

## THE LAW OF GOD is THE RIGHTEOUSNESS OF GOD

**John 6:29** Jesus answered and said to them, “This is the *work* of God, that you believe in Him whom He sent.”.

**W.W. Prescott. (Manifest Demonstration of the Spirit – pge.72.)** The righteousness of the law was fulfilled by Christ, who did “not come to destroy, but to fulfil” the law, and who by a life of perfect obedience to the Father’s will, wherein He “became obedient unto death, even the death of the cross,” was “made unto us wisdom, and righteousness, and sanctification, and redemption.” **1Cor. 1:30** “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” **Rom.5:19-21.**

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

In His life among men Christ became the righteousness which was defined in the law. “The law was given by Moses but grace and truth (grace and **reality**) came by Jesus Christ.” **John 1:17.** In the law, considered merely as a code, we have only the form of truth, but Christ is the Truth. “Behold, thou art called a Jew, and rested in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which has *the form* of knowledge and of the truth of the law.” **Rom. 2:17-20.** The law gives the *form*, but Christ is the *reality*. Christ had the law in His heart, and so His life was the law in living characters. This was set forth in the prophecy concerning His work centuries before He was “made of a women”. “I delight to do Thy will, O My God; yea, Thy law is within My heart.” **Ps. 40:8**  
In His teaching Christ interpreted the spiritual character of the law, showing that to hate was to commit murder, to think impurely was to commit adultery, to covet was to be an idolater, and His life was so completely in harmony with the sacred precepts as interpreted by Him that He could challenge those who were constantly seeking something against Him with the inquiry, “Which of you convinceth Me of sin?” John 8:46.

And He “who did no sin” (**1Peter 2:22**) wrought out this life of perfect righteousness not for Himself but for us, that the image of God might be again revealed in our lives. The law was within the heart of Christ, and He came to do the will of God, in order that the same law might be written in our hearts, and that we might be restored to the blessedness of doing God’s will; that the *form* might become the *reality* in us. This is accomplished by each individual by his acceptance of the work of Christ for him through faith in the word of God, by opening the door of the heart to Christ, that He may become the very life of his life, so that he may be “saved by His life”, **Rom. 5:10**. This is righteousness by faith.” **Phil. 3:9**

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

**WW.Prescott. – pge 78.**

### **THE LAW OUT OF CHRIST - THE LAW IN CHRIST.**

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

of the heart, has brightened into a promise, and it says, "I have a promise to make to you. You have received Me; you shall not kill."

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

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

**Prescott pge.79 THE GOSPEL IS SIMPLY THE LAW IN CHRIST**, and therefore an attempt to abolish the law is an attempt to abolish Christ and the gospel, and an attempt to change the law is an attempt to change the character of Christ and to thwart the purpose of the gospel. A heart filled with love to Christ and the spirit of truth will seek no such results, but will thankfully say: "Abundant peace have they who love Thy law; and it is no stumbling block to them."

We are to **rest** from our **self righteous** works of the law, they are nothing but sin.

We are to **rest** on the **Word of God alone**, this is **our** work.

The struggle for us is **dying** to **self** we want righteousness **our** way.

God's righteousness is **His** life, **His** law is **His** life, can we improve on that?.

We must have the law **in** Christ not **out** of Christ.

Works of the law, is the law **out** of Christ.

Works of faith, is the law **in** Christ. .

Our sanctification is **God's work**, we must get it **His** way not **our** way

This is what the message to Laodicea is all about.

We are to repent of our **self** righteous works.

The Sabbath is a sign that we are **resting** upon the Word of God **alone**.

This is the true Sabbath **Rest**.. God's Word *is* active, not passive.

God **is working** we are **to rest**. .

Ellen White says, "Let us hear the **dying** groans".

Not **my** will but by **Thy** will be done.

I has to be crucified daily, this is **our** work and **our** struggle.

**W.W. Prescott – 1895 (Manifest Demonstration of the Spirit .pg.46.)**

**THE LAW KEPT IN CHRIST** – Although we cannot keep the commandments till we get them, that does not mean that the precepts of the law will not be lived out in our lives. That is just what will be done. No man can do it of himself; but we are to *receive* the law of God in Jesus Christ and to *obey* the law of God in Jesus Christ. Then it is that God dwells with us, and the law is written in our hearts.

"Here are they that keep the commandments of God and the faith of Jesus." It is because they keep the faith of Jesus that they keep the commandments.

"Thy word is hid in mine heart," hid the psalmist, "that I might not sin against Thee." And "sin is the transgression of the law." Jesus Christ is the Alpha and Omega, the A and Z; and when we hide Him in the heart; we hide the Word of God in the heart; and what we keep as a living law turns about and keeps us.

## **GIVING UP SELF ONLY A QUESTION OF TIME - WW. Prescott p.67**

It is only a question with us of when we are going to give up this life. You are, I know, very well aware that the days of our life are but "threescore years and ten; and if by reason of strength labour and sorrow; for it is soon cut off, and we fly away." **Ps.90:10.** Shall we give up this life now and receive the life of Christ, or shall we hold to this life until it is taken away from us, and it is too late to receive the life of Christ? We are to meet God face to face. Shall we meet Him in Christ or in ourselves? These experiences must come to everyone. The question for us to settle is, Shall they come to us in Christ or out of Christ? Our safety, our glory, our joy, is in meeting these experiences in Jesus Christ.

### **Galatians 2:20 by A. T. Jones**

Review and Herald 1899/10/24

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth 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."

It may not be amiss to emphasize what this scripture does say, by noting what it does not say.

It does not say, I want to be crucified with Christ. It does not say, I wish I were crucified with Christ, that He might live in me. It does say, "I am crucified with Christ."

Again, it does not say, Paul was crucified with Christ; Christ lived in Paul, and the Son of God loved Paul and gave Himself for Paul. All that is true, but that is not what the scripture says nor is that what it means, for it means just what it says. And it does say, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth 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."

Thus this verse is a beautiful and solid foundation of Christian faith for every soul in the world. Thus it is made possible for every soul to say, in full assurance of Christian faith, "He loved me." "He gave himself for me." "I am crucified with Christ." "Christ liveth in me." **Read also 1 John 4:15.**

For any soul to say, "I am crucified with Christ," is not speaking at a venture. It is not believing something on a guess. It is not saying a thing of which there is no certainty. Every soul in this world can say in all truth and all sincerity, "I am crucified with Christ." It is but the acceptance of a fact, the acceptance of a thing that is already done, for this word is the statement of a fact.

It is a fact that Jesus Christ was crucified. And when He was crucified we also were crucified, for He was one of us. His name is Immanuel, which is "God with us"--not God with Him, but "God with us." When His name is not God with Him, but "God with us," then who was He but "us"? He had to be "us" in order that God with Him could be not God with Him but "God with us." And when He was crucified, then who was it but "us" that was crucified?

This is the mighty truth announced in this text. 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 behooved him to be made in all points like unto his brethren." 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 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, 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."

Thus every soul in this world can truly say, in the perfect triumph of Christian faith, "I am crucified with Christ"; my old sinful human nature is crucified with Him that this body of sin might be destroyed, that henceforth I should not serve sin. Rom. 6:6. Nevertheless I live, yet not I but Christ liveth 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 liveth 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, which saves the soul from all sin.

**Ezekiel 34:22** Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

**Ezekiel 34:23** And I will set up one shepherd over them, and he shall feed them, [even] my servant David; he shall feed them, and he shall be their shepherd.

**Ezekiel 34:24** And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken [it].

**Ezekiel 34:25** And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

**Ezekiel 34:26** And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

**Ezekiel 34:27** And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I [am] the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

**Ezekiel 34:28** And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make [them] afraid.

**Ezekiel 34:29** And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

**Ezekiel 34:30** Thus shall they know that I the LORD their God [am] with them, and [that] they, [even] the house of Israel, [are] my people, saith the Lord GOD.

**Ezekiel 34:31** And ye my flock, the flock of my pasture, [are] men, [and] I [am] your God, saith the Lord GOD.

**Ezekiel 36:25** Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

**Ezekiel 36:26** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

**Ezekiel 36:27** And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do [them].

**Ezekiel 36:28** And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

**Ezekiel 36:29** I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

**Ezekiel 36:30** And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

**Ezekiel 36:31** Then shall ye remember your own evil ways, and your doings that [were] not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

**Ezekiel 36:32** Not for **your sakes** do I [this], saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

**Ezekiel 36:33** Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause [you] to dwell in the cities, and the wastes shall be builded.

**Ezekiel 36:34** And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

**Ezekiel 36:35** And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities [are become] fenced, [and] are inhabited.

**Ezekiel 36:36** Then the heathen that are left round about you shall know that I the LORD build the ruined [places, and] plant that that was desolate: I the LORD have spoken [it], and I will do [it].

**Ezekiel 36:37** Thus saith the Lord GOD; I will yet [for] this be inquired of by the house of Israel, to do [it] **for** them; I will increase them with men like a flock.

**Ezekiel 36:38** As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I [am] the LORD.

## **GALATIANS 3:10-14**

by **A. T. Jones**

### **Review and Herald 1899/12/19**

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth 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."

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 goeth 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 stealeth shall be cut off as on this side according to it, and every one that sweareth 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. Everyone that stealeth--everyone that transgresseth the law in the things of the second table--shall be cut off as on this side of the law according to it, and everyone that sweareth--everyone that transgresseth 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 which is violated in each transgression. That such a roll of the 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 sweareth 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 the 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." All the weight of the curse came upon Him, for "the Lord hath laid on him the iniquity of us all." He was made "to be sin for us, who knew no sin." And whosoever received 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. 3:21, 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 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 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." 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 of the law, which has 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."

### **Luke 18: 16-23: Jesus Counsels the Rich Young Ruler.**

Now a certain ruler asked Him, saying, "Good Teacher, what shall **I do** to inherit eternal life?"

**Luke 18:21** Man's idea of righteousness, which is **self** righteousness (**The law out of Christ.**)

**Luke 18:22,23** God's righteousness - works of faith. (**The law in Christ.**)

**Luke 18: 9-14. The parable of the Pharisee and the Tax Collector.**

**18:11** - Works of the self righteousness.

**18:13,14.** Works of faith

**Romans 1:16,17** I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek For in it the righteousness of God is revealed from faith to faith; as it is written, "*The just shall live by faith.*"

**Oct.22, 1895.** "The Lord has given Brother Prescott a message for the people, which is highly appreciated. His mind is fruitful in the truth, and the power and the grace of God are upon him. We feel that we are highly favored in having his services at this camp meeting. I long to attend every meeting." All the above quotes from Prescott are taken from these 1895 sermons and this is just one of many endorsements of Prescott at that time..