instead of the righteousness of God; because it is according to his own measure instead of the measure of God; it is simply self-righteousness instead of God's righteousness, and so is sin. Consequently by the law is only the knowledge of sin.

Yet it is also true that the very righteousness of God is in the law; because the law is but the expression of the will of God, it is only the transcript of his character. And since this is so, it follows in the nature of the case that nobody can see in the law the righteousness of God, nobody can find in the law the righteousness of God, *but God himself*. And this only emphasizes the mighty truth that all that *anybody*, whether God or man, *can ever see or find in the law is HIS OWN* righteousness. On the part of man, this is sin; because it comes short of the righteousness of God. But on the part of God, it is righteousness; because it is the very righteousness of God in all perfection.

And this makes clear and emphasizes the mighty and eternal truth that the righteousness of God that is in the law can never come to anybody by the law: but must come as the gift of God, from God alone, "without the law." Therefore it is written, "If righteousness come by the law, then Christ died in vain." (Gal. 2:21). "But now the righteousness of God *without the law* is manifested . . . even the righteousness of God which is *by faith of Jesus Christ* unto all and upon all them that believe: for there is no difference: for all have sinned, and *come short* of the glory of God" (Rom. 3:21-23).

By the law is the knowledge of sin; by the gospel is the knowledge of righteousness, "for therein is the righteousness of God revealed" (Rom. 1:17). As many as are of the works of the law are under the curse, because by the law is the knowledge of sin; as many as are of the faith of the gospel are delivered from the curse, because "therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

[Advent Review and Sabbath Herald | December 12, 1899]

The Law is Not Faith | Galatians 3:10-12

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God it is evident: for, “The just shall live by faith.” And the law is not of faith: but, the man that doeth them shall live in them” (Gal. 3:10-12).

Note the proof that is given that “as many as are of the works of the law are under the curse.” It is this: “Cursed is every one that continues *not* in all things which are written in the book of the law to do them.”

Now, since the proposition is that “as many as are of the works of the law are under the curse,” why does not the proof of that proposition read, Cursed is every one that *continues* in all things which are written in the book of the law to do them? —Well, the simple reason is that the fault, which brings the curse, is not in *the law*, but in *those who would be the doers of the law*: not in the *law*, but in the *people*.

No curse could ever possibly come to any who *really* do the law. But all who “are of the works of the law are under the curse” simply because their works are not truly the works of the law, but are their own works, which they themselves have shaped by their own blurred and imperfect conception of what the law really is; and are therefore sin. Therefore the curse is upon all who “are of the works of the law,” simply because they have *not* continued, “in all things which are written in the book of the law to do them”; but have *all* sinned.

If they had *begun* and had continued *truly* “in all things, which are written in the book of the law to do them,” there never could have been any curse. However, mark this: though they had begun and had continued *truly* in all things which are written in the book of the law, or in the law, to do them, *even then* their righteousness would not have been *of the law*; because they would necessarily have had to *be* righteous before they could begin in righteousness to do the righteousness of the law. As it is written: “He that *doeth* righteousness is righteous.”

He *has to be* righteous, in order to *do* righteousness. For, in the nature of things, it is impossible for one who is unrighteous to do righteousness: it is impossible for a sinner, while he is a sinner, to do good. The law is perfect with the very perfection of God. Therefore, in the very nature of things, it is impossible for an imperfect person to do the law. Therefore every man must *be* righteous to *begin with* in order to do righteousness. And he must *remain* righteous *in the same way that he became righteous to begin with*, in order to continue to do righteousness. And this righteousness, which every soul must have *to begin with* in order to *do* righteousness, is “the righteousness of God without the law” (Rom 3:21); that is, it is a righteousness, which he obtains from God, and not at all from the law. Accordingly, it is written: “He that doeth righteousness is righteous, *even as HE is righteous.*”

Every soul must be righteous to begin with, before he can, by any possibility, do righteousness. There is no true righteousness except the righteousness of God.

Therefore every soul must have the righteousness of God to begin with, before he can ever do righteousness; which is simply to say that every soul must *have* the righteousness of God before he can *show* it: it must be *in* him before it can *appear*.

The only true righteousness of the *law* of God is the righteousness of *God*. But nobody *but God* can see *in the law* the righteousness of *God*. Consequently, nobody but God can find in the law the righteousness of God. Everybody else can find only *his own* righteousness, which comes as far short of the righteousness of God as the individual differs from God. Therefore the righteousness that every soul must have before he can ever do the righteousness that is in the law of God, must be the righteousness of God. And as nobody but God can see or know this righteousness that is in the law of God, it follows inevitably that it is *from God alone* that every soul must obtain the righteousness which he must have to *begin with*, and which he must have *always*, in order to manifest *at any time* in his life the righteousness of the law, —the true keeping of the commandments of God.

And this righteousness that every man must have to begin with, before it can possibly be manifest in his life, —this righteousness which he must have in his life to begin with, before the righteousness that is *in the law* can appear in his life, —this righteousness which is the righteousness of God, and which comes only from God, —in the nature of things, can come only as *the gift of God*, and can be received only *by faith*. It never can come to any soul by the law, but only by faith. Therefore it is written that, “no man is justified by the law in the sight of God, it is evident.” And what is the evidence? —Ah! The evidence is precisely that, and *because*, “the just shall live by faith.” That is, God’s word that “the just shall live by faith” is the evidence, conclusive and universal, that no one is justified by the law in the sight of God. “The just shall live *by faith*,” not by *the law*; by the law is to attempt to live by himself: as all the law he can thus have is *his own* conception of the law, and not God’s at all, which is the only true one. “And the law is not of faith: but, “The man that doeth them shall live in them.”

And it is with *life* as it is with righteousness: for “in the way of righteousness is life” (Prov. 12:28); and in the way of life—true life—is righteousness. Every man must live before he can possibly do anything. And every man must live from God, before there can be found in his life any of the doing of the things of God. And the life can come only as *the gift of God*, and is received *by faith*. And having *received* the *life of God*, which, in itself, is able to manifest the righteousness of God that is in the law, *then* the man that does these things is righteous. In the doing of them there is no sin; consequently, no curse: therefore, no death; and so, in such doing *he lives*; and so long as the righteousness of the law is fulfilled in him, so long *he lives*.

Thus, he that does those things “shall live in them;” but even then he does not *get* life *by* the doing of these things: he has to *get* life *from God* to begin with, before he can possibly do; and this life can come only from God as the gift of God, and can be received only by faith. And so it is forever written, “The just shall *live* by faith.”

Therefore, as all have sinned, all are under the curse, and all are dead; because “the wages of sin is death” (Rom. 6:23). But now, bless the Lord, *Christ*, the Gift of God, *has come*, and “hath redeemed us from the curse of the law, being made a curse for us.”

Therefore “the gift of God is eternal life through Jesus Christ our Lord.” And “Christ lives in me: and the life which I now live in the flesh I live by *the faith* of the Son of God, who loved me, and gave himself for me.” And in all this “I do not frustrate the grace of God: for if righteousness come by the law, then Christ died in vain.”

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is *by faith of Jesus Christ* unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified *freely* by *his grace* through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation *through faith in his blood*, to declare *his righteousness* for the *remission of sins that are past*, through the forbearance of God; to declare, I say, *at this time* his righteousness: that he might be just, and the justifier of him that believes in Jesus. Where is boasting then? It is excluded. By what law? *Of works? No*; but by the law of faith” (Rom. 3:21-27).

Bless the Lord! Believe, only believe, in the Lord Jesus Christ; and thou shall be saved. And “this is the *work* of God, that ye *believe* on him whom he hath sent” (John 6:29).

[Advent Review and Sabbath Herald | December 19, 1899]

Redeemed From the Curse | Galatians 3:13, 14

“Christ hath redeemed us from the curse of the law, being made a curse for us: (for it is written, “Cursed is everyone that hangs on a tree”), that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith” (Gal. 3:13, 14).

The curse of the law, all the curse that ever was or ever can be, is simply because of sin. This is powerfully illustrated in Zech. 5:1-4. The prophet beheld a “flying roll; the length thereof . . . twenty cubits, and the breadth thereof ten cubits.” Then the Lord said to him: “This is the curse that goes forth over the face of the whole earth.” That is, this roll represents all the curse that is upon the face of the whole earth.

And what is *the cause* of this curse over the face of the whole earth? —Here it is: “For every one that *steals* shall be cut off as on this side according to it; and every one that *swears* shall be cut off as on that side according to it.” That is, this roll is the law of God, and one commandment is cited from each table, showing that both tables of the law are included in the roll. Every one that steals—everyone that transgresses the law in the things of the second table—shall be cut off as on this side of the law according to it; and every one that swears—everyone that transgresses in the things of the first table of the law—shall be cut off as on that side of the law according to it.

Thus the heavenly recorders do not need to *write out* a statement of each particular sin of every man; but simply to indicate on the roll that pertains to each man, the particular commandment that is violated in each transgression. That such a roll of law does go with every man wherever he goes and even abides in his house, is plain from the next words: “I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that swears falsely by my name: and it shall remain in the midst of his house.” And unless a remedy shall be found, there that roll of the law will remain until the curse shall consume that man, and his house, “with timber thereof and the stones thereof;” that is, until the curse shall devour the earth in that great day when the very elements shall melt with fervent heat. For “the strength of sin” and the curse “is the law” (1 Cor. 15:56).

But, thanks be to God, “Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. 3:13). All the weight of the curse came upon him, for “the Lord hath laid on him the iniquity of us all” (Isa. 53:6). He was made “to be sin for us, who knew no sin” (2 Cor. 5:21). And whosoever receives *him*, receives freedom from all sin, and freedom from the curse because free from all sin.

So entirely did Christ bear all the curse, that, whereas, when man sinned, the curse came upon the ground, and brought forth thorns and thistles (Gen. 3:17, 18), the Lord Jesus, in redeeming all things from the curse, wore the *crown of thorns*, and so redeemed both man and the earth from the curse. Bless his name. The work *is done*. “He *hath* redeemed us from the curse.” Thank the Lord. He *was made* a curse for us, because he *did hang* upon the tree.

And since this is all *an accomplished thing*, freedom from the curse by the cross of Jesus Christ is *the free gift* of God to every soul on the earth. And when a man receives this free gift of redemption from all the curse, that roll still goes with him; yet, thank the Lord, not carrying a curse any more, but *bearing witness* to “the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference” (Rom. 3:22). For the very object of his redeeming us from the curse is “that the blessing of Abraham might come on the Gentiles through Jesus Christ.” That blessing of Abraham is the righteousness of God, which, as we have already found in these studies, can come only from God as the free gift of God, received by faith.

And as “as many as are of *the works of the law* are under the curse;” and as “Christ hath redeemed us from the curse of the law,” then he has also redeemed us from the works of the law, which, being only *our own works*, are only sin; and has, by the grace of God, bestowed upon us *the works of God*, which, being the works of faith, which is the gift of God, is only righteousness, as it is written: “This is the work of God, that ye believe on him whom he hath sent” (John 6:29). This is rest indeed—heavenly rest—the rest of God. And “he that is entered into his rest, he also hath ceased from his own works, as God did from his” (Heb. 4:10). Thus, “Christ hath redeemed us from the curse of the law,” and from the curse of our own works, that the blessing of Abraham, which is the righteousness and the works of God, “might come on the Gentiles through Jesus Christ.” And all this in order “that we might receive the promise of the Spirit through faith.” And “there is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit. For the law of the Spirit of life *in* Christ Jesus hath made me free from the law of sin and death.” And “what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. 8:1-4).

Thanks be unto God for the unspeakable gift of his own righteousness in place of our sins, and of his own works of faith in place of our works on the law, which had been brought to us in the redemption that *is in* Christ Jesus, who “hath redeemed us from the curse of the law, being made a curse for us.”

[Advent Review and Sabbath Herald | December 26, 1899]

Gentiles Saved Where They Are | Galatians

So far in our studies in Galatians we have reached the end of the fourteenth verse of the third chapter. And in this study we have been brought about five times, by different lines of reasoning, to the fact that the coming of Christ—the sacrifice of Christ, and the work of Christ—brings salvation to the Gentiles just *where the Gentiles are*, and *not where the Jews are*; that the special claims of the Jews are now passed, and that, instead of the Gentiles being required to meet Christ in the field of the Jew, even the Jew himself must now meet Christ in the field of the Gentile, and not in the field of the Jew.

Over and over it has been seen that the Jews claimed justification by *law*, while the truth of the gospel is, and always was, justification by *faith*. Laws were given to the Jews by the Lord; yet the object of these never was that those to whom they were given should be justified by the laws: the giving of those laws was but the consequence of their transgression and their unbelief, and that they might the better attain to righteousness by faith. As they went further into darkness by unbelief and transgression, God in mercy followed them with further means that, if by *any* means, he might bring them to a true and clear faith in Jesus Christ.

Consequently, if they had maintained the true faith which Abraham had before he was circumcised, —faith which works the works of God, and which, therefore, keeps the commandments of God, —the keeping of the commandments of God and the faith of Jesus, —none of these other laws, not even the *written form* of the law of God, would ever have been added. They would have kept the commandments of God and the faith of Jesus. For “if man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt. They would have kept God’s law *in mind*, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And [even when God’s law had been engraved upon the tables of stone] had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses” (“*Patriarchs and Prophets*” page 364).

But the sole object of all these laws, *when they were added*, was *faith in Christ*, and not *works of law*. And, therefore, when Christ had come, who was the sole object, aim, and purpose of all the laws and statutes that had been given by the Lord—when these had all met and found their purpose *in him*, and he had showed the grand glory of the true and clear faith of God, it is, of all things, extravagant to claim justification by law, as did “the Pharisees, which believed” (Acts 15:5), and who had *confused* the Galatians *who believed in Christ*, by insisting that, in order to be saved, they must be circumcised and keep the law. This was made clear by Paul in his appeal to Peter before them all, when he said, “If thou, being a Jew, live after the manner of Gentiles, and not as do the Jews, why do you compel the Gentiles to live as do the Jews?” That is, if you have

abandoned the ground of the Jews in order to be justified, it is the right thing to do, and have gone over to the ground of the Gentiles, how can it be required of the Gentiles to abandon their ground and go over to that of the Jews, which, as we ourselves have confessed, must be abandoned by even us who by nature belong on the ground?

Next he followed this thought back to Abraham himself, and showed that even Abraham was justified by faith, and received all the promises, and became heir to the inheritance, by faith alone, without circumcision, or any other of the laws, which were given to the Jews.

He next showed that even to those who were circumcised and had all these laws, these things were of no profit, and availed, *only* when they walked “in the steps of that faith of our father Abraham, which he had being yet uncircumcised.” So that, even with themselves, and through all their day, and forever, “they which are of faith are blessed with faithful Abraham.”

Next he demonstrates by the Scripture that those who are of the works of law, those who go about by the law to be saved, and to be justified by law, are under the curse; and that Christ is come, and “hath redeemed us from the curse of the law,” from the curse of our own works; and that *he did this* in order “that the blessing of Abraham might come *on the Gentiles*.”

In all this it has been shown over and over that the Gentile meets Christ in the field of the Gentile, and not in the field of the Jew. It is also demonstrated over and over that the Jew meets Christ *not* in the field of the Jew, but also in the field of the Gentile; exactly where the Gentile meets him, where Abraham met him, and where all, alike, and forever, must meet him—in the glorious field of “the commandments of God, and the faith of Jesus.”

All this, too, gives added emphasis, and sets in a fuller light, those two expressions in the word of Peter at the council in Jerusalem on this question, when he, telling the assembly that God had made choice of him among the apostles that the Gentiles by his mouth “should hear the word of the gospel, and believe,” and then said: “God, which knows the hearts, bear them [the Gentiles] witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them [note, not between them and *us*, but “between *us* and them”] purifying their hearts by faith.” He then appealed to them: “Now therefore why tempt ye God, to put a yoke upon the neck of disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ *we* shall be saved, *even as they*.” Note again that Peter by the Holy Spirit, said *not* that *they* shall be saved even as *we*, but “We shall be saved *even as they*.” The means of salvation to the Gentile, and not to the Jew, is *the supreme standard* of salvation. *We*, Jews, shall be saved even as they, the Gentiles, *are saved*. And they were saved, without law, being justified *by faith*. They must be so justified; for they did not have any of these laws, as had the Jews, by which to be justified, if that had been the way. And so we, the Jews must be justified *even as they* must be justified—by with without any works of any law, even though we had all the laws that ever were.

There was a time when the Gentile could meet Christ in the field of the Jew; but that time is past. It passed by the fact of the Jews rejecting Christ, even though it had not passed by any other means. But it also passed by the coming of Christ as the object, purpose, aim, completion, and fullness, of all these laws that must of necessity be given to the Jews because of their unbelief and transgression. And since that time is doubly past, in which the Gentile could meet Christ in the field of the Jews: and since it is more than doubly so that now the Jew must meet Christ in the field of the Gentile there is no other name, nor other means, by which either Jew or Gentile must be saved but by the name of Jesus Christ through faith in his name.

It must be borne in mind always that in all this there was no question raised nor any point made as to the value of any law *in itself*; the sole question was, and is, as to any value or use of any law *in justification*. Justification is by faith not by law, by faith which is of God, and so, which works by the love of God, which is the keeping of the commandments of God. And so of all who catch the thought of God as it is in the book of Galatians, it can truly be written, "Here are they which keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

[Advent Review and Sabbath Herald | January 2, 1900]

God's Covenant With Abram | Galatians 3:15

“Brethren, I speak after the manner of men: Though it be but a man’s covenant, yet if it be confirmed, no man disannuls, or adds thereto” (Gal.3:15).

Though it be but a man’s covenant, yet if it be confirmed, no man disannuls, or adds thereto. How much more, then, shall it be so with God’s covenant? Then, since the making of God’s covenant with Abram, there has never been, and never could be, anything added to it, nor anything taken from it. Let us notice God’s covenant with Abram, and what it included.

In Gen. 11:29-32 is recorded Abram’s leaving his native country because that “the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee” (Gen. 12:1). At that time God also said to Abram: “I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shall be a blessing” (Gen. 12:2). At that time also God preached the gospel unto Abram, saying: “In thee shall all families of the earth be blessed” (Gen. 12:3; Gal. 3:8).

After Abram had lived in the land of Haran, and had come into the land of Canaan, God said to him: “Unto thy seed will I give this land; and there he built an altar unto the Lord, who appeared unto him” (Gen. 12:7).

The Lord had said that he would show to Abram the land, which was to be his. And, though he was in the land of Canaan, yet the Lord had not showed to him the land that he said he would give to him: and he could not yet show it to him, because Lot, of his kindred, was yet with him; and the first condition of the promise was, “Get thee out of thy country, and from thy kindred, and from thy father’s house” (Gen. 12:1). Abram was separated from his father’s house, but so long as Lot was with him, he was not yet separated from his kindred: and so long as that was so, God could not show him the land.

But after a while, their flocks and herds increased so that “the land was not able to bear them, that they might dwell together”; and so, by mutual agreement, and as “brethren” they separated, Lot choosing “all the plain of Jordan.” *Then*, “after that Lot was separated from him,” the Lord said to Abram, “Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered” (Gen. 13:14-16).

And the land, which Abram then saw and which was promised to him, included the world; for this promise was “the promise that he should be the heir of the world” (Rom. 4:13). And since that is a world that includes “a city which hath foundations, whose builder and maker is God” (Hebrews 11), and which God “hath prepared” for him and his children; and since it is “a better country” than any on the earth, even “an heavenly,” it is certain that the land which Abram then saw, and which

included the world, was, and is, “*the world to come.*” And more: since this was promised to Abram and his seed—to neither without the other, but to both together; since this promised seed “is Christ;” and since while Abram was in this world, he never received any “inheritance in it,” no, not so much as to set his foot on (Acts 7:5), it is certain that the inheritance then promised to Abram, and which he then saw, and which included the world, is *only* “the world to come.”

This is further confirmed by that which Abram next met in his experience; for it is written that when Abram had returned from the slaughter of Chedorlaomer and the kings that were with him, he met “Melchisedec king of Salem,” who “brought forth bread and wine: and he was the priest of the most high God.” “And he [Melchisedec] blessed him [Abram], and said, “Blessed be Abram of the most high God, possessor of heaven and earth”” (Gen. 14:18, 19). Thus the priest of the Most High, Melchisedec, who “was the voice of God in the world,” recognized Abram.

In this connection there is another important element to be noticed, that *is*, that Abram now meets and recognizes “Melchisedec,” “the priest of the most high God,” and in him recognizes the Melchisedec priesthood. He received blessing from this priest of the Melchisedec priesthood; and yet further recognized this priesthood in that “he gave him tithes of all” (Gen. 14:20).

Several times, now, in Abram’s experience, the Lord has referred to that “seed” of Abram. And now Abram makes definite inquiry about this “seed,” saying to the Lord: “Behold, to me thou hast given no seed: and lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, “Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be.” And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it” (Gen. 15:3-7).

Abram had now received from God, in promise, the blessing of God which would make him a “blessing to all nations;” he had received the promise of the world for an inheritance; he had received the promise of a seed in whom all nations should be blessed; he had received the benefit of the priesthood of the most high God; and he had received the righteousness of God, fitting him to enter into that eternal inheritance.

And now Abram asks: “Lord God, whereby shall I know that I shall inherit it?” And here and now, in pledge to Abram that he shall inherit all that has been promised, God made a covenant with Abram: “And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him . . . And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the

Lord made a covenant with Abram, saying, “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates” (Gen. 15:8-12, 17, 18).

Now it is a truth laden with meaning that in these animals and birds, which he brought and offered, there was, included every animal sacrifice that was ever allowed or commanded to be offered to God. And when Abram, as directed, had divided all these except the fowl, and had laid them in their pieces, one against another, “behold a smoking furnace, and a burning lamp that passed between those pieces.” And “In the same day the Lord made a covenant with Abram, saying, “Unto thy seed have I given this land” (Gen. 15:18).

The Lord did this because in ancient times “it was the custom of those who entered into a covenant with each other to take a heifer and cut it in two, and then the contracting parties passed between the pieces.” And the reason of this was that the contracting parties agreed, and thus expressed the agreement, that if either of them broke that covenant, he submitted himself to be cut in two just as was the sacrifice between the parts of which they passed.

But *Abram did not pass between the parts of these victims*: only God passed through. This because this is not a covenant of agreement between two persons in which each is equally responsible; but it is a covenant of *promise* from God, in which *he alone* is the responsible party. Consequently, *God alone passed* between the parts of the slain victims, in the making of this covenant. And, in that act, God agreed, and thus expressed his agreement, that that covenant could no more fail than that he himself could be severed in twain. Thus the Lord pledged himself, in his very life, that all the promises which he had made to Abram should be fulfilled, and that not one of these promises could fail; that this covenant to fulfill the promises could not fail any more than that God should cease to live.

Thus, that covenant of God with Abram was confirmed *even there*, by the sacrifice of Him who made the covenant. And when Abram, not yet fully comprehending the greatness of the blessed promises of this covenant, slipped, the Lord, in his mercy, repeated himself, and again pledged himself, —“interposed himself” —swearing by himself, and thus by his oath confirmed his covenant that his promises should not fail. (Heb. 6:17). And thus *again* that covenant was “confirmed.”

Therefore, since “though it be but a man’s covenant, yet if it be confirmed, no man disannuls, or adds thereto,” how much more shall this be so of God’s covenant with Abram, which is *doubly* confirmed? Therefore, that covenant could never be disannulled, nor could anything ever be added to it. In that covenant, *at that time*, was all that ever has been since or that *ever can be* to anybody. And whoever has that covenant, has everything in heaven and earth, —everything in the wide universe, to all eternity.

That is the Abrahamic covenant, “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3:29) which is made sure by that covenant.

[Advent Review and Sabbath Herald | January 9, 1900]

To Abraham and His Seed | Galatians 3:16, 17

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect” (Gal. 3:16, 17).

God’s covenant with Abraham was not a covenant of law, but of promise: not of works, but of faith. This covenant, as we have seen, and as is even here said, was not only confirmed, but was even doubly confirmed, “*in Christ*,” at the time of the making of the covenant. Then, since the covenant, even though a man’s, once confirmed, cannot be disannulled, neither can anything be added to it, it is perfectly plain that the law, which entered four hundred and thirty years afterward, was never intended to change the character of the covenant. The law did not enter in any sense to take the place of the promise. In the entering of the law there was never any purpose in the mind of God that the works of the law should take the place of righteousness by faith.

But just here was the great mistake that was made by Israel: they utterly mistook their own standing, and the meaning of what the Lord gave to them, and his purpose in the giving of all that came after that covenant was confirmed. If the covenant with Abraham had been held in faithfulness, nothing else would have ever been needed to enter. But, when the real truth and virtue of that covenant were not discerned, and men went further into unbelief and darkness, *the Lord followed them*, and employed means and gave instruction to bring them from unbelief and darkness to the faith, light, and blessing of the covenant that he had made.

For, “if man had kept the law of God, as given to Adam after his fall, preserved by Noah, and *observed by Abraham*, there would have been no necessity for the ordinance of circumcision. And if the descendants of *Abraham* had *kept the covenant* of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt. They would have kept God’s law in mind, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses.

“The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters, the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instruction concerning the sacrificial service” (“*Patriarchs and Prophets*,” page 364).

The law entered in written form, ordinances were established, and all only because of their unbelief and transgression. None of these things were ever necessary to the

covenant, nor were they parts of the covenant: *the covenant was complete in itself when it was confirmed, and being confirmed, nothing could possibly be added to it.*

Therefore nothing that ever came afterward was essential *to the covenant*. But because of their unbelief and transgression, these things were essential *to them*, to help them to the place where they could discern the truth, the light, and the purpose of the covenant; and where in faith they could enjoy all its blessings and its power. In other words, these things were all to help them to an enlightened faith—the true faith of the covenant—the faith of Christ. Accordingly, in another place, it is written: “The law entered that the offense might abound [to make sin appear “that sin by the commandment might become exceeding sinful”]. But, where sin abounded grace did much more abound, that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord” (Rom. 5:20, 21). Thus the object of the entering of the law was to bring men to Jesus Christ. And the object of all that came in after the covenant was made and confirmed was to help them to a true knowledge of that covenant.

But instead of receiving all these things in this light, and using them for this purpose, — the purpose only of coming to the full faith of the covenant of Abraham, — Israel made the mistake of putting all these things *in the place of the covenant*, and using *these*, instead of God’s covenant, *as the way of salvation*. Thus *the law of God* which, as we have seen, entered to give the knowledge of sin, and so impress the need of the Saviour provided in the covenant with Abraham, Israel turned into the way of salvation by their own endeavors to do the law.

The *law of the Levitical priesthood*, which was instituted to instruct them with respect to the true, —the Melchisedec, priesthood of the covenant with Abraham, — Israel turned from this purpose, and made it the final priesthood, and expected salvation and perfection by it. (Heb. 7:11).

The *earthly sanctuary and its services*, which were given in connection with the Levitical priesthood, and which were given to instruct them concerning the true, —the heavenly sanctuary and its services, in which Christ was to be priest after the order of Melchisedec, —this Israel also perverted, and made it the final service, and expected salvation by this service. (Ps. 110:4; Heb. 6:13-20; 7:9-22, 28; 8:1-5; 9:2-28; 10:1-17).

Thus they lost sight altogether of the covenant with Abraham, —the true way of salvation, —and all these things which were given to them in their unbelief and transgression to lead them to the light and to instruct them unto the covenant with Abraham and the true way of salvation, they put in the place of that. And this was only to put their own perverse views in the place of the truth of God; to pervert to the inventions of their own carnal minds, the sacred ordinances which the Lord had given to lead them to spiritual mindedness, it was only to make themselves their own saviors, it was to put themselves in the place of God.

But when these things which, in his love, God had given to help them to faith, were thus perverted to their own carnal views, all life was taken out of them, and they found in them no help whatever to righteousness. And, as in this way which they had gone,

everything depended upon *their own doing*, this caused them to go yet further, and add to these things that God had given, that vast multitude of fine-spun distinctions, legal exactions, and pharisaic traditions, which was manifested in the ceremonialism of the Jews in the days when Jesus came, and which “the Pharisees, which believed” thought to fasten upon Christianity, by which they confused the Galatians. And this it was which called forth from the Lord the epistle to the Galatians, to show to both Jews and Gentiles the truth of God’s everlasting covenant and the true relation of the law, both moral and ceremonial, to that covenant. And this instruction is needed today just as well as then, or ever; because it is the bane of human nature to be ever ready to put its own views in the place of the truth of God; to put its own works in the place of the righteousness of God; to put ordinances and ceremonies in the place of faith; to put the inventions of the carnal mind in place of the work of God; to put self in the place of God.

[Advent Review and Sabbath Herald | January 16, 1900]

The Promises Made | Galatians 3:16, 17

“Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God, in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect” (Gal. 3:16, 17).

We have seen that Israel made the mistake of putting in the place of God’s covenant the things which the Lord gave to them to aid them in arriving at the full light and blessing of the covenant. There is another great mistake that Israel made, and the same mistake is made today by thousands of persons *concerning Israel*; and that is that the things which God gave to them were *for them alone*, not for the people of the world in general.

Israel, thinking thus, naturally shut herself away from the nations, and made all these things specially her own. Thus she separated herself from all the nations, and held herself aloof from, and above, the nations, as being holier than they, and because of this special holiness, as more highly regarded by God than were the other nations. Yet this whole conception of things was an utter mistake, and was a perversion of the intent of the things that God had given.

Everything that the Lord gave to Israel was for the benefit of *the whole world*. Israel was to be *the missionary people* who should extend to all nations the light and blessing given to her, in order that all nations might enjoy the light and blessing of God, as revealed in the Abrahamic covenant, to the full knowledge of which all these things that were given were to lead Israel, and *all people*.

We again set down here, for study, the passage from “Patriarch and Prophets,” which was quoted in last week’s article: —

“If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there could have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt. They would have kept God’s law in mind, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses.

“The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters, the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instruction concerning the sacrificial service” (*“Patriarchs and Prophets,” page 364*).

It was the apostasy of mankind in general that was the cause of God's calling Abraham, and setting him as a light to the nations. It was the unfaithfulness of the descendants of Abraham that caused them "to suffer a life of bondage in Egypt." In Egypt, amid its darkness of every sort, the ideas that they had received in descent from Abraham were more and more obscured until they were practically lost. And thus "in their bondage the people had, to a great extent, lost their knowledge of God, and of the principles of the Abrahamic covenant."

As they had thus lost the law of God from their *minds*, all this must be renewed. But, having no true conception of the law of God as in the Abrahamic covenant, this had to be taught them. Therefore God proclaimed his law with his own voice to all the people, and then gave it in written form, that they might under his guidance, discern its deep, spiritual principles. And that this might the better be done in their obscurity of mind, the principles of the Ten Commandments were drawn out in detail, in the writings of Moses, which the people had in their hands, and which they were to study constantly until these words of God and these holy *principles* should be engraved upon their hearts, imbedded in their souls and written in their minds; that is, until they had attained to the glory of the covenant with Abraham.

Now, since all this was necessary to Israel because of her unfaithfulness and the confusion of Egypt, it is certainly plain enough that all these things were necessary to *the people of Egypt and the other nations* that were in darkness, as she was, that these might find the knowledge of God and his salvation. Then, in the very nature of things, all these things, and all this teaching that came to Israel to bring them to the light of God, were intended by the Lord to be passed on by Israel to the other nations, that these also might be brought to where *they* should walk in the light of God.

Thus it is perfectly plain that the law of God in all its forms—as spoken from heaven, as written on the tables, and as drawn out in detail in the writings of Moses—was just as much for the nations of the world as it was for the people of Israel. And both Israel and the nations made the mistake of thinking that it was only for Israel, —Israel thinking so, and confining it to herself, and shutting it away from the nations; and *the nations* thinking so, and therefore despising it. And the nations were, indeed, helped in *their* mistake by the attitude that was assumed by Israel in *her* mistake. For when, in her self-righteousness, Israel shut herself away from the nations, despising them, this only resulted in the nations seeing her *as shut away* from them in self-righteousness, and despising them, and consequently, further resulted in their *despising her*, and all that was given to her *for their benefit*. And that same thing continues to this day concerning those things *in the Bible*, which were given to Israel for all the nations.

This is true, not alone of the moral law, but of the ceremonial law—the sacrificial system—as well. Before Adam left Eden, the sacrificial system was instituted. Noah observed it. Thus the sacrificial system pertained to all mankind; it was simply the means of expressing faith in God's sacrifice, which *he* had made to save man from sin. As God has given the firstling of his flock, the best that he had, so every soul who accepted that gift of God, and would show his faith therein, would, in very gratitude to God, offer the firstling of his flock, the best of all that he had. That was true faith in God,

and in the Lamb that he had given. “By faith Abel offered unto God” his sacrifice, “the firstlings of his flock,” “by which he obtained witness that he was righteous.” Thus Abel’s righteousness was true righteousness by faith. And that was the way for all mankind.

But as the nations apostatized, and came more and more under the darkening influence of Satan, they began to look upon God as, like themselves, a stern, forbidding, exacting judge, who was angry with them, and waiting only for the opportunity to punish them for their evil doing. Therefore they thought they must offer sacrifices to *appease* him, and the more precious and costly the sacrifice, the more favor they should gain, and so they were led to sacrifice their own sons and daughters. Thus the sacrificial system, which God had given to Adam, which was observed by Noah, and which was included in the covenant with Abraham, was altogether perverted and lost sight of in this apostasy of the nations. And the descendants of Abraham, in their unfaithfulness, through their association with the nations, and amid the darkness of Egypt, also lost sight of the true, the simple, and the significant service that God had given to Adam, and had continued with Abraham. Accordingly, when they came out of Egypt, the Lord renewed to Israel the sacrificial system, with definite instruction in it, that they might, according to his own direction, offer his sacrifices in purity, and according to truth; that they might see in these the true meaning that God put there at the beginning, which was the sacrifice that he had made, —the offering of his only begotten Son, —the firstling of his flock,—the best of all that he had.

Thus it is plain that the sacrificial system that was given to Israel was for the enlightenment and instruction of all the people of the world as certainly as it was for Israel; because it was Israel’s likeness to all the other nations in their darkness that made it necessary that this should be given to them.

God has no favorites, and never had any. All that he ever had is free to all people. All that he ever gave to anybody is free to all others, and he gives to any only that they may pass it on to all others. And those who receive, and do not pass it on to all others, but confine it to themselves, *lose* that which God has in truth given, and can cling only to the empty *form* of the truth, absolutely dry and barren.

This principle is present truth today, to the people of the Third Angel’s Message. There is positive danger, and there has been for years, that *these* shall repeat the history of the Jews.

[Advent Review and Sabbath Herald | January 23, 1900]

The Law Does Not Replace the Covenant | Galatians 3:18

“For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise” (Gal. 3:18).

The Greek words are “*ik nomos*” “of law,” not “*ik tou nomos*” “of the law,” signifying law in general rather than any particular law. Thus the inheritance, exactly as justification, is received altogether by faith, and not at all by the works or deeds of any law.

It cannot possibly be otherwise, because the inheritance is the first and grand object in the call of Abraham. For, *first of all*, God said to Abram: “Get thee out of thy country and from thy kindred, and from thy father’s house, *unto a land that I will show thee*” (Gen. 12:1). And in this “he was called to go out into a place which he should after receive *for an inheritance*,” and when so called he “obeyed, and he went out not knowing whither he went” (Heb. 11:8).

And since this inheritance is altogether in *the world to come*, and includes the *whole world to come*, it is absolutely impossible for any one ever to obtain it by works. It was and is impossible for Abraham or any other man ever to work enough to earn it; and so, since the inheritance is so utterly beyond all possible reach of the works of any man, in the nature of things it must come only as the gift of God, and can be received by men only by faith, altogether as the gift of God.

And since the inheritance is the one great object in the call of Abraham, everything else that came from God to Abraham was only contributory to this great object; it was only to fit Abraham to enter upon and enjoy in all its fullness that wondrous inheritance which is the original and settled object of the call to him.

For instance, God said to Abraham: “I will bless thee.” This blessing is essential to entering upon the inheritance; for no one who is under the curse can possibly have any part in the inheritance. Therefore, to be relieved from the curse, and to be put under the blessing, of God, is an essential to any one’s ever having any part in the inheritance. And this blessing upon Abraham, relieving him from the curse, and preparing him for the inheritance, was to be extended, through him, to all the families of the earth, that these also might be relieved of the curse and receive the blessing, and thus have a part in the grand inheritance.

Again, we have found that in the covenant with Abraham there was sacrifice and priesthood—the Melchisedec priesthood. This also was essential to the entering upon the inheritance, because “all have sinned,” and “without shedding of blood is no remission.” Therefore every one who will enter upon that grand inheritance must be absolutely cleansed and purified from all sin. But this can be done only by that great sacrifice which God made in the gift of his Son, and by the ministrations of that priest and priesthood of Christ unto which he was ordained by God alone, “after the order of Melchisedec.” Thus the sacrifice and service of the priesthood are also essential in behalf of every soul who shall enter into that inheritance, and are essential in order that he may enter into that inheritance.

Righteousness is essential to the entering upon that inheritance. It is an eternal inheritance; the righteousness, which alone can fit anyone to enter upon the inheritance, must be eternal righteousness. But the only righteousness that is eternal is the righteousness of God. To this no man can possibly attain by works, or anything that he can do. It is only the righteousness of God, and it can come to man only as the free gift of God, and can be received by man only by faith.

Again, as this inheritance is an eternal inheritance, whosoever enters upon it must have eternal life in order to possess it. But all have sinned and “the wages of sin is death.” How then can these who are subject only to death ever obtain eternal life by any works that they can do? —It simply cannot be done. This life, therefore, being eternal life, must come from him who is eternal—the only source of eternal life, which is God. It can, therefore, come to men in no conceivable way except as the gift of God, and can be received only by faith. And since only in the way of righteousness is life, only in the way of eternal righteousness can be eternal life. And these both being essential to entering upon the inheritance, every soul who will ever enter upon that inheritance must have these. And they can come only as the gift of God, received only by faith.

Thus the inheritance being the great and original object of the call of Abraham; that inheritance being altogether the gift of God; and it being impossible for man ever to have obtained it otherwise, it follows that everything that can help man unto that inheritance, and fit him for the inheritance, must also be altogether from God, as **the** gift of God, received by men only by faith. And since the blessing of God, the sacrifice and priesthood of Christ, eternal righteousness, and eternal life, are the essentials to receiving the inheritance; and since all these are utterly beyond any possible reach of man by anything that he can do, it follows that these all, in the nature of things, come as the gift of God, and are obtained by men only by faith in God.

And, thank the Lord he *has given* all these.

He has given the blessing; for it written: “Blessed be the God and Father of our Lord Jesus Christ, who *hath blessed us* with all spiritual blessings in heavenly things in Christ” (Eph. 1:3); and “sent him to bless you, in turning away every one of you from his iniquities” (Acts 3:26).

He has given his only begotten Son, the Lamb of God, our priest, who “ever lives to make intercession” for us. (Heb. 7:25).

He has given his righteousness, the free gift of God “unto all and upon all them that believe, for there is no difference” (Rom. 3:22). To every creature he has sent his gospel, wherein is “the righteousness of God revealed from faith to faith” (Rom. 1:17).

He has given eternal life; for it is written: “This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5:11, 12). And the Son of God says: “Verily, verily, I say unto you, He that hears my word, and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation; but *is passed* from death *unto life*” (John 5:24).

Therefore the inheritance cannot possibly be of law, —of any kind of law, nor of all kinds of law, —“for if the inheritance be of law, it is no more of promise; but God gave it to Abraham by promise” (Gal. 3:18). And everything that God ever gave or ordained after this promise is, in the nature of things, contributory to the promise. And whoever would use anything God ever gave after the promise, at any time or in any way, without, in such use, holding the promise in view, frustrates every purpose of God in the giving of those things.

Therefore even though it had been a man’s covenant, yet, once confirmed, no man could disannul it nor add thereto. Much more, being God’s covenant, and being even doubly confirmed, it could not possibly be disannulled, neither could anything be added thereto. And since “to Abraham and his seed were the promises made,” and that seed “is Christ”; and since that covenant “was confirmed before of God in Christ,” anything that came afterward cannot take the place of the covenant, neither can it be added to the covenant.

[Advent Review and Sabbath Herald | January 30, 1900]

Wherefore Then the Law? | Galatians 3:19

It will be noticed that the word “serves” is a supplied word. It really adds nothing to the sense. The question stands just as strong and just as plain to read. “Wherefore then the law?” Another translation is, “Why then the law?”

This was the ready argument of “the Pharisees, which believed,” against all the gospel which was presented by Paul. And this, because the gospel presents justification by the faith of Christ, and not by any works of law. And wherever this was presented, “the Pharisees, which believed,” who had no conception of justification in any other way than by works of law, raised this inquiry, “Wherefore then the law?” “What is the use of the law?” In their estimation, this objecting question was a sufficient refutation of all that might ever be said as to justification by faith, without any deeds of any law.

And, indeed, this same argument, in this same superior, self-assertive way, is used for this same purpose by “the Pharisees which believe” today. Let the claims of the law of God, precisely as God wrote it, be presented today in any part of this whole land, or even in any other land, and immediately professed ministers of the gospel will arise, all bristling with objections, and will oppose every claim of the law of God upon them, because it “never could justify anybody.” They will single out, and search out, every expression they can find in the Scriptures, such as, “By the deeds of the law shall no flesh be justified;” and, “Whosoever of you are justified by the law; ye are fallen from grace,” etc.; and with strong voice will ring forth and then vigorously demand, “What is the use of such a law? What is it good for? It cannot justify anybody.”

The scene here described is perfectly familiar to thousands upon thousands of the readers of the REVIEW AND HERALD, and especially to the preachers of the gospel, in the Third Angel’s Message, which calls all people to the keeping of “the commandments of God, and the faith of Jesus.”

It is worthy of notice, however, that in the ancient days this objection was never raised by the Gentiles, but only by “the Pharisees, which believed:” never by the plain, simple sinner, who knew that his works could not justify him, and who therefore longed for justification indeed; but only by those who professed to know God, and to know justification, but who knew only justification by their own works of law. And so it is even now.

Therefore, this inquiry—“Wherefore then the law?” —is *present* truth, and will be present truth forever. To a person whose conception of justification is altogether justification by works, such an inquiry, presented in objection, is a sufficient refutation of all the claims of the law of God; and no stronger proof could ever be given by any one that his only conception of justification is altogether by works, than that he should raise against the law of God, this objecting inquiry, “Why then the law?” “What is the use of the law?” This because such an objection certifies that in his estimation, there can be no possible use for law of any kind unless it will justify a man, even the transgressor.

But every one who knows justification in truth, which is justification by faith, knows full well, and can see with perfect plainness, that there may be abundant use for law, altogether apart from any idea of justification by it. And thus there is a place for this question, in sober inquiry.

“Why then the law?” The answer is—

1. “By the law is the knowledge of sin” (Rom. 3:20): “that sin by the commandment might become exceeding sinful” (Rom. 7:13), in order that men, knowing the enormity of sin, may be able to appreciate the greatness of the salvation that God has sent in the gift of his Son.
Even so, it is said in another place. “The law entered, that the offense might abound. But where sin abounded, grace did much more abound: that even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. 5:20, 21).
2. When the sinner, having learned by the law the greatness of his sin, and having found in the Lord Jesus a salvation so great as to save him from all sin, and a righteousness so complete as to reign in him against all the power of sin, he still finds a *second* grand use for the law *in its witnessing* to the righteousness of God, which he obtained without the law. And so, it is written: “By the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. “But now the *righteousness of God without the law* is manifested, being *witnessed BY THE LAW* and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference” (Rom. 3:21, 22).

Such, and so far, is, “Wherefore then the law?”

[Advent Review and Sabbath Herald | February 6, 1900]

Moral and Ceremonial Law | Galatians 3:19

“WHEREFORE then the law?” (Gal. 3:19).

This inquiry of “the Pharisees, which believed” was not limited to the law of God, although that, being the chief of all laws, was of course the principal thought in the inquiry. But from the beginning of this study of the book of Galatians we have found that there was involved not only the moral law, but also the ceremonial law—indeed all that God had given. And this, because all the service of the Pharisees was a service merely of law; since their only idea of justification was justification altogether by law, and their only idea of salvation altogether by works.

Therefore with “the Pharisees, which believed” this inquiry extended also to, Wherefore then the Levitical law? Wherefore then the sacrificial system? Wherefore circumcision? What was the use of all these, if salvation were not attained by any of them? Such was the only use *they* had ever made of any of these things: indeed, this was the only conception that they had of them.

They expected perfection from the Levitical priesthood; the same from circumcision; and the same from all that was given by the Lord. Their only idea of their use was that justification, salvation, came to them in the doing of these things - by the doing of them. But this was all error, and was a perversion of the true intent of all that God gave. Justification was not by any of these, nor by all of them together, any more than it was by the law of God. Justification was always by faith; and the sacrificial system, and all the services and ceremonies of the Levitical law, were only means which God gave, by which faith was expressed: the sacrifices were means of expressing faith that they already had in the great Sacrifice that God had made.

And this same query, and for the same reason, is raised today by thousands of “Pharisees which believe,” in their enmity against the truth of the gospel. For this reason alone, “Wherefore then the law?” is a live question today, and always will be a live question wherever the truth of the gospel—righteousness by faith—is preached.

But there is a greater reason, than that, as to “Wherefore then the law?” being a live question today and always. It is a true and proper question always, in the inquiry after the truth as it is in Jesus. For in the whole divine economy of the times of Israel, there is precious truth, rich instruction, and glorious light, for all who would be taught of God. This was all there for the people of Israel of old; but through carnal-mindedness and its self-justification, they missed it. And because Israel did thus miss it, thousands of professed believers today, stumbling over Israel’s failures, neglect and even reject all the great riches, which Israel missed, but which were then *and are now* for all people. For to the people of the very last days it is written: “Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, *with the statutes and judgments*” (Mal. 4:4). And “the Christian who accepts the truth, the whole truth, and nothing but the truth, will look at Bible history in its true bearing. The history of the Jewish economy from beginning to end, though spoken of contemptuously, and sneered at as ‘the dark ages,’ will reveal light, and still more light, as it is studied.”

“Wherefore then the law” of Levitical priesthood, sacrifice, offering, burnt offering, and offering for sin, the sanctuary and its ministry? —It was all only the divinely appointed means of expressing the faith that they already had, and that had already brought to them the righteousness of God without any deeds of any law

The Levitical priesthood was the means of expressing faith in that greater priesthood—the priesthood of the Son of God—announced in the words: “The Lord said unto my Lord . . . Thou art a priest forever after the order of Melchisedec” (Ps. 110:1-4). The sanctuary and the services of this priesthood were but means of expressing faith in the sanctuary and the services of the priesthood that is in heaven. For, of all that system, “this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Heb. 8:1, 2).

And this whole story, as here outlined, is shown in the instruction given to the people, in the book of Leviticus. In Lev. 4:13-20 it is said that when the people had sinned through ignorance, and the thing was hid from their eyes in having “done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty; when the sin, which they have sinned against it—against the law of God—was known, then the congregation should “offer a young bullock for the sin, and bring him before the tabernacle of the congregation.” And the elders of the congregation were to lay their hands upon the head of the bullock before the Lord, thus confessing the sin of the congregation, and laying it upon the bullock. Then the bullock must be “killed before the Lord.” And the priest that was anointed brought “of the bullock’s blood to the tabernacle of the congregation; and dipped his finger in some of the blood, and sprinkled it seven times before the Lord, even before the vail.” And he “put some of the blood upon the horns of the altar,” which was before the Lord, in the tabernacle of the congregation; and poured out “all the blood at the bottom of the altar of the burnt offering,” which was “at the door of the tabernacle of the congregation.” Thus the priest made “atonement for them,” and the sin was “forgiven them.”

There was the law of God, and by it the knowledge of sin, showing them guilty. Then there was the sacrifice, and the laying of the sin, in confession, upon the sacrifice as a substitute. Then there was the slaying of the sacrifice and the offering of its blood in their behalf, and by it atonement made and the forgiveness of sin to them. There was by the law the knowledge of sin, and by the gospel of sacrifice the forgiveness of sin and atonement with God.

But “it is not possible that the blood of bulls and of goats should take away sins” (Heb. 10:4). Wherefore then all this law, sanctuary, service, and ceremony? Ah! It was “a figure for the time then present” “until the time of reformation.” But “Christ being come an high priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, *not* of this building; neither by the blood of goats and calves, but *by his own blood* he entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:9-12).

And with Christ and in Christ we have this day, A.D. 1900, the substance of which all that was the shadow. In the heavenly temple there is the ark of his testament, in which is

the testament—his law. “By the law is the knowledge of sin.” And by the Gospel of the sacrifice of Jesus Christ and his priestly service, and the offering of his blood in the heavenly sanctuary, there is forgiveness of sin “to every one that believeth,” and righteousness in his being made at one with God, in Jesus Christ, who is the atonement.

And the only difference between the times before Christ and these times after Christ, is that *then*, because Jesus had not yet come and offered himself, but was to come, faith in his coming and offering himself could be expressed only in this way; whereas, now that he *has come* and *has offered himself* a sacrifice, and *has entered upon his priesthood* and “ever lives to make intercession for” us, faith is now expressed in the bread and wine—the body and blood—representing that which has actually been offered. To offer a sacrifice *now*, and to have a priesthood and a priestly ministry on earth, would be to deny that Christ, the true Sacrifice, has yet been offered.

Thus, there was clear use, and intelligent use, for all the laws, both moral and ceremonial, which were given to Israel. And this without any purpose or thought that justification comes by any of them, or all of them together, but that justification comes always and ONLY by faith.

And *this* is “Wherefore the law?” as to the ceremonial law. And from the considerable and careful study of the subject, we are thoroughly convinced that in the book of Galatians, *the book of Romans* and *the book of Hebrews* meet. The letter to the Galatians was written before either the letter to the Romans or that to the Hebrews. In the controversy raised by “the Pharisees, which believed,” which had confused the Galatian Christians, both the moral and the ceremonial law were involved; and so both are involved in the letter to the Galatians, and the whole ground is briefly covered. Then afterward the book of Romans was written, enlarging, and dwelling wholly, upon that phase of Galatians, which involves the moral law, and justification, by faith; and the book of Hebrews was written, enlarging, and dwelling wholly, upon that phase of Galatians, which involves the ceremonial law, and justification, by faith. And we believe that as the whole subject is more, and more carefully, studied, the more it will be seen that in Galatians both Romans and Hebrews are comprehended.

[Advent Review and Sabbath Herald | February 13, 1900]

Spoken Because of Transgressions | Galatians 3:19

“WHEREFORE then serves the law? It was added because of transgressions” (Gal. 3:19).

The Greek term that is here translated “added,” is the same word that, in Heb. 12:19, is translated “spoken,” in the clause referring to the voice of God speaking from Sinai, “which voice they that heard entreated that the word should not be *spoken* [or *added*] to them any more.” It is the same word that is used also in Deut. 5:22 where it is translated “added,” in the sentence, “These words the Lord spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he *added* [or *spoke*] no more.”

In both Hebrews and Deuteronomy the word is used with direct reference to the giving of the law of God, the Ten Commandments. This passage in Galatians, therefore, would certainly seem to suggest that the law here referred to would be the same law. And this is further sustained by the expression later, in this verse, that the law referred to was ordained “*in the hand of a mediator*.” Now, since there is only “one Mediator between God and men, the Man Christ Jesus,” it was certainly Christ’s hand in which this law was ordained. And Deut. 33:2, speaking of the same scene referred to in Deut. 5:22 and Heb. 12:20, says: “The Lord came from Sinai, and rose up from Seir unto them: he shined forth from mount Paran, and he came with ten thousands of saints: from *his right hand* went a fiery law for them.”

Now the Ten Commandments were not only written by *the hand* of the Lord himself, but they were written on tables of stone, which “tables were *the work of God*,” as well as the writing, which was the writing of God. And these tables were given by *the hand* of the Lord, unto Moses. And even when Moses had broken these tables, and had been directed to make other tables, the Lord wrote again with *his hand* on *these tables* the *same law* that at first he had written on the tables that he himself had made.

But this is not true of any other law. It is true that the ceremonial law—the law concerning sacrifices, offerings, the sanctuary, the whole Levitical system—was also given by the Lord to Moses; but it was not given by *the hand* of the Lord to Moses. It did not come forth from *his hand*, either in writing by his own hand, or upon tables made with his own hand. It was given to Moses by the Lord, and was *written* altogether *by Moses*, and not at all by the Lord.

Some, taking the English word “added” in this clause in Gal. 3:19, and holding it in the restricted English sense of “added,” have supposed that it is here taught that whatever law is referred to was necessarily added *to something* as a part of that thing, and so have held that it was added to *the covenant with Abraham*. But such a view as that would plainly be a mistake, because, in Gal. 3:15, it is positively stated that “though it be but a man’s covenant, yet if it be confirmed, no man . . . *adds* thereto.” Thus it would be impossible for anything to be added to that covenant. The word translated “adds,” in Gal. 3:15, is not the same in Greek as that translated “added” in Gal. 3:19, nor are the words akin.

From the Greek word itself, in Gal. 3:19, and its use in connection with the law, in Heb. 12:20 and Deut. 5:22, as well as its further use in the Scriptures, it is plain that it is not necessarily implied that what is referred to should be literally added in the sense of a mathematical addition. One expression in which the Greek word is used is, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be *added* unto you” (Matt. 6:33). Here it is plain that the expression is equivalent to merely to “give”—“all these things shall be *given* unto you,” or “ye shall *receive* all these things.” Such is exactly its meaning in Mark 4:24, in which our translation is, “Unto you that hear shall more be given”—shall more be *added*. In Acts 12:3 our translation reads, “He *proceeded further* to take Peter also.” This translated, as in Gal. 3:19, would be, “He *added* to take Peter.” Thus the word in Gal. 3:19 could, with equal propriety be translated, “Wherefore then the law? It was *spoken* because of transgressions,” or, “It was *given* because of transgressions.” One translation of the clause is, “It was set because of transgressions.” Another is, “It was introduced,” etc. True, to translate it, “It was added,” is just as good, provided it be understood that the word “added” conveys these senses, and is not to be restricted to its special meaning of a mathematical addition, as of adding “one cubit unto his stature.”

The law, then, was given, was spoken, and was added, because of transgression. Will this statement that “it was added *because of transgressions*” hold in the case of the law of God, the Ten Commandments? With respect to that law as it is referred to throughout in the discussion in which the Galatian Christians were involved, that is, the law *in its written form*, the expression does certainly apply. This will not only be clearly seen, but it is positively stated, in a passage already several times quoted in these “Studies in Galatians;” and we here set it down again: —

“If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abrahams, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God’s law in mind, and there would have been no necessity for it to be proclaimed from Sinai, or engraved upon the tables of stone. And had the people practiced the principles of the Ten Commandments, there would have been no need of the *additional* directions given to Moses” (“*Patriarch and Prophets*,” page 364).

This corresponds exactly to the other expressions with reference to the entering of the law of God: “The laws *entered*, that the offense might abound” (Rom. 5:20). “That sin by the commandment might become exceeding sinful” (Rom. 7:13). “To bring transgressions to a head” (*Farrar’s translation of Gal. 3:19*). “In order to bring about as *transgressions* the transgressions of it” (*Alford*).

This will be followed further next week.

[Advent Review and Sabbath Herald | February 20, 1900]

Law at Sinai Not New | Galatians 3:19

“Wherefore then serves the law? It was added because of transgressions.” From the evidences presented in last week’s study in Galatians, it is perfectly plain that the law of God, the Ten Commandments, *in written form*, both in tables of stone and as drawn out in its principles in the statutes and judgments of the “*additional* directions given to Moses,” was spoken, was given, was added, because of the transgressions of men. As men went further into darkness, the Lord followed them with added efforts, and with further details to bring them to the light. Indeed, they went so far into transgressions and darkness that the Lord actually followed them so far as to give them “statutes that were not good.” The whole story is told in the following passage: —

The law of God existed before man was created. The angels were governed by it. Satan fell because he transgressed the principles of God’s government. After Adam and Eve were created, God made known to them his law. It was not then written, but was rehearsed to them by Jehovah.

The Sabbath of the fourth commandment was instituted in Eden. After God had made the world and created man upon the earth, he made the Sabbath for man. After Adam’s sin and fall, nothing was taken from the law of God. The principles of the Ten Commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. *After the fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state . . .*

Adam taught his descendants the law of God which law was handed down to the faithful through successive generations. The continual transgression of God’s law called for a flood of waters upon the earth. Noah and his family preserved the law. Noah taught his descendants the Ten Commandments. The Lord preserved a people for himself from Adam down, in whose *hearts was his law*. He says of Abraham, He “obeyed my voice, and kept my charge, my commandments, my statutes, my laws” (Gen. 26:5).

If the descendants of Abraham had kept separate from other nations, they would not have been seduced into idolatry . . .

There were but a few families that first went down into Egypt. These increased to a great multitude. Some were careful to instruct their children in the law of God; but many of the Israelites had witnessed so much idolatry that they had confused ideas of God’s law . . .

To leave them without excuse, the Lord himself condescended to come down upon Sinai enshrouded in glory, and surrounded by his angels, and in a most sublime and awful manner made known his law of Ten Commandments. He did not trust them to be taught by any one, not even his angels, but spoke his law with an audible voice in the hearing of all the people. He did not, even then, trust them to the short memory of a people who were prone to forget his requirements, but wrote them with this own holy finger upon tables of stone. He would remove from them all possibility of mingling with

his holy precepts any tradition, or of confusing his requirements with the practices of men.

He then came still closer to his people, who were so readily led astray, and would not leave them with merely the ten precepts of the Decalogue. He commanded Moses to write, as he should bid him, judgments and laws, giving minute directions in regard to what he required them to perform, and thereby guarded the ten precepts which he had engraved upon the tables of stone. These specific directions and requirements were given to draw erring man to the obedience of the moral law, which he is so prone to transgress.

If man had kept the law of God, as given to Adam after his fall, preserved in the ark by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a token of pledge, they would never have gone into idolatry, nor been suffered to go down into Egypt; and there would have been no necessity of God's proclaiming his law from Sinai, and engraving it upon tables of stone, and guarding it by definite directions in the judgments and statutes given to Moses.

Moses wrote these judgments and statutes from the mouth of God while he was with him in the mount. If the people of God had obeyed the principles of the Ten Commandments, there would have been no need of the specific directions given to Moses, which he wrote in a book, relative to their duty to God and to one another. The *definite directions, which the Lord gave to Moses* in regard to the duty of his people to one another, and to the stranger, *are the principles of the Ten Commandments simplified* and given in definite manner, *that they need not err.*

The Lord said of the children of Israel, "Because they had not executed my judgments but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live" (Ezek. 20:25). Because of continual disobedience, the Lord annexed penalties to the transgression of his law, which were not good for the transgressor, or whereby he should not live in his rebellion

By transgressing the law which God had given in such majesty, and amid glory which was unapproachable, the people showed open contempt of the great Lawgiver, and death was the penalty" (*"Spirit of Prophecy," Vol. 1. pages 261-265*). (See also "Patriarchs and Prophets," chap. 32, pars. 1-4).

It is true that the sacrificial system was also given, added, because of transgressions. This is true as to the sacrifices originally, with Adam and Abraham: it is also true of the Levitical system given to Israel in the wilderness. This is also stated in a passage quoted in previous studies, as follows: —

"A system was then ["after the fall"] established requiring the sacrificing of beasts, to keep before fallen man that which the serpent made Eve disbelieve, that the penalty of disobedience is death. The transgression of God's law made it necessary for Christ to die a sacrifice, and thus make a way possible for man to escape the penalty, and yet the honor of God's law be preserved" (*"Spirit of Prophecy," Vol. 1, page 261*).

“The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters, the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instruction concerning the sacrificial service. After the completion of the tabernacle, he communicated with Moses from the cloud of glory above the mercy seat, and gave full directions concerning the system of offerings, and forms of worship to be maintained in the sanctuary. The ceremonial law was thus given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God himself of the tables of stone, and was sacredly preserved in the ark” (*Patriarchs and Prophets*,” pages 364, 365).

Thus, of either the moral law or the ceremonial law it is true that it was given, added, because of transgressions. The question then is, “*Which one* is the law *pre-eminently* referred to in this clause in Gal. 3:19?” And from the specifications already noticed, as to this law having been “ordained . . . in the hand of a mediator,” and the direct association of this text with the speaking of the law of God in Heb. 12:20 and Deut. 5:22, it certainly must be the truth that the law which in this passage is pre-eminently intended, is *the law of God*, the Ten Commandments, *in written form* on tables of stone and in the Bible.

[Advent Review and Sabbath Herald | February 27, 1900]

In the Hand of a Mediator | Galatians 3:19

“Wherefore then serves the law? It was added because of transgressions . . . *and it was ordained by angels in the hand of a mediator*” (Gal. 3:19).

This statement in Gal. 3:19 is identical in substance with that by Stephen in his last words to the Sanhedrin, as they were about to stone him to death, when he said, “Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers; who have *received the law by the disposition of angels*, and have not kept it” (Acts 7:52, 53).

This expression by Stephen, that the law was received, “by the disposition of angels,” and the expression in Gal. 3:19, that the law “was ordained by angels,” are identical; for Stephen’s word translated “disposition,” and Paul’s word translated “ordained,” are the same Greek word precisely, with simply a variation in tense. Stephen’s word is *diatagas* and Paul’s word is *diatageis*.

Now, what law could it be which, whatever else might be included, was pre-eminently the law referred to by Stephen when, in connection with the law that they had not kept, he charged them with being murderers? What law is it, which pre-eminently is not kept by a murderer? —It is the law of God—the Ten Commandments, one of which says, “Thou shall not kill.” And when the same identical word is used in Gal. 3:19, in the same identical connection, then what law alone can be referred to as pre-eminently the law there referred to, whatever other laws may be included? To have any other than the same law in both places would be simply to do positive violence to the plain scripture in its whole connection. And since there can be no possible question as to what law is pre-eminently the one referred to by Stephen, there can likewise be no question as to what law is pre-eminently referred to in Gal. 3:19, when the same identical word is used as was used by Stephen, and in the same connection and in the same sense precisely.

What, then, is the thought expressed in the words “the disposition of angels,” “ordained by angels”? The root of the two words used by Stephen and Paul is *diatasso*, which signifies “to arrange, ordain, establish”; “to set in order, and draw up an army” on parade, or “in battle order.” Thus, the specific statement in the two passages is that at the giving of the law referred to in the two places, the angels were drawn up in a grand array, as a king disposes his army, or a general his troops; and that, in the presence of this grand array of the angels of God, the law in question was given by the hand of a mediator.

As was presented in a former study: Since there is but “*one* mediator between God and men, the Man Christ Jesus,” Christ is unquestionably the Mediator in whose hand this law was ordained. And the scene is touched in Deut. 33:2; “The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.” From his right hand went forth this “fiery law” in the *writing* upon the tables of stone, and also in

the *work* of making the tables of stone upon which the law was written by the hand of fire. For “the *tables* were the *work of God*, and the *writing* was the *writing of God*, graven upon the tables” (Ex. 32:16).

And when those original tables had been broken by Moses, although Moses hewed out a second two tables like unto the first, he was required to take up these tables into the mount; and there, Moses says, *the Lord* again “*wrote* on the tables, according to the first writing, the Ten Commandments, which the Lord spoke unto you in the mount out of the midst of the fire in the day of the assembly: and *the Lord gave them unto me*. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me” (Deut. 10:4, 5).

Thus the law of the Ten Commandments was given, in the most complete sense, by *the hand* of the “one mediator between God and men, the Man Christ Jesus” (1 Tim. 2:5); and *no other law* was given. Other law was given by word, or by inspiration, to Moses, which *he wrote with his hand*; but no other law than that on the tables of stone was given in or by the *hand* of the Mediator. From his “*hand*” went forth that “fiery law”; and from that *hand* went forth *no other law*. And when from that “*right hand*” went forth that “fiery law,” then thousands of saints were present. These ten thousands of saints (or “holy ones,” R.V.) were the grand and glorious array of angels ordained, disposed, set in order, by the heavenly King, to behold and to do honor to this wonderful transaction of that most wonderful occasion.

Even Christian people have never yet truly discerned the majesty and glory of the giving of the law at Sinai; and that majesty and glory are only the true measure of the importance of that event. “There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud:” “mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly:” “the voice of the trumpet sounded long, and waxed louder and louder:” “the voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook” (Ps. 77:18). —And from the midst of that glorious and terrible scene, when “the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness” (Deut. 4:11), “the Lord spoke . . . out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice,” the Ten Commandments (Deut. 5:22), “and he added no more.” And “all the people that was in the camp trembled,” and “entreated that the word should not be spoken [added] to them any more.” And then, with his *hand* of fire, “he wrote them in two tables of stone, and delivered them unto” Moses.

“The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, *as in Sinai*, in the holy place” (Ps. 68:17). “The angels, ten thousand times ten thousand, and thousands of thousands, *surrounded the people of God* as they were assembled around the mountain, and *were all above them*; thus making a great living tabernacle, from which every evil angel was excluded, that not one word that was to come from the voice of Jesus should be altered in any mind, nor one suggestion of doubt or evil to a soul be made.”

Thus when the law was delivered at Sinai, the glorious Lord and all the people were surrounded with the heavenly host of angels, disposed, ordained, arranged in orderly array. Four-faced and four winged cherubim, six-winged seraphim, and bright angels in glittering golden chariots—all these by the thousands upon thousands accompanied the Majesty of heaven, the Mediator, as in love there went forth from his hand to sinful men his great fiery law of love. (Deut. 33:3). Then at the giving of the law of God, the Ten Commandments, at Sinai, there certainly has been no more majestic scene since the creation of the world. And this is the only law ever given by the hand of the Mediator.

How can there be any question or doubt that this is the law of Gal. 3:19 that was added because of transgressions, and that was ordained by angels in the hand of a mediator?

[Advent Review and Sabbath Herald | March 6, 1900]

Till the Seed Should Come – 2nd Advent | Galatians 3:19

“Wherefore then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator” (Gal. 3:19).

By each particular clause of this verse, considered by itself alone, we have found that the law of God—the Ten Commandments in written form, as given at Sinai, and as in the Bible—is the law that is pre-eminently meant, and is the only one that meets all the requirements of all the specifications so far considered. What now of this one—“till the seed should come to whom the promise was made”?

There are two laws referred to in Galatians. That is settled. They were both added; and they were both added because of transgressions. But which is pre-eminently the law referred to *in that place*, and its connection? *That* is the question here.

There are also two *comings of the seed*, which is *Christ*; and it is proper and fair to ask, “*Which is the coming* referred to here?” Why should any one settle and firmly fix *as the coming of this passage* a coming that requires that a law shall also be settled and fixed *as the law of the passage*, which will not meet the requirements of the passage in its connection? That is what has been done; and it has been the great defect in the usual consideration of this passage of Scripture.

Those who are the enemies of the law of God in *any* form, and who would be glad to have it abolished in *every* form, but who do not know that that law could not by any possibility be abolished, have always wrung this verse in to do service in that terribly mistaken cause. *These* eagerly seize upon and settle it that the coming of the Seed here referred to *is the first coming* of Christ. They never look beyond the single clause: it is not to their interest to do so; because the only use they have for this scripture is that they may support their determination that the law of God is abolished. Thus the enemies of the law of God.

On the other hand, the *friends* of the law of God know that it is true that there was a law abolished at the first coming of Christ. And since here is a law that was added “till the seed should come,” these friends of the law of God allow, and even settle upon, the claim of the enemies of the law of God, that *the first coming of Christ is* the coming that is here meant: then, and consequently the law that was abolished is decided to be the law here referred to. But it must be confessed that this is a weak way of getting at the thing. It bears on its face more the aspect of the begging of the question than of a real study and discovery of the truth as it is in the Word, *for the truth’s sake*. As a matter of fact, there is nothing in the passage, or anywhere in this whole connection, that suggests the abolition of any law.

The *subject is*, “Wherefore serves the law?” What is the purpose, the object, and the aim, of the law?

But there are two comings of the Seed. There is another, the *second coming* of Christ as well as there was the first. Is it impossible that this *second coming* of the Seed should be the coming referred to in this passage? There are other similar expressions in the Scripture.

For instance, Ezek. 21:27. Speaking of the removing of the diadem and crown of the king of Judah, it says: “I will overturn, overturn, overturn, it; and it shall be no more, until HE COME *whose right it is*; and I will give it to him.” What coming is this? The answer to this question can be given only by a consideration of the facts in the case, He came, but instead of receiving that crown, he received a crown of thorns; instead of being seated upon that throne, he was nailed to the cross. So we know that that was not the coming referred to in the text, but that it is his second coming “seated upon *the throne* of his father David, and having on his head *many crowns*. *Then it is* that the kingdom of this world becomes the kingdom of our Lord, and of his Christ; and he shall reign forever and ever” (Rev. 11:15). And *this is the coming* of him whose right it is, that is referred to in the text, and then it will be given him.

Again, it is written that the seed of the woman should bruise the serpent’s head. That *Seed CAME*, and did *not* bruise the serpent’s head, but himself was bruised instead. (Isa. 53:5). And after he *had come*, and had thus been bruised, even to death; had risen again from the dead; and had ascended to heaven, —even thirty years after these things—it was written: “The God of peace *shall bruise* Satan under your feet shortly” (Rom. 16:20).

In Daniel 2 it is written: “In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever” (Dan. 2:44). We all know that it is generally held by the ministers of the day that this was done at the first coming of Christ: that there the stone was cut out without hands, and is to roll on, and on, and on, until it fills the whole earth. But WE know that when he was here, he said, “My kingdom is not of this world,” and “not from hence” (John 18:36). And so we know that this scripture is fulfilled at his *second coming*.

Now, why should it be thought impossible that Gal. 3:19 should refer to his second coming? Look at the situation as it is in the text, with its context: “Till the seed should come to whom the promise was made.” *What promise?* —The promise of *the inheritance*, unquestionably: as it is written: “For if *the inheritance* be of *the law*, it is no more of *promise*: but God gave it to Abraham *by promise*. Wherefore then serves *the law*? It was added because of transgressions, till *the seed* should come to whom *the promise* was made.” Thus it is fixed by the Word itself that *the promise* referred to is the promise of *the inheritance*. And whatever *law* it is that is here referred to, it is given, added, till *He comes* to whom *the promise of the inheritance* was made.

Now, at his *first coming* did he receive any of the inheritance? —No; no more than did Abraham, to whom with him, the promise was made. He “had not where to lay his

head.” And of him it was equally true, as with Abraham, that he received “none inheritance in it, no, not so much as to set his foot on.

Notice, too, *particularly*, that the clause says, “Till the seed should come *to* whom,” — not *concerning* whom, but *TO whom*—“the promise was made.” That is, the promise referred to was made *to HIM*, personally; and not simply to *somebody*, *concerning* him. But it is fixed by the text that *the promise is the promise of the inheritance. This promise was made to Abraham and to his seed*, which is Christ; and this was done when the promise was made *to Abraham*. But, further, it was *also done TO the seed himself* in person, which is Christ. Read it in the second psalm: “The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for *thine inheritance* and the *uttermost parts of the earth for thy possession*” (Ps. 2:7, 8). Here is the promise *of the inheritance* made direct *to the seed*, which is Christ.

Now, when is this promise fulfilled? And when something should be done, make, or instituted, “till *the seed should come TO whom*” that promise was made, then *which coming* would be the true and the only logical one that could be considered? —Plainly, the coming that would be *at the receiving of the inheritance* REFERRED TO THE PROMISE; and *with which alone* the promise is concerned.

Therefore, considering what the promise is plainly in the scriptures declared to be, — the *promise of the inheritance*, —and considering that *this promise* relates and pertains particularly, and *above all*, to his *second coming*, it is evident that the *second coming of Christ*, rather than his first, is the one referred to in the clause “till the seed should come to whom the promise was made.

And since by every other clause of the verse, we have found that the law of God, as given on tables of stone at Sinai, and in the Bible, is the one pre-eminently referred to, and the only one that will meet all the specifications of all the clauses; and since the coming referred to in this clause is the coming in connection with the inheritance and the receiving of it, this settles it beyond all possibility of controversy that the law of God, *the Ten Commandments*, as given on the tables of stone and in the Bible, must remain in *full force and obligation until the second coming of Christ and the end of the world*. And we all know that it will not be abolished *then*.

It is always true that those scriptures that Satan fixes upon and uses most tenaciously to prove the abolition of the law of God are the very ones which, when truly grasped, are seen to most conclusively and most beautifully show its everlasting integrity and obligation.

Look at the subject further. The *inheritance is* the thing referred to in *the promise*. But with what is the inheritance connected? —Plainly, and only, with *God’s covenant with Abraham*—the everlasting covenant. Notice in the context that “*the covenant* [that is the covenant with Abraham, the everlasting covenant] that was confirmed before of God in Christ, *the law*, which was four hundred and thirty years after, cannot disannul, that it should make *the promise* [the promise of the inheritance of that covenant] *of none effect*” (Gal. 3:17).

As we have seen in a former study, the inheritance is the great thing in the covenant with Abraham, the everlasting covenant. Indeed, *God made the covenant with Abraham in a pledge* to Abraham that he would *inherit* that which God had *promised*. For *after God had promised* it to him, Abraham said, “Whereby shall I know that I shall *inherit* it?” And, in answer, God made with him, and entered into with him, that blood covenant, in which he pledged his life that the promise of the inheritance should never fail. (Gen. 15:8-18).

And as we also found in the former studies, all that ever came in *after that covenant was made*, was, in blessing men, *to enable them to attain to the fullness of that covenant*, and *to the inheritance* of which that everlasting covenant is the pledge. And this was exactly the object of the giving of the law of God on tables of stone on Mount Sinai, and in the Bible. For if men had kept that covenant, they would have kept God’s law *in mind*, and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone.” The object of that law, thus written and given to men, bringing transgressions to a head, making sins abound, was and is that men might find the grace of Christ much more abounding, —that through him they might attain to the fullness of that everlasting covenant with Abraham, and so to *the inheritance* of which that covenant was and is the pledge.

And to allow the coming of the seed to whom the promise of the inheritance was made, to be *the second coming* of Christ, and not his first, —this gives opportunity for the law of God, in its written form, to fulfill its grand object, which is the bringing of men, through faith in Christ, to the fullness of that everlasting covenant. The fullness of that everlasting covenant is the righteousness of God—the keeping of the commandments, and the faith of Jesus. And men must be brought to the fullness of that everlasting covenant in order that they may receive the inheritance, of which that everlasting covenant is the pledge.

That this view is the correct one, and is the truth of the matter, is emphasized by *the fact* that the everlasting covenant is *not* met in its fullness, in believers, *until the second coming of Christ*; that is, till the seed really comes to whom the promise of the inheritance was made.

One provision of that everlasting covenant is. “I will put my law in their inward parts, and write it in their hearts.” And that provision will not be accomplished in its fullness until, by the Third Angel’s Message, men are brought to the actual keeping of “the commandments of God, and the faith of Jesus;” so that the Lord, looking down from heaven upon them, can say, in perfect truth: “Here are they that keep the commandments of God, and the faith of Jesus” (Rev. 14:12).

Another provision of that covenant is: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest” (Heb. 8:11). Although we are now living in the times of the new covenant as really as was Abraham, yet neither the world nor we have attained to that point where it is not necessary any more for any man to teach his neighbor or his brother, saying, Know the Lord. And this part of the everlasting covenant will not be

met in its fullness until, through the blessing and power of God in the Third Angel's Message, the mystery of God shall have been finished. (Col. 1:26, 27; Rev. 10:7).

It is not necessary here to take up all the clauses of the new covenant one by one. These are enough to illustrate the truth that the everlasting covenant, the new covenant, the covenant with Abraham, which is the pledge of *the inheritance* that is *promised* to the Seed, *is not met* in its fullness in those who accept it, till the *second coming of Christ*.

And if this be not plain enough by the scriptures presented, or is not convincing enough, then read the following sentences from the testimony of Jesus, which is the Spirit of Prophecy: —

“It was at midnight that God chose to deliver his people. As the wicked were mocking around them, suddenly the sun appeared; shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the Third Angel's Message, keeping the Sabbath, came form from their dusty beds, glorified, to hear *the covenant of peace* that God was to make with those who had kept his law.

“The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as *God spoke* the day and the hour of Jesus' coming, and *delivered the Everlasting Covenant to his people*, he spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder . . . The wicked could not look upon them [the saints] for the glory. And when the *never-ending blessing* was pronounced on those who had honored God in keeping his Sabbath holy, there was a mighty shout of victory over the beast and over his image” (*“Early Writings,” pp. 145, 146*).

The following quotation also, though concerning in substance what is in the foregoing quotation, contains statements that make it worth printing in this connection: —

“With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then *a rainbow*, shining with the glory from the throne of God, spans the heavens, and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the *symbol of God's covenant*, and long to be shielded from its overpowering brightness . . . In the midst of the angry heavens is one clear space of indescribable glory, whence comes

the voice of God like the sound of many waters, saying. "It is done." That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake and so great." . . . Graves are opened, and "many of them that sleep in the dust of the earth" "awake, some to everlasting life, and some to shame and everlasting contempt." All who have died in the faith of the Third Angel's Message come forth from the tomb, glorified, to hear *God's covenant of peace* with those who have kept his law . . .

"The voice of God is heard from heaven, declaring *the day and hour of Jesus' coming* and delivering *the everlasting covenant* to his people . . .

"Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of Man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious until it is a *great white cloud*, its base a glory like consuming fire, and above it, the *rainbow of the covenant*" ("*Great Controversy*" pages 635-641).

And when the saints of God have thus attained to the fullness of the everlasting covenant, the covenant with Abraham, when the object of the giving of the law from Sinai, and in the Bible, has thus been accomplished, the law will *not* then be abolished, but will be *kept in mind*, in heart, in soul, just as it was by Adam, Enoch, Noah, and Abraham, when as yet there was "no necessity for it to be proclaimed from Sinai, or written on the tables of stone." Instead of being then abolished, it will be observed and lived more fully and more perfectly than ever before by men.

And *this* is "Wherefore serves the law?" And *this* is why it is that "it was added because of transgressions, till the seed should come to whom the promise [of the inheritance] was made, and it was ordained by [the disposition, the grand array of] angels in the hand of a mediator."

We are thoroughly convinced that more genuine *study*, and far more profitable study can be put upon Galatians 3:19, and the rest of the chapter, and the whole book, by Seventh-day Adventists, than has ever yet been put upon it by us or anybody else.

[Advent Review and Sabbath Herald | March 13, 1900]

By the Faith of Jesus | Galatians 3:21, 22

“Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (Gal. 3:21, 22).

The law could not possibly be against the promises of God. For when God had given a promise, why should he, and how could he, set up anything against the promise? Why should he desire to weaken or to frustrate his own promise? Therefore his “God forbid” is set against any such suggestion. Instead of the law being against the promises, it is, as we have again and again seen, an aid to men in attaining unto the promises.

The divine reason here given as to why the law is not against the promises is that “if there had been a law given which could have given life,” then “verily righteousness should have been by the law.” And if righteousness had been by the law, there would have been no need of any promises. Indeed there would then have been no place for any promises. For “to him that *worketh* [obtains righteousness by the *law*] is the reward not reckoned of grace, but of *debt*” (Rom. 4:4).

If righteousness could be obtained by working, it would be possessed in the very act of the work performed. And when *possessed*, there could not possibly be any room for any *promise* of it. And if righteousness could be obtained by working, then the *reward* of righteousness would be *earned*, and so would be a debt *due*; and any with holding of it from him who had earned it, and to whom it was so due, would be injustice. Thus again, if righteousness were by the law, there would be no room for any promise; for even to *promise* to a person that which he had already earned, and which was already due, would be a withholding of the thing earned and due, and so would be injustice.

Therefore upon every consideration, if righteousness could be obtained by the law, then the law *would be* against the promises of God. And for any one to expect righteousness by the law, he in that very thing does set the law against the promises of God. But against all thought of obtaining righteousness by the law the Lord sets his “God forbid” that the law should be against the promises.

Another reason given why righteousness cannot be by the law is that *the law cannot give life*—“if there had been a *law given* which could have *given life*,” then “*verily righteousness* should have been by *the law*.” Thus it is certified by the word of God that *righteousness* and life come from precisely *the same source*, and in precisely the same way; and that is, as the free gift of God by his creative power as, the Author and Prince of life.

But there is no law that can possibly give life to men, because all men have lost their lives by transgression of the highest law in the universe—the law of God. And since all men have transgressed that highest law in the universe, and so have lost their lives, no law subordinate to that can possibly give them life, And even that highest law itself cannot give them life; because, having transgressed it, and so forfeited their lives, they,

being sinners and under sentence of death, cannot possibly observe it, but can only continue to transgress it. So that for men there is no life in any law.

Now it is true that the law was “ordained to life,” but because of transgression it was “found to be unto death” (Rom. 7:10). It is true that it is written: “The man that doeth them shall live in them;” but there is none that doeth them. “There is none righteous, no, not one.” “They are all gone out of the way, they are together become unprofitable” (Rom. 3:10, 12).

But, bless the Lord, “what the law could not do, in that it was weak through the flesh,”—weak through the sinfulness of the flesh, —“God sending his own Son in the likeness of sinful flesh” *did*. “What the law could not do,” —it could not do even that to which it was ordained, it could not give life, —“God sending his own Son” *did*. In the likeness of sinful flesh he “for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. 8:3, 4). “For the wages of sin is *death*: but the gift of God is *eternal life* through Jesus Christ our Lord” (Rom. 6:23).

Therefore “the Scripture hath concluded *all under sin*, that the promise by faith of Jesus Christ might be given to them that believe” (Gal. 3:22). And the only way in which anybody can be concluded “under sin” is by *the law of God*—the law by which alone “is the knowledge of sin.” And since the Scripture hath thus concluded all under sin, *that*—so that, in order that—the promise by faith of Jesus Christ might be given to them that believe, it is perfectly plain that instead of the law being against the promises of God, it is the God-given means of men’s attaining to the perfect surety of the promises of God by faith of Jesus Christ, perfectly plain that instead of the law being against the promises of God, it is the God-given means of men’s attaining to the perfect surety of the promises of God by faith of Jesus Christ.

Therefore that law can no more be done away than the promises of God can be done away, and no more than the faith of Jesus Christ can be done away. And any one who would in argument or in thought do away that law, does in argument or in thought do away the promises of God and the faith of Jesus Christ, and so destroys the way of God’s salvation to men. But that cannot in truth be destroyed—except in the individual experience of men. And to destroy the way of God’s salvation in individual experience is to work eternal destruction to the soul. Therefore the claim that the law of God—the Ten Commandments—is done away is the most stupendous and destructive error that could possibly be entertained by anybody anywhere.

[Advent Review and Sabbath Herald | March 20, 1900]

Delivered by Faith | Galatians 3:23

“But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed” (Gal. 3:23).

This verse repeats, in different words, the particular thought of the two verses immediately preceding. Verse 21 declares that the law is not against the promises of God, and shows that it is a helper unto the fullness of the promises that are in Christ. Verse 22 declares that “the scripture hath concluded all under sin” and this for a purpose. And what is the purpose? —“That [in order that] the promise by faith of Jesus Christ might be given to them that believe” (Gal. 3:22).

Now, “By the law is the knowledge of sin” (Rom. 3:20); (Rom. 3:20) and it is the law of God, the Ten Commandments, by which is the knowledge of sin. Then since “the scripture hath concluded all under *sin*,” and “by *the law* is the knowledge of sin,” the scripture hath concluded all under *the law*. And it has concluded them all under the law so that “*the promise by faith of Jesus Christ* might be given to them that believe.”

Then, that law by which is the knowledge of sin, —by *that law* it is that “the scripture hath concluded all under sin.” And since it is by that law that all are concluded under sin, in order that the promise by faith of Jesus Christ might be given to them that believe, therefore, as stated in the previous verse, the law is not against the promises of God, but is an aid to all men in their attaining to the promise by faith of Jesus Christ.

Now the same thought is carried forward in the verse at present under consideration; namely, “Before faith came, we were kept *under the law*.” Under what law? —Plainly under the law by which alone “the scripture hath concluded all *under sin*.” Even as it is said in another place: “Now we know that what things so ever the law saith, it is said to them who are *under the law*, that every mouth may be stopped, and *all the world* may become *guilty* before God.” This is the condition of every soul upon earth before faith comes to him. But when faith does come to him, when he awakes to the exercise of faith, *then* “the righteousness of God *without the law* is manifested, . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe” (Rom. 3:19-22). Thus it is true, and thus it *is*, that all are concluded under sin and kept under the law until faith in Jesus Christ delivers them.

However, there is another expression in the verse that is particularly to be noticed: that is, that we were “shut up.” We were “under the law,” “shut up.” We were “*kept* under the law, *shut up*.” It was “*before faith came*” that “we were kept *under the law, shut up*.” And “before faith came, we were kept under the law, shut up *unto the faith* which should afterwards be revealed.”

How was it that we were shut up? —“*Under the law, shut up*.” But to be under the law is to be “guilty before God” (Rom. 3:19). To be “under the law” is to be under the dominion of sin. Rom. 6:14. And since we were “under the law, shut up,” it was the law that shut us up. And what law is this? —It is the same law as that of the previous verse, by which “the scripture hath *concluded* all *under sin*.” And the only law, by which

anybody can possibly be concluded under sin, is that law by which “is the *knowledge* of sin,” which is the law of God, the law of Ten Commandments.

The Greek word thus translated, “shut up” is the same word that, in the previous verse, is translated “concluded;” and also that in Rom. 11:32 is translated in *the text* “concluded,” and in *the margin* “shut up.” So that the expressions translated alike in the two verses, would be: verse 22, “The scripture hath *shut up* all *under sin*, that the promise by faith of Jesus Christ might be given to them that believe;” and verse 23, “We were kept under the law, shut up unto the faith which should afterwards be revealed.”

This makes it certain that the law by which, in verse 22, “we were shut up under sin” is the same law by which, in verse 23, “we were kept under the law, shut up.” And by these twin expressions it is plain that to be “under the law” is to be “under sin,” for to be “shut up under sin” is to be “kept under the law, shut up;” to be “shut up under the law” is to be “shut up under sin.” And the only law by which anybody can be shut up under sin, is that law by which alone is the knowledge of sin; and that law is the law of God, the law of Ten Commandments.

Therefore, since all are shut up under sin, in order that the promise of faith of Jesus Christ might be given to them that believe; and since the law of Ten Commandments is the only one by which anybody can be shut up under sin, it is certain that law is not against the promises of God, but is the only certain means of attaining to the true faith, and so to the fullness of the promises in Christ.

[Advent Review and Sabbath Herald | March 27, 1900]

The Law Can Never Give Life | Galatians 3:21-23

“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. And the scripture hath concluded [“shut up,” Greek] all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed” (Gal. 3:21-23).

All were “shut up under sin.” And all were “under the law, shut up.” And the only possible way in which anybody can be under sin is by that law by which is “the knowledge of sin” (Rom. 3:20; 7:7); by that law which is “the strength of sin” (1 Cor. 15:56); that law of which “sin” itself is “the transgression” (1 John 3:4). That law is the law, which says, “You shall not covet” (Rom. 7:7-13). And that is the law of God, the Ten Commandments. This is so certain that there can be no question about it.

And it is equally certain that the *ceremonial law of sacrifices and offerings* never was intended to, and never could, shut up anybody under the law. On the contrary, that was for the time then present *the way out* from under the law. Notice the following example in illustration, from that ceremonial law: —

“If the whole congregation of Israel *sin* . . . and they have done somewhat against any of the *commandments of the Lord* concerning things which *should not be done*, and are *guilty*; when the *sin* which they have sinned against it, is known, *then* the congregation shall *offer a young bullock for the sin*, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock *before the Lord*: and the bullock shall be *killed before the Lord*. And the *priest* that is anointed shall bring of the *bullock’s blood* to the tabernacle of the congregation . . . and the *priest* shall *make atonement* for them, and *it shall be forgiven them*” (Lev. 4:13-20).

Now please look that all over, and consider it step by step: —

- (a) The people sinned. How?
- (b) They had done “somewhat against the commandments of the Lord.” What commandments of the Lord?
- (c) The commandments of the Lord *concerning things which should not be done.*” What are the commandments of the Lord concerning things, which should not be done?
- (d) Plainly enough these: “You *shall* have no other gods before me.” “You *shall not* make unto thee any graven image.” “You *shall not* take the name of the Lord thy God in vain.” “The seventh day is the Sabbath of the Lord thy God; in it thou *shall not* do any work.” “You *shall not* kill.” “You *shall not* commit adultery.” “You *shall not* steal.” “You *shall not* bear false witness.” “You *shall not* covet.”
- (e) And when they had *sinned* by doing somewhat against any of these commandments, this *law, of the Lord*, they were “*guilty.*” And when the *sin* came to their knowledge, that *guilt* was the *more impressed*—“sin by the commandment became *exceedingly* sinful.” And so long as they remained in that attitude and in

that place only, they were held under that guilt, “shut up under sin;” so long as they remained there only, they remained the more guilty, and “were *kept* under the law, shut up.” But they need not remain there “shut up under sin” and “kept under the law, shut up,” held “guilty.” They need *not* remain there, because—

- (f) There was a way out. That way out, the *only* way out, was the way of *the sacrifice* and *the blood of the offering*, and the *ministration of the priest* who made “an atonement.”
- (g) And when the sin was forgiven them, *they were free*. They were no longer guilty, no longer “shut up under sin,” no longer “under the law, shut up.” They were *out* and free; because they were *at one* with God, because of the at-one-ment made.

That whole course of the sacrifice and offering was *the way of FAITH*. It was the way of *promise*. And that way was for, and was available for, *only* those who were “guilty” of “sin,” and so were “shut up under sin.” That sacrifice and blood was the expression of faith in the sacrifice and blood of Jesus Christ. And that ministration of the priest, and the atonement made, was the example and shadow of the ministration of Christ, the great High Priest, and the atonement that he makes.

That whole course of sacrifice and offering was the way of the *faith of Jesus Christ*. That way of the faith of Jesus Christ was the *way out* for those who were “guilty” of “sin,” and so were “shut up under sin.” They were guilty of sin, and so “shut up under sin,” only because they had done somewhat against any of the commandments of the Lord concerning things, which *should not be done*. And those commandments were the Ten Commandments.

Therefore it is by the Scripture indisputable that by the law of the Ten Commandments, which *showed them guilty*, they were “concluded [shut up] all under sin, *that* [in order that, so that] the promise by faith of Jesus Christ might be given to them that believe.”

Now, did the sacrifice and offering bring them to faith? Or did faith bring them to the sacrifice and offering? —The only answer that there can be is that by all conceivable evidence *faith* brought them *to the sacrifice*. Can this possibly be doubted when it is written: “By *faith* Abel *offered* unto God a . . . *sacrifice* by which he obtained witness that he was righteous” (Heb. 11:4)? It was *faith* that brought *to the offering of the sacrifice* Abel and all the others who were ever accepted of God.

But what *brought them* to the FAITH that *brought the sacrifice*? —The knowledge of their sin—the conviction that they were “guilty.”

And what gave them the knowledge of their sin? What caused the conviction of their guilt? —Their having “done somewhat against any of the commandments of the Lord concerning *things which should not be done*.”

Thus “before faith came” *they, as all others of mankind*, “were kept under the law, shut up *unto the faith* which should afterwards be revealed.” They were “shut up *unto the faith*,” the faith expressed in the sacrifice and offering, because there was no other way out from their guilt of sin. And there was no other way out, because “there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

[Advent Review and Sabbath Herald | April 3, 1900]

The Reality of the Law | Galatians 3:22, 23

The Greek word, translated in verse 23 “shut up,” and in verse 22 and Rom. 11:32 “concluded,” is *sunekleisan*, *sunekleisan*, and signifies “to shut or coop up, hem in, enclose.” In Luke 5:6 it is translated “enclosed,” in the statement that “when they had this done, they *enclosed* a great multitude of fishes.”

Now, since this is the law by which is the knowledge of sin, —for by no other law is it possible to conclude, shut up, men under sin, —the question comes, How does the law of God, the Ten Commandments, shut men up?

Bear in mind that mankind “have all gone out of the way”; “there is none that doeth good, no, not one;” and “there is none that seeks after God” (Rom. 3:10-12). Therefore if any of them ever get into the way, it can be only by *God’s seeking them*. And when God seeks them, it is to bring them to himself. And since they are all under sin, in order to bring them to himself he brings them to righteousness. Since the character of men is altogether bad, the Lord, in bringing them to the knowledge of himself, brings them to the knowledge of a character that is altogether good.

Since man is sold under sin, is the slave of sin, possessed of a mind that is enmity against God, and “is not subject to the law of God, neither indeed can be,” everything that he does is, in its very nature, wrong. How, then, can the Lord get him into the right way when he is out of the way, and under a power and possessed of a nature, by which he does only wrong? That he might reach man *where* he is, the Lord formulated for man a transcript of his own character, in such a form as to be particularly adapted to the condition and needs of man altogether *as he is*. And this transcript of the character of God is formulated in the law of God—the Ten Commandments in written form, as given at Sinai on tables of stone, and in the Bible.

It was necessary for the Lord to present his law, the transcript of his character, in this form, because of the essential sinfulness of mankind. For “from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness” (Mark 7:21, 22). Since such is the nature and confirmed condition of all men, this is why it is that the law of God as it entered in written form “is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for kidnappers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine” (1 Tim. 1:9, 10). Here is included the principle of each one of the Ten Commandments, and the violation of it.

Thus the law of God comes to every man, telling him *not to do* the very thing, which it is natural and inherent in him to do. He has it in his heart to kill; but there stands the word, “You shall not kill.” He has it in his heart to commit adultery; but there stands the word, “You shall not commit adultery.” He has it in his heart to steal; but there stands the word, “You shall not steal.” He has it in his heart to bear false witness; but there

stands the word, “You shall not bear false witness.” He has it in his heart to covet; but there stands the word, “You shall not covet.” He has it in his heart to dishonor father and mother; but there stands the word, “Honor thy father and thy mother.” He has it in his heart to go on using all the time there is, the Lord’s day as well as all others, in disregard of God; but there stands the word, “The seventh day is the Sabbath of the Lord thy God: in it you shall not do any work.” He has it in his heart to take the name of God in vain; but there stands the word, “You shall not take the name of the Lord thy God in vain.” He has it in his heart to have other gods than the Lord; but there stands the word, “You shall have no other gods before me.” He has it in the evil imagination of his heart to formulate in an image his idea of God; but there stands the word, “You shall not make unto thee any graven image.”

And thus the law of God meets every man in the world just where he is, and by its emphatic “You shall not,” shuts him off from doing everything that is natural for him to do. Thus he is shut in with himself, and is “cooped up” with his sins, “kept under the law, shut up.” Thus there is revealed to the man the knowledge of himself, which is the knowledge of sin: he sees himself to be altogether wrong. There is awakened in him the desire for something better, and the longing to get away from his exceeding sinful self. He is stripped of every resource in himself; and, in his desperation, he cries out, “O wretched man that I am! Who shall deliver me from the body of this death?” And the answer is: “I thank God through Jesus Christ,” there is deliverance. In his longing to do something that is not forbidden by the holy law of God, he exclaims: What shall I do, that I might work the works of God? And the answer is: “This is the work of God, that ye believe on him whom he hath sent” (John 6:29). With the stings of sin pricking him to the heart on all sides, he cries out: “What must I do to be saved?” The answer is: “Believe on the Lord Jesus Christ, and thou shall be saved.”

And thus it is that the law of God is an essential aid to men in bringing them unto the promises of God. Thus it is that by the law by which “is the knowledge of sin,” “the scripture hath concluded [shut up] all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” And thus it is that before faith comes to men, they are “kept under the law, shut up unto the faith which,” if they will only rightly use the law, and meet the true principle of the law, shall “afterwards be revealed.”

And thus in Gal. 3:21-23 there is preached the same gospel precisely as is preached in Leviticus 4 and in Rom. 3:10—and everywhere else where the true gospel is preached.

All men have sinned in doing somewhat against the commandments of the Lord concerning things, which should not be done, and are guilty. An offering must be brought, an atonement made, so that the sin may be forgiven, and the guilt be removed. “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” And “when *You* shall make *his* soul an offering for sin, he shall see his seed.” “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Isa. 53:5, 6, 10; Gal. 3:29).

[Advent Review and Sabbath Herald | April 10, 1900]

The Law in Christ | Galatians 3:24, 25

“Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster” (Gal. 3:24, 25).

These two verses are the conclusion of the argument in verses 21-23. Accordingly they are introduced by “Wherefore.” “Wherefore” signifies “for which cause or reason; in consequence of which; consequently.” It is easy to see that these two verses are the consequence of the preceding ones.

Notice verse 23: the law is not against the promises of God; but, instead, is an aid in attaining unto the promises. And we know that all the promises of God are in Christ. Then, since the law is an aid in attaining unto the promises, and all the promises are in Christ, evidently the law is an aid in men’s attaining unto Christ.

Next, notice verse 22: “The scripture hath concluded [shut up] all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Plainly, then, the law is a means of bringing men to Christ and to the promises by faith in him.

Next, notice verse 23: “Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.” As we were “shut up unto the faith,” and “were kept under the law, shut up,”—it was the law that shut us up, and it shut us up unto the faith, —plainly the law brought men to faith. But faith is always Christ, and Christ is always faith, for he is “the author and finisher of faith.” And since the law brought men to faith and Christ is the substance of all faith, in the nature of things the law brought men to Christ. And so, verse 24 states the fact, as the consequence of all this: “The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”

But the great question with most persons is, “What law is that?” It is a fair enough question, because, since whatever law it is, it brings men to Christ: and if men take the wrong law, it will not bring them to Christ.

But it can easily be known what law it is. Read again the text: “*The law* was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster”—we are no longer under *the law*. Now, what is it to be under the law? —It is to be under the dominion of sin; for it is written: “Sin shall not have dominion over you: for ye are not under the law” (Rom. 6:14). Then, whoever is under the law, is under the dominion of sin, and this because “sin is the transgression of the law.” And what law is it? —It is the moral law—the law which says: “You shall not covet”; for it is written: “I had not known sin, but by the law: for I had not known lust, except the law had said, You shall not covet” (Rom. 7:7). And this is the very thought that is before us in Gal. 3:23, 25, and in the verses preceding, of which verses 24, 25, are only the conclusion.

Verse 22 says: “The scripture hath concluded [shut up] all under sin, that the promise by faith of Jesus Christ might be given to them that believe”; and verse 23 says: “We

were kept under the law, shut up unto the faith which should afterwards be revealed.” There can be no manner of question that these expressions “under sin” and “under the law” are identical in meaning, and therefore it is plain that to be “under the law” is to be “under sin.” And being “under sin,” being “shut up under sin,” and thus “kept under the law, shut up unto the faith,” it is certain that it is the law *by which is the knowledge of sin*, —the law which says, “You shall not covet.” —which is the schoolmaster to bring us unto Christ, that we might be justified by faith. And this is the more evident by the fact that after faith is come, after we are justified by faith, we are no longer under the law; we are no longer under the dominion of sin; we are no longer shut up; because we have attained unto the very thing, which is the object of the law, which is Christ. For “Christ is the end [the object, the aim, the purpose] of the law for righteousness to everyone that believeth” (Rom. 10:4).

Notice again: for what purpose is it that men are brought to Christ? —“That we might be justified by faith”. This is the same as the preceding verses: “We were kept under the law, shut up *unto the faith*.” “The scripture hath concluded all under sin, *that the promise by faith of Jesus Christ* might be given to them that believe.” Plainly, therefore, whatever law it is, it is a law that brings men to faith.

Now, it is not true, and it never was true, that the ceremonial law of sacrifices and offerings ever brought anybody to faith. It was faith that brought them to that law. “By faith Abel offered unto God . . . sacrifice.” Did the *sacrifice*, or *the offering of it*, bring Abel to *faith*? —No. *Faith* brought Abel to the *sacrifice*. That sacrifice was a lamb, and, in Abel’s faith, it was Christ. And by the faith of Christ, in which he offered that sacrifice, “he obtained witness that he was righteous.” Thus he attained to righteousness by faith; to justification by faith. Thus *faith* brought him to that ceremonial *law* of sacrifices and offerings.

But what brought him to the *faith* that *brought him to the law* of sacrifices and offerings? —The *knowledge of sin* brought him to *the faith*. And what brought him to the knowledge of sin? —The moral law, to be sure—the law that says: “You shall not covet”—the law by which alone is the knowledge of sin.

Cain brought an offering, but it was not brought in faith, and therefore was not accepted; and consequently sin still lay at his door. Gen. 4:7. Cain had no faith in Christ, and therefore his offering was of no avail. And even though an offering was made of a lamb, if there was no *faith in Christ* in him who *offered it*, it would not avail. The faith must be there before he brings his offering at all, or else it is of no avail.

Thus, by every consideration, it is certain that, instead of the ceremonial law of sacrifices and offerings bringing men to the faith, it was faith that always brought men to the sacrifices and offerings. And it must be faith that would do that, or else, the sacrifice and the offering was nothing.

[Advent Review and Sabbath Herald | April 17, 1900]

Law Can Never Justify | Galatians 3:24-26

THE law that is here under consideration brings men to Christ, that they might “*be justified by faith.*” Justification by faith is the object in view. But from the example of Abel, from the ceremonial law of Leviticus, which we have already presented in these studies, it has been demonstrated that the ceremonial law of sacrifices and offerings was itself the way of justification by faith; so that it is impossible for a law which in itself is justification by faith, to bring men to justification by faith.

On the other hand, what is the necessity for justification? —All have sinned; all have transgressed the law; all are shut up under sin, and so kept under the law. And they never can be justified by *the law*. The only possible escape is by *faith of Jesus Christ*. Their only hope of justification is in justification *by faith*. Consequently, this law is the law by which is the knowledge of sin; the law “*under*” which every man is “*kept*” until he is justified by faith. This law it is that is the schoolmaster to bring men unto Christ in order that they may be justified by faith.

One other word just here. The ceremonial law of sacrifices and offerings is done away. There is no question of that anywhere. Now if it were the ceremonial law of sacrifices and offerings that brought men to Christ, that they might be justified by faith—since that is done away, how can men be brought to Christ? And how can they find justification by faith? If that were the law here referred to, then, of all things, that law never should have been, and it never could have been, in righteousness, done away, so long as there remained a single soul that needed to be brought to Christ, that needed to be justified by faith. Consequently, since that law has been done away, and ever since it was done away, men have needed to be brought to Christ, and to be justified by faith, this, in itself, is the most conclusive proof that the ceremonial law of sacrifices and offerings is not at all, and could not possibly be, the law here referred to.

For these reasons that law could be only a law that abides forever—and that law is the MORAL law—the law by which is the knowledge of sin, by which all the world is declared and held guilty before God, until they are justified by faith. For “what things so ever the law saith, it saith to them who are *under the law*; that every mouth may be stopped; and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin” (Rom. 3:19, 20).

“But now the righteousness of God *without the law* is manifested, being witnessed by the law and the prophets; *even the righteousness of God* which is *by faith of Jesus Christ* unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God” (Rom. 3:21-23).

“Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say, at this time his righteousness; that he might be just, and the justifier of

him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith” (Rom. 3:24-27).

“Therefore we conclude that a man is justified by faith without the deeds of the law” (Rom. 3:28). All this is of the moral law. But it was with the very deeds of the ceremonial law of sacrifices and offerings that men were justified by faith. Indeed, a man could be justified by faith *without the deeds* of the ceremonial law of sacrifices and offerings: because the deeds of the ceremonial law of sacrifices and offerings were the very expression of faith itself. By faith Abel offered unto God a . . . sacrifice.” What was the faith worth that brought no sacrifice? —Nothing. That was Cain’s faith. The law, then, that brought men to Christ that they might be *justified by faith*, is a law, and must be a law, *without the deeds* of which men are justified by faith. And this is true and can be true *only* of the moral law.

One of the principle sources of misunderstanding of this text, lies in the taking of the word “schoolmaster” in the sense of our everyday word “schoolteacher,” and knowing that the Ten Commandments do not of themselves teach, instruct, or tell men about Christ and his work of salvation, while the ceremonial law of sacrifices and offerings does, —because *in figure* it was Christ, —it is concluded that this law which was the schoolmaster, must be, and can be, only the ceremonial law of sacrifices and offerings

But the word translated schoolmaster does not signify a schoolteacher. It signifies a *schoolmaster*, in the sense of a *master* as a *disciplinarian*: not a schoolteacher, in the sense of an *instructor*. It is true that the *schoolmaster*, the *disciplinarian*, *might* be, and sometimes was, also a schoolteacher, an instructor, but that was only an incident. The original and primary thought of the word is that of *master*, as a *disciplinarian*, a *watcher*, a *corrector*. Accordingly, the German of Luther translated it “*Zucht-meister*—master of the house of correction.” The Greek word corresponds to the Latin and Anglicized word “tutor.” But even as connected with the idea of tutor, the thought of *teacher* only incidentally attaches; because the original and primary meaning of “tutor” is simply “a *guardian*; a *watcher*; a *protector*.” A *guardian* may be indeed a teacher also, if he have the ability and faculty to be a teacher also, but that is not the original and primary thought in the word, it is only an incident.

The Greek word translated schoolmaster is *paidagogos* and signifies “a *boy-ward*”; “a *child-conductor*”; or “*child-guide*”; “*the slave who went with a boy from home to school and back again*, a kind of a tutor.” “Fabius is jeeringly called the *paidagogos* of Hannibal, because he always followed him about: —generally a leader, *demokratias*, *turannidos*.” The thought that he was primarily a person apart from the *teacher* of the boy is emphasized in the word “*paidagogio*—the room in a schoolhouse *in which* the *paidagogoi* waited for their boy.” The Century Dictionary says: “Among the Greeks and Romans the *pedagogue* was *originally* a slave who attended the younger children of his master, and conducted them to school, to the theater, etc., combining, *in many cases* instruction with guardianship.” If the thought intended to be conveyed in this verse were that of a school-*teacher*, the word would have to be *not paidagogos*, but *didaskalos*.

The law then here meant is not a law, which in itself teaches of Christ; but that which *conducts* men, as children, *to Christ* that *He might teach them*. The law is not in itself

the teacher, but that which watches, guards, corrects, and *conducts men*, as untrained and unruly children, *to Christ as to the school where by him they shall be taught*. And the only law that can possibly fit the thought not only of the single word *paídagogos*, but also the whole context of which verses 24, 25, are only the conclusion and consequence, is the moral law—the Ten Commandments. For “the scripture has *shut up all under sin*”; “we were kept under the law shut up UNTO THE FAITH.” “Wherefore”—consequently—“the law was our *paídagogos*—watcher, warden, guardian, corrector, and conductor—*unto Christ*, that [so that, in order that] we might be justified by faith. But after that faith is come we are no longer under” *the law*—no longer “kept under the law,” “shut up under sin.” “For ye are all the children of God by faith in Christ Jesus.”

Two correspondents think that this is new doctrine, especially for the REVIEW AND HERALD; but whatever and with whomsoever this may be new doctrine, there is one thing certain, and that is that for and in the REVIEW AND HERALD it is not in any sense new. Consider: The first number of the REVIEW AND HERALD ever issued, was No. 1 of Vol. 1, in November 1850—forty-nine and a half years ago. No. 5 of Vol. I was issued in January 1851. In that No. 5 was the first notice of the third chapter of Galatians that was ever made in the REVIEW AND HERALD. It is in an article by J. N. Andrews, on “The Perpetuity of the Law of God.” From that article we quote, just as there printed, enough to make perfectly plain to all now, the position that was held in and by the REVIEW then: —

Our faith may be expressed in a single sentence: God’s LAW COVERS ALL TIME, *and under all dispensations it stands out before men as the rule of their lives, and the sum of their duty to God*. The fall of man left “the work of the law” written in his heart though faintly indeed; then at Mt. Sinai it was written in tables of stone by the finger of God; then, under the new covenant, it is written in the hearts of God’s people, even as it was before the fall. We appeal to men of candor and reason. Are not these things so?

Galatians 3. The great doctrine of justification by faith having been lost sight of by the Galatian church, the apostle argues the point with them and shows that it is the only hope of salvation. Hence, the different covenants which God made with his people are here examined and contrasted. The covenant made with Abraham, which was based on the righteousness of faith, is first introduced. This covenant secured to him self, and to his seed, the inheritance of the earth. Rom. 4:13 . . . The question now arises. Why does the apostle say that the law could not disannul the promise made to Abraham? Is there anything in the law that is against the promise of God? —No, verily. See verse 21. For the law of God, which embodies his requirements, and man’s duty, cannot be contrary to his own promise.

Why then is it said that if the inheritance be of the law, it is no more of promise? We answer that God made perfect obedience to his law the condition on which he took Israel, the literal seed of Abraham, to be his people. (Jer. 11:3, 4; Ex. 19:5-8; 20). This covenant made the works of the law the condition on which they should receive the inheritance, instead of the righteousness of faith, which was the condition of the promise made to Abraham. But it is plain that if the deeds of the law be made the

ground of justification, then is justification by faith made void. And as it is evident that fallen, guilty man cannot be justified by a law which already condemns him, he could then have no hope of salvation . . . Why, then, it may be asked, did God give to Israel a covenant which recognized perfect obedience as its only condition? We reply, He did it that he might exclude all appearance of heirship from the natural seed except such as should walk in the faith of their father Abraham. Hear the apostle: “For if there had been a law given which could have given life, verily righteousness should have been by the law. *But the Scriptures hath concluded all under sin that the promise by faith of Jesus Christ* MIGHT BE GIVEN TO THEM THAT BELIEVE.” Such are the only heirs.

That article on “The Perpetuity of the Law of God” was concluded in No. 6 of Vol. I, and in this Elder Andrews took up the very verses that stand at the head of this present Study in Galatians, as follows: —

Gal. 3:23-26 . . . How is the law a schoolmaster to bring us to Christ? Answer: The law shows our guilt and just condemnation, and that we are lost without a Saviour. (Read Paul’s account of this school in Rom. 7:7-25). “By the law is the knowledge of sin.” (Rom. 3:20). “I had not known sin, but by the law” (Rom. 7:7). Then the instruction of the law is absolutely necessary, that we may know ourselves to be sinners in the sight of God. We find ourselves sinners by past offences, and unable to render present obedience. The just penalty of the law hangs over our heads; we find ourselves lost, and fly to Jesus Christ for refuge.”

The same thoughts were published again in Vol. II, No. 4, Sept. 16, 1851; and in Vol. III, No. 7, Aug. 5, 1852; so that it plainly stands as the original doctrine of the REVIEW AND HERALD as to the law of God in Galatians 3. And that it was sound doctrine then, and is sound doctrine now, it is certain from the fact that in the REVIEW AND HERALD of April 5, 1898, in the first-page article, under the title of “The Perfect Law,” the Spirit of Prophecy speaks as follows: —

The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thought and feelings; and it will produce conviction of sin in every one who is sensible of having transgressed its requirements . . .

In his teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness.

Paul’s testimony of the law is: “What shall we say then? Is the law sin [the sin is in the man, not in the law]? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, You shall not covet . . . Wherefore the law is holy, the commandment holy, and just, and good.” . . .

There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with him through the merits of Christ, while he continues to sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral looking glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law

cannot in any way remove the guilt, or pardon the transgressor. He must go farther than this. *The law is but the schoolmaster to bring him to Christ.* He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever-lasting life.”

And all this is—*not* the *law* in Galatians, but—the *gospel* in Galatians— justification, righteousness, *by faith*, —the Third Angel’s Message.

[Advent Review and Sabbath Herald | April 24, 1900]

Baptized into Christ | Galatians 3:27-29

“For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27). The Greek word here translated “put on,” expresses the thought of putting on clothes: “to be clothed in: have on to wear.” It well expresses the thought of baptism, as expressed elsewhere: of being buried, lost sight of: baptism being a burial in the water, so that the person baptized is overwhelmed, lost sight of, and shut away from the sight of the world.

Baptism *in water* is but the *form* in which is expressed the *fact* that the individual is buried, overwhelmed, clothed, and lost sight of, *in Christ*; so that instead of the old man being seen in the world and by the world, it is only Christ that is seen *in the baptized individual*.

The thought of this verse is expressed in another place: “As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Col. 2:6). As you have *put on* Christ, and so are *clothed* in Christ, so wear him as your clothing, that you yourself may be hidden, and only Christ appear.

This is the truth expressed in baptism. Oh, that this truth were indeed always expressed in baptism. How many realize that baptism in the water is not itself the true baptism; but is only the outward expression of that which is the true baptism? For though a person be baptized, buried, overwhelmed, and lost sight of in *the water*—if that be *all*, then it is but nothing. Baptism consists not in the putting away of the filth of the flesh, but the answer of a good conscience toward God. (1 Peter 3:21). And a good conscience is found only in “the blood of Christ, who through the eternal Spirit offered himself without spot to God” (Heb. 9:14). When each soul, to be baptized in the water has already been, *by faith*, overwhelmed, clothed, and lost sight of, in Christ, and the baptism *in the water* is the expression of *his faith* which has *clothed him* indeed *in Christ*, then baptism will not only bear to Christians its true meaning, but will also bear to the world its true meaning.

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Gal. 3:28). Among those who are Christians, there are no racial, tribal, national, or any other distinctions, for all are one in Christ Jesus. And, whoever among those professing to be Christians, there are seen any distinctions of any kind, by that very fact it is therein declared that among them Christ is not truly apprehended. Accordingly, the Revised Version brings out this very thought, that among those who have been baptized into Christ, and so have put on Christ, “there *can be* neither Jew nor Greek, there *can be* neither bond nor free, there *can be* no male and female,” for all are *one*, and that *one* is *only Christ*.

The thought is that, when the man has died, and has been buried—baptized—into Christ: overwhelmed, lost sight of, in Christ, he is forever taken away from himself, and is not himself any more. If he was an American before, he is not an American now: he is a Christian. If he was a Scythian before, he is not a Scythian now: he is a Christian. If he was an African before, he is not an African now: he is a Christian. If he was a slave

before, he is not a slave now: he is a Christian. So that among those who are truly Christ's, who have put on Christ, and who are wearing Christ, all manner of racial, tribal, national, or whatsoever distinction, is utterly gone. There is no respect of persons with God, nor with those who are the children of God: it is only character that counts and that the *character* of Christ—the righteousness of God which is by faith of Jesus Christ.

And *thus*, “if ye be Christ's then are ye Abraham's seed; and heirs according to the promise” (Gal. 3:29). The promise is only to Abraham, and *to his seed*, which is Christ. Accordingly, that promise and inheritance, could not possibly fall to any person but to Christ. For, “he saith not, And to *seeds*, as of many; but as of *one*, And to thy seed, which is Christ.” Then, whosoever shall not be found with Christ, so that *Christ* is the individual who is seen, can never be heir to the inheritance nor receive the promise. And wherever among professed Christians there are divisions or dissensions, the promise of the inheritance is forfeited. Because the promise is not unto “*seeds*, as of *many*, but as of *one*. And to thy *seed*, which is Christ:” and *Christ* is *not divided*. He is *one*, and only those who are *one* IN HIM, can possibly receive the inheritance.

[Advent Review and Sabbath Herald | May 1, 1900]