

days are reached, and that the true advent message is now being proclaimed to the world.

### **The Test By Which to Detect False Prophets**

16. How may we detect these false prophets?

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isa. 8: 20.

NOTE.—This is a sure rule of judgment by which we can detect error. The people who give the last message to the world will be known by their strict adherence to the commandments of God. The false messages will be accompanied by great miracle-working power. These miracles of healing, etc., will be held up before the world as evidence of the genuineness of their message. But let no one be deceived by such means; for because one has power to perform miracles is no evidence that God is with him. By this very means Satan will lead the world captive. Put no trust in miracle-working powers who parade their miracles before the world as evidence that God is with them. See Deut. 13: 1-4; Matt. 7: 21-23; 2 Thess. 2: 9, 10; Rev. 13: 14; 16: 13, 14.

The working of God's Spirit in the world to-day is largely counterfeited by Satan. Men are looking for something demonstrative and sensational in character, and Satan stands ever ready to supply them. But remember, dear reader, that God does not work in a sensational way. The last message of mercy will be peculiar, in the sense that it will convict people of sin, and as a result will be hated and spoken against. The Holy Ghost never instructs or leads the people contrary to the testimony of God as found in the ten commandments. By this rule the honest in heart will be able to judge between the false and the genuine. “He that will do his will shall know of the doctrine.”



## CHAPTER XXVI.

### **The Law and the Gospel**

1. What is sin?

“Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” I John 3: 4.

2. How many have sinned?

“All have sinned, and come short of the glory of God.” Rom 3: 23.

3. By saying “all have sinned,” does it mean Jews and Gentiles alike?

“What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one. . . . Now we know that what things soever 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: 9-19.

NOTE.—Sin being the transgression of the law, and all the world having sinned, it is evident that the law of which sin is the transgression, is the moral standard for the entire world.

4. What law is it that reveals sin?

"I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

NOTE.—The law which says, "Thou shalt not covet," is the law of ten commandments—the moral law. This is the standard by which every character will be judged. See James 2:8-12.

### **Christ a Saviour from Sin**

#### 5. Why was Christ manifested?

"Ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:5. "And thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

NOTE.—Had man never transgressed the law of God, there would have been no need of a Saviour. Christ did not come to save men in their sins, but to save men from their sins: to take away, to put a stop to, their sinning. This is not done by abolishing the law, but by placing man in a position where he can fulfill the law. To abolish the law of God, which is acknowledged to be holy, just, and good, would be to reproach the Lawgiver, and to justify and confirm man in his transgression and rebellion against God. The very fact that the law could not be abolished, brought Christ to Calvary. To abolish the law is to put an end to transgression; for where no law is there is no transgression, and hence no need of a Saviour. See Rom. 4:15.

### **Justification Comes by Faith in Christ, and Not by Our Own Works**

6. Since all have sinned, and are guilty before God, can we now hope for justification by the deeds of the law?

"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. 3:20.

NOTE.—We have all sinned, and hence are under sentence of death. This being so, all our good deeds will avail us nothing; for unless we can be justified by some other means, we will have to die for our sins. After once having sinned, we cannot hope for justification on the merit of our obedience. See Eph. 2:8, 9.

7. By what means are we justified, and released from the guilt of sin?

"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath sent 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; . . . that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26.

NOTE.—Christ died for our sins. When we believe on him, and accept him as our Saviour, we are released from condemnation. Christ's blood atones for our guilt. Our sins are imputed to him, and his righteousness is imputed to us. Thus by his obedience we are made righteous, and stand before God as though we had not sinned. See Chapters II and III.

### **The Gospel Establishes the Law**

8. What does Christ become to every believer?

"Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4.

NOTE.—When we believe on the Lord Jesus Christ, he becomes our righteousness. See Jer. 23:5, 6. In his life

every jot and tittle of the law met a perfect fulfilment. This perfect obedience is imputed to the believer. Thus by faith in Christ we attain to the righteousness expressed in the law.

### 9. How does faith in Christ affect the law?

“Do we then make void the law through faith? God forbid! yea, we establish the law.” Rom. 3: 31.

NOTE.—Christ lived in perfect obedience to every precept of the law. He did no sin. His obedient life is imputed to every believing sinner for his justification. But the very fact that it requires the perfectly obedient life which Christ lived to make us just, is proof positive that the very law which Christ fulfilled is the law to which we are amenable, and which demands our life because of transgression. To accept Christ’s obedience for our justification is to condemn in our own life all disobedience to the law which he fulfilled. Thus does faith in Christ establish the law.

### **The Sinner’s Relation to the Law Before Conversion**

10. Before being justified by faith in Christ, what is our relation to the law?

“But when the fulness of the time was come, God sent forth his Son . . . to redeem them that were under the law, that we might receive the adoption of sons.” Gal. 4: 4, 5. “Before faith came, we were kept under the law, shut up unto the faith which afterward should be revealed.” Gal. 3: 23.

NOTE.—To be under the law, is to be under its condemnation. All have sinned; hence all are under the law until released from the condemnation of sin by faith in Christ.

### **Our Relation to the Law After Being Justified by Faith**

11. After justification what are we under?

“Sin shall not have dominion over you; for ye are not under the law, but under grace.” Rom. 6: 14.

NOTE.—Grace is unmerited favor. God’s holy law has been transgressed; but he offers mercy and forgiveness to all who accept the sacrifice of his Son in their behalf. Those who accept Christ come under the mercy of God, and are released from condemnation. Rom. 8: 1.

12. Are those who are under grace at liberty to transgress the law?

“What then? Shall we sin, because we are not under the law, but under grace? God forbid.” Rom. 6: 15.

NOTE.—God forbids the transgression of his law under pain of death. He does not pardon our sins that we may have liberty to transgress at will. The work of Christ is to save men from their sins by enabling them to keep the law.

13. Why did Christ become a sacrifice for us?

“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.” Rom. 8: 4.

NOTE.—In Gal. 5: 18, we read that “if ye be led of the Spirit, ye are not under the law.” In verses 22 and 23 the fruits of the Spirit are shown to be in harmony with the law; for “against such there is no law.” This affords proof that those who follow God’s Spirit will never be led to do contrary to the law, but their lives will be a constant fulfilment of its requirements.

### ***That Which was Abolished by Christ***

#### 14. What was abolished by Christ?

"Wherefore when he [Christ] cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. . . . Above when he said, Sacrifice and offering and burnt offerings and offerings for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Heb. 10: 5-9.

NOTE.—There are three distinct laws in the Bible; first, the moral law, or ten commandments, the requirements of which were obligatory upon man before sin entered, and are perpetual in their nature; second, the law which regulated the sacrificial and typical system, embracing all the feast days, and the yearly sabbaths of Israel, which met their antitype in Christ, and ceased at the cross; third, the civil law, regulating the theocracy of Israel, and defining the penalties to be inflicted upon wilful offenders against God. This class of laws terminated with the existence of Israel as a nation.

Some are so unscrupulous as to attempt to confound these laws by classing them all as one, and abolishing at the cross every requirement enjoined in the Old Testament. This is a piece of sophistry that need deceive no honest person: for its manifest purpose is to get rid of the obligation to observe the Sabbath of the Lord enjoined in the fourth commandment. But let all remember that on the cross Christ abolished nothing but types and shadows which pointed to his death, and which were made necessary as religious ceremonies because of sin. These were all introduced after man had sinned, and the obligation to follow them ceased at the cross. But not so with the duties enjoined in the ten commandments. These all ex-

isted before man sinned, and have absolutely no connection with types and shadows. It was disobedience to this law that made the gospel necessary; and to-day Christ pleads the merits of his own blood before his Father's throne to atone for the sins of mankind against this law.

It has been previously shown (Chapter XIII) that the law engraven on stone was a duplicate copy of the law enshrined in the ark of the testament in the heavenly sanctuary. It is the work of God's Spirit to inscribe the principles of this law in the heart of every believer. Thus instead of Christ's abolishing the law of which sin is the transgression, he came to immortalize it by transcribing it in the hearts of those who are to be made his immortal subjects. Reader, turn to Exodus, the twentieth chapter, and read the commandments, one at a time, and before God ask yourself the question, Which one may I transgress, and still be following in the footsteps of my blessed Master, who did no sin? Your decision will determine your future destiny.

