

# Nailed to His Cross

**MEMORY TEXT:** “*Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross*” (Colossians 2:14).

“The law of the ten commandments lives and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ. In Him the shadow reached the substance. The Lamb of God was the complete and perfect offering.”—*The SDA Bible Commentary [E. G. White Comments]*, vol. 6, p. 1116.

**Suggested Reading:** Selected Messages, bk. 1, pp. 229-235. (At the bottom of this page)

*Sunday February 19*

## 1. ANOTHER LAW

**a. How does the Bible describe a law that was contrary to us and was nailed to the cross? Colossians 2:14; Ephesians 2:15. Since the principles of the ten commandments existed in the perfection of Eden, how do we know this description cannot be referring to that law? Genesis 1:31.**

**Colossians 2:14** Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

**Ephesians 2:15** Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

**Genesis 1:31** And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

**b. What are some of the specific things contained in this law of ordinances? Colossians 2:16, 21. Are these sabbaths and other laws connected to the original moral law given at creation—or are they a shadow of an event that was to come in the future after they were given? Colossians 2:17.**

**Colossians 2:16** Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

**Colossians 2:21** Touch not; taste not; handle not;

**Colossians 2:17** Which are a shadow of things to come; but the body is of Christ.

“In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful Sovereign; that they were the work of His hands and the subjects of His authority.

Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people.”—*Patriarchs and Prophets*, p. 48.

*Monday February 20*

## 2. THE LAW OF ORDINANCES

**a. Are these things that were a shadow of a later event actually referred to as a law—and if so, what kind of law? Hebrews 10:1.**

**Hebrews 10:1** For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

“God’s people, whom He calls His peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man’s transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other.”—*The SDA Bible Commentary [E. G. White Comments]*, vol. 6, p. 1094.

**b. While the sacrificing of animals was taught to the ancient Hebrews to illustrate (foreshadow) the sacrifice of the Lamb of God who was to come, what point needed to be understood? Hebrews 10:2–4, 6.**

**Hebrews 10:2–4, 6** For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. **3** But in those sacrifices there is a remembrance again made of sins every year. **4** For it is not possible that the blood of bulls and of goats should take away sins. **6** In burnt offerings and sacrifices for sin thou hast had no pleasure.

“Christ Himself was the originator of the Jewish system of worship, in which, by types and symbols, were shadowed forth spiritual and heavenly things. Many forgot the true significance of these offerings; and the great truth that through Christ alone there is forgiveness of sin, was lost to them. The multiplying of sacrificial offerings, the blood of bulls and goats, could not take away sin.”—*Ibid.*, vol.7, p. 933.

**c. What only has power to cleanse from the guilt of sin? 1 John 1:7.**

**1 John 1:7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

“A lesson was embodied in every sacrifice, impressed in every ceremony. . . through the blood of Christ alone is there forgiveness of sins.”—*Ibid.*

“The death of Jesus Christ for the redemption of man lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which

have met their antitype as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah.”—*Ibid.*, vol.6, p. 1097.

*Tuesday February 21*

### **3. THE CEREMONIAL SYSTEM**

**a. Who was among the first to make the sacrifices of animals in this way? Genesis 3:21, 24; 4:2–4; Hebrews 11:4.**

**Genesis 3:21** Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

**Genesis 3:24** So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

**Genesis 4:2-4** And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. **3** And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. **4** And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

**Hebrews 11:4** By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

“The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death. To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God’s dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future and relieved it of its utter desolation.”—*Patriarchs and Prophets*, p. 68.

**b. What system was further developed after the people did not understand the plan of salvation at Mount Sinai? Exodus 25:8.**

**Exodus 25:8** And let them make me a sanctuary; that I may dwell among them.

**c. Why was the shedding of blood necessary? Hebrews 9:22. What did the sacrificial lamb symbolize? 1 Corinthians 5:7; 1 Peter 1:19; John 1:29.**

**Hebrews 9:22** And almost all things are by the law purged with blood; and without shedding of blood is no remission.

**1 Corinthians 5:7** Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

**1 Peter 1:19** But with the precious blood of Christ, as of a lamb without blemish and without spot:

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

“He brought his hearers down through the types and shadows of the ceremonial law to Christ—to His crucifixion, His priesthood, and the sanctuary of His ministry—the great object that had cast its shadow backward into the Jewish age. He, as the Messiah, was the Antitype of all the sacrificial offerings. The apostle showed that according to the prophecies and the universal expectation of the Jews, the Messiah would be of the lineage of Abraham and David. He then traced His descent from the great patriarch Abraham, through the royal psalmist. He proved from Scripture what were to have been the character and works of the promised Messiah, and also His reception and treatment on earth, as testified by the holy prophets. He then showed that these predictions also had been fulfilled in the life, ministry, and death of Jesus, and hence that He was indeed the world’s Redeemer.”—*Sketches From the Life of Paul*, pp. 103, 104.

*Wednesday February 22*

#### **4. WHY WAS IT DONE AWAY WITH?**

**a. As long as the ceremonies were continually taking place at the temple, in what did Israel believe as their hope of salvation? Isaiah 1:10–15.**

**Isaiah 1:10-15** Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. **11** To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. **12** When ye come to appear before me, who hath required this at your hand, to tread my courts? **13** Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. **14** Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. **15** And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

“The Son of God is the center of the great plan of redemption which covers all dispensations. He is the ‘Lamb slain from the foundation of the world.’ He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. . . . Christ is the substance or body which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ the typical system was done away, but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honorable. The gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour.”—*The Signs of the Times*, February 20, 1893.

“Jerusalem was the metropolis of the Jews, and there were found the greatest exclusiveness and bigotry. The Jewish Christians who lived in sight of the temple would naturally allow their minds to revert to the peculiar privileges of the Jews as a nation. As they saw Christianity departing from the ceremonies and traditions of Judaism, and perceived that the peculiar sacredness with which the Jewish customs had been invested would soon be lost sight of in the light of the new faith, many grew indignant against Paul, as one who had, in a great measure, caused this change. . . . Some were zealous for the ceremonial law.”—*Sketches From the Life of Paul*, p. 71.

**b. Instead of all the sacrifices, what was God looking for? Isaiah 1:16–18; Psalm 51:17–19.**

**Isaiah 1:16-18** Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; **17** Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. **18** Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

**Psalm 51:17-19** The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. **18** Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. **19** Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

**c. What does the plan of salvation through the blood of Jesus Christ bring that the sacrificial system was unable to do? Acts 4:12; Hebrews 7:28, 19.**

**Acts 4:12** Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

**Hebrews 7:28** For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

**Hebrews 7:19** For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

“A more clear and glorious light now shines upon the Christian. Those who lived before the coming of Christ looked forward by faith to His coming, but what had to be grasped by faith by them is assurance to us; for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Redeemer, who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices.”—*The Signs of the Times*, February 20, 1893.

*Thursday February 23*

## **5. DO WE NEED THE CEREMONIAL LAW TODAY?**

**a. Why do we have the ceremonial law on record in the Bible? 2 Timothy 3:16.**

**2 Timothy 3:16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

**b. What is Jesus doing in heaven today? Hebrews 8:1–5; 3:1.**

**Hebrews 8:1-5** Now of the things which we have spoken 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; **2** A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. **3** For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. **4** For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: **5** Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

**Hebrews 3:1** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

**c. What are we to be doing since this new system is actively in force in heaven? Hebrews 4:14–16.**

**Hebrews 4:14-16** Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. **15** For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. **16** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

“It was Christ’s desire to leave to His disciples an ordinance that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah.”—*The SDA Bible Commentary [E. G. White Comments]*, vol. 5, pp. 1139, 1140.

“The messengers of the cross must arm themselves with watchfulness and prayer, and move forward with faith and courage, working always in the name of Jesus. They must exalt Christ as man’s mediator in the heavenly sanctuary, the One in whom all the sacrifices of the Old Testament dispensation centered, and through whose atoning sacrifice the transgressors of God’s law may find peace and pardon.”—*The Acts of the Apostles*, p. 230.

*Friday February 24*

#### **PERSONAL REVIEW QUESTIONS**

- 1. How do we know that the seventh-day Sabbath is not included in the shadows of the Old Testament?**
- 2. What are the distinctive features of the two laws—moral and ceremonial?**
- 3. Because of so much death, what attitude have we lost when an animal dies?**
- 4. What made it difficult for the Jews living near the temple to understand that the ceremonial system was over?**
- 5. What benefit do we receive today from studying the sanctuary service?**

**Suggested Reading: Selected Messages, bk. 1, pp. 229-235.**

When the Jews rejected Christ they rejected the foundation of their faith. And, on the other hand, the Christian world of today who claim faith in Christ, but reject the law of God are making a mistake similar to that of the deceived Jews. Those who profess to cling to Christ, centering their hopes on Him, while they pour contempt upon the moral law, and the prophecies, are in no safer position than were the unbelieving Jews. They cannot understandingly call sinners to repentance, for they are unable to properly explain what they are to repent of. The sinner, upon being exhorted to forsake his sins, has a right to ask, What is sin? Those who respect the law of God can answer, Sin is the transgression of the law. In confirmation of this the apostle Paul says, “I had not known sin but by the law.”(Romans 7:7). **(ISM 229.1)**

Those only who acknowledge the binding claim of the moral law can explain the nature of the atonement. Christ came to mediate between God and man, to make man one with God by bringing him into allegiance to His law. There was no power in the law to pardon its transgressor. Jesus alone could pay the sinner’s debt. But the fact that Jesus has paid the indebtedness of the repentant sinner does not give him license to continue in

transgression of the law of God; but he must henceforth live in obedience to that law. **(ISM 229.2)**

The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition. Christ, in counsel with His Father, instituted the system of sacrificial offerings; that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the Son of God. **(ISM 230.1)**

The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world. **(ISM 230.2)**

### **Purpose of the Ceremonial Law**

If Adam had not transgressed the law of God, the ceremonial law would never have been instituted. The gospel of good news was first given to Adam in the declaration made to him that the seed of the woman should bruise the serpent's head; and it was handed down through successive generations to Noah, Abraham, and Moses. The knowledge of God's law, and the plan of salvation were imparted to Adam and Eve by Christ Himself. They carefully treasured the important lesson, and transmitted it by word of mouth, to their children, and children's children. Thus the knowledge of God's law was preserved. **(ISM 230.3)**

Men lived nearly a thousand years in those days, and angels visited them with instruction directly from Christ. The worship of God through sacrificial offerings was established, and those who feared God acknowledged their sins before Him, and looked forward with gratitude and holy trust to the coming of the Day Star, which should guide the fallen sons of Adam to heaven, through repentance toward God and faith toward our Lord and Saviour Jesus Christ. Thus the gospel was preached in every sacrifice; and the works of the believers continually revealed their faith in a coming Saviour. Jesus said to the Jews: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46, 47). **(ISM 230.4)**

It was impossible, however, for Adam, by his example and precepts, to stay the tide of woe which his transgression had brought upon men. Unbelief crept into the hearts of men. The children of Adam present the earliest example of the two different courses pursued by men with regard to the claims of God. Abel saw Christ figured in the sacrificial offerings. Cain was an unbeliever in regard to the necessity of sacrifices; he refused to discern that Christ was typified by the slain lamb; the blood of beasts appeared to him without virtue. The gospel was preached to Cain as well as to his brother; but it was to him a savor of death unto death, because he would not recognize, in the blood of the sacrificial lamb, Jesus Christ the only provision made for man's salvation. **(ISM 231.1)**

Our Saviour, in His life and death, fulfilled all the prophecies pointing to Himself, and was the substance of all the types and shadows signified. He kept the moral law, and exalted it by answering its claims as man's representative. Those of Israel who turned to the Lord, and accepted Christ as the reality shadowed forth by the typical sacrifices, discerned the end of that which was to be abolished. The obscurity covering the Jewish system as a veil, was to them as the veil which covered the glory upon the face of Moses. The glory upon the face of Moses was the reflection of that light which Christ came into the world to bring for the benefit of man. **(ISM 231.2)**

While Moses was shut in the mount with God, the plan of salvation, dating from the fall of Adam, was revealed to him in a most forcible manner. He then knew that the very angel who was conducting the travels of the children of Israel was to be revealed in the flesh. God's dear Son, who was one with the Father, was to make all men one with God who would believe on, and trust in Him. Moses saw the true significance of the sacrificial offerings. Christ taught the gospel plan to Moses, and the glory of the gospel, through Christ, illuminated the countenance of Moses so that the people could not look upon it. **(ISM 231.3)**

Moses himself was unconscious of the beaming glory reflected upon his face, and knew not why the children of Israel fled from him when he approached them. He called them to him, but they dared not look upon that glorified face. When Moses learned that the people could not look upon his face, because of its glory, he covered it with a veil. **(ISM 232.1)**

The glory upon the face of Moses was exceedingly painful to the children of Israel because of their transgression of God's holy law. This is an illustration of the feelings of those who violate the law of God. They desire to remove from its penetrating light which is a terror to the transgressor, while it seems holy, just, and good to the loyal. Those only who have a just regard for the law of God can rightly estimate the atonement of Christ which was made necessary by the violation of the Father's law. **(ISM 232.2)**

Those who cherish the view that there was no Saviour in the old dispensation, have as dark a veil over their understanding as did the Jews who rejected Christ. The Jews acknowledged their faith in a Messiah to come in the offering of sacrifices which typified Christ. Yet when Jesus appeared, fulfilling all the prophecies regarding the promised Messiah, and doing works that marked Him as the divine Son of God, they rejected Him, and refused to accept the plainest evidence of His true character. The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system virtually deny Christ, who was the originator of the entire Jewish economy. **(ISM 232.3)**

I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. **(ISM 233.1)**

Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain's refusing to accept God's plan in the school of obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation

of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ the Foundation of the whole Jewish economy. **(ISM 233.2)**

All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ—in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us. **(ISM 233.3)**

In the contemplation of this great theme of salvation we see Christ's work. Not only the promised gift of the Spirit, but also the nature and character of this sacrifice and intervention are subjects which should create in our hearts elevated, sacred, high ideas of the law of God, which holds its claims upon every human agency. The violation of that law in the small act of eating of the forbidden fruit, brought upon man and upon the earth the consequence of disobedience to the holy law of God. The nature of the intervention should ever make man afraid to do the smallest action in disobedience to God's requirement. **(ISM 234.1)**

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience. **(ISM 234.2)**

God would have every member of His creation understand the great work of the infinite Son of God in giving His life for the salvation of the world. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1). **(ISM 234.3)**

When he sees in Christ the embodiment of infinite and disinterested love and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing.—Manuscript 87, 1900. **(ISM 234.4)**

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Galatians 3:24). In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. **(ISM 234.5)**

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. **(ISM 234.6)**

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. **(ISM 235.1)**

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. **(ISM 235.2)**

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165)—cause them to stumble. **(ISM 235.3)**

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10).—Letter 96, 1896. **(ISM 235.4)**