

**Pine Knoll Sabbath School Study Notes**  
**Second Quarter 2014: *Christ and His Law***  
**Lesson 7 “Christ, the End of the Law”**

**Read for this week’s study**

Romans 5:12–21, 6:15–23, 7:13–25, 9:30–10:4; Galatians 3:19–24.

**Memory Text**

“For Christ is the end of the law so that there may be righteousness for everyone who believes”  
(Romans 10:4, NRSV).

**Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. Where Sin Abounded
- III. Law and Grace
- IV. O Wretched Man!
- V. The Goal of the Law
- VI. The Disciplinarian
- VII. Further Study

**Questions and Notes for Consideration**

**Moderator: Jon Paulien**

1. The memory verse is from Romans 10:4. What did Paul mean when he wrote that Christ is the “end” of the law? What did he mean by “end?” What did he mean by “law?” (Sabbath Afternoon)
2. Read Romans 5:12-21. How does sin lead to death? What does Paul mean when he says that sin is not counted where there is no law? How is the message of God’s grace revealed in this text? Is there any way to avoid the substitutionary implications of this passage? (Sunday’s lesson)
3. Read Romans 6:12, 15-23. What are the implications of this passage for living a life of grace? How does one avoid the extremes of abolishing law and being saved by the law? (Monday’s lesson)
4. Read Romans 7:13-25. Is Paul talking about a converted or an unconverted person in this passage? What reasons can you give for your answer? In what ways do these verses parallel your own experience with God? (Tuesday’s lesson)

5. Read Romans 9:30 – 10:4. How does the context here help explain what Paul means by the “end of the law?” How can one take the law seriously without becoming legalistic? (Wednesday’s lesson)
6. Read Galatians 3:19-24. According to Paul, what is the purpose of the law? How does Paul’s choice of images help or confuse your own understanding of that purpose? What is the purpose of the law for someone who already has a saving relationship with Jesus Christ? (Thursday’s lesson)
7. Read *Selected Messages*, volume 1, pages 234-235. How can one look at the law of God from the mercy side rather than the prohibitory side? What does that mean in actual practice? (Friday’s lesson)

### Thoughts from Graham Maxwell

It was there in college that I began trying to read and understand the Bible as a whole. And it helped to have some knowledge of the languages in which it was first written. I soon came to realize that the Bible doesn’t always describe sin as just breaking the rules.

In that much-used definition in 1 John 3:4, the Greek word for “transgression of the law” may also be literally translated “lawlessness.” This would indicate that sin is first a rebellious attitude or frame of mind, a hostility to God and to his law, that in turn may lead one to commit this or that act of disobedience. The 1989 *New Revised Standard Version* translates, “Everyone who commits sin is guilty of lawlessness; sin is lawlessness.”

### The Obedience That Comes from Trust

In the introduction to his letter to the believers in Rome, Paul states his conviction that he had been specially commissioned to bring about a new kind of obedience. It was to be different from the kind of obedience he himself had offered before he met Jesus on the Damascus road. It was to be what he calls literally “obedience of faith,” “obedience of trust.”

“Law-obedience” is what Paul used to practice with such zeal, and he was not at all pleased with the results. It had made him intolerant toward other people, even cruel. “Law-obedience” had actually led him to violate the whole spirit of God’s law, the law of love.

By now urging “faith-obedience” or “trust-obedience,” is Paul doing away with the law? “By no means!” Paul exclaims. “On the contrary, we uphold the law.” (Romans 3:31, NRSV) Phillips interprets, “We put the Law in its proper place.”

One proper place for the law has been to serve as “our attendant on the way to Christ.” But the ultimate place is the one Jeremiah described. Paul agrees with the prophet. What the law requires may be written on the heart—the place, Paul explains to the Romans, where the conscience is active and people do their thinking. (See Romans 2:15)

“Trust-obedience” is the kind that results from “knowing” God, in the full meaning of that word. It comes from learning the truth about him and his use of law. It is the result of being won back to trust him as a Friend, to admire him for his wise and gracious ways.

This means that the Spirit of Truth has succeeded in writing the law “on our hearts.” Now we freely do what the law requires, not because we’ve been ordered to, but because we’re convinced in our own minds that what the law requires is right. {Maxwell, Graham. *Servants or Friends*, 102-104. Redlands, California: Pine Knoll Publications, 1992.}

<http://www.pineknoll.org/graham/sof/chapter8.html>

Imagine living in a society where the life of every citizen can be described by the Ten Commandments and 1 Corinthians 13! No one ever kills or hates or lies or steals; no one even wants to hurt anyone else. All regard each other with unfeigned love, trust, and respect. There is no need for prisons, no police on every corner. Our wives and daughters can walk the streets alone at any hour. Everyone is perfectly safe and free.

This is why God’s law is called the royal law of liberty. God is not asking us to do anything that is not for our best good. He values nothing higher than our freedom. Think of the price he has paid to give us back our freedom once again! But there can be no freedom without order and self-discipline, mutual love and complete trustworthiness.

Sin is rebellious rejection of God’s law. Sin is hating, lying, stealing, cheating. Sin is arrogant insistence on having one’s own way. Sin is stubborn unwillingness to listen to the healing words of our Creator. Sin, in its essence, is a spirit of lawlessness.

The only way God could admit rebels to his kingdom would be to turn heaven into a prison, to keep sinners in solitary confinement, lest they hurt and destroy each other. But we can trust God never to give up freedom. In his Son he gave his life to keep the universe free. He has no plans to become a prison warden. He has promised his loyal people a universe free from sin, a home of unthreatened safety and peace. We can trust him to insist forever on obedience to the royal law of liberty. This will not deprive us of our freedom. It *guarantees* our freedom for all eternity.

God can admit to his kingdom only people who can be trusted with all the privileges of freedom. This is why the plan of salvation offers more than just forgiveness. Heaven is not to be peopled with pardoned criminals but transformed saints. This is why Jesus told Nicodemus that he needed to be converted, to have such a change of heart and life that it would seem as if he had been born all over again (see John 3:1–10).

Jesus explained that this marvelous experience of healing is the work of the Holy Spirit, the Teacher of love and truth. And John describes how we may tell if the healing has begun: “No

one born of God commits sin” (1 John 3:9). Or more precisely from the Greek: “No one who is born of God will continue to sin” (NIV). Phillips translates it: “The man who is really God’s son does not practice sin.” As John says in verse 6, “The man who lives ‘in Christ’ does not habitually sin” (Phillips).

Sin is lawlessness, rebelliousness. To continue in a state of habitual lawlessness means that one is still resisting the truth, still unwilling to trust and let God heal. But in the person who has been reborn, faith has taken the place of rebelliousness, there is love instead of lawlessness, there is a longing to be completely healed.

John explains further that we can “know that we have passed from death to life, because we love our brothers” (1 John 3:14, NIV). One of the first symptoms of the healing of salvation is a new regard and love for our fellowmen. Without this love we have reason to question the genuineness of our conversion—in spite of our profession of faith in God. “If any one says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen” (1 John 4:20). {Maxwell, Graham. *Can God Be Trusted?*, 117-119. Redlands, California: Pine Knoll Publications, 2002}

<http://speakingwellofgod.org/written-materials/can-god-be-trusted-chapters/chapter-11>

But a crisis of distrust developed in the family. And as we reviewed last time, our heavenly Father has been accused of being unworthy of our trust. Specifically, He has been accused of being arbitrary, exacting, vengeful, unforgiving, and severe. And thus sin entered our universe for the first time. For the Bible describes sin (in its essence) as a violation of mutual trust. Sin is much more than a mere breaking of the rules, serious as that might be. Repeatedly throughout the Bible sin is described and illustrated as a breakdown of trust and trustworthiness—a suspicious and stubborn unwillingness to listen. It is an unwillingness to listen to the One who is so eager to help us in our predicament. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, session 2, “What Went Wrong in God’s Universe?” recorded January, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/2MMCAG>*

“Oh” he says, “Every time I want to do what is right, evil lies close at hand. All the good that I want to do I don’t do, and the evil that I don’t want to do is what I do. Wretched man that I am, who will deliver me from this doomed body?”

Of course when he says that, he knows the answer which he promptly gives. But Paul has surely made it clear that in the condition in which we find ourselves, we are above all things else utterly untrustworthy. It would be totally unsafe to turn us loose in the kind of society God has

given His life to preserve. He takes it that seriously. It will remain a free universe, without prisons, and penitentiaries, and police, where everyone can be trusted and no one would do hurt to his neighbor. No one would lie, or steal, or cheat, He insists on that. As *Christ's Object Lessons* says, "The Ten Commandments have been given to us so there may be no mistake as to the kind of people who can be entrusted with the privileges of eternal life."

It is not to deprive us of freedom, but to describe the kind of people who can be entrusted with freedom. And God has shown by the death of His Son that He doesn't intend to bend or change that law. He insists on that law of love and trustworthiness. And He can only admit to His kingdom people whose lives can be described by those Ten Commandments. How strange that the Decalogue is thought to be a deprivation of our freedom. Isn't that the way it is usually described? And people say, "Oh, I'm so glad I'm no longer under the law, I don't have to obey all those. Well, yes, the first three and the last six. It is really that fourth one I want to get rid of."

The real problem lies with the Sabbath. Has the Sabbath helped us to become more trusting and trustworthy people? If not, it hasn't been a blessing but a curse. Was it a blessing to the Jews, who crucified Christ and rushed home to get ready for another seventh day Sabbath? That is one way of keeping the Sabbath that is hardly a blessing. So, even God's laws have been perverted. And you can be sure that the devil has sought to destroy these monuments to truth and freedom, and turn them into monuments to a legalistic, arbitrary God. And woe betide us if when those who don't know God and don't know about His laws, if when they watch us keep Sabbath they are led to think less of God, to think of Him as the kind of person the devil has made Him out to be. The Jews did, it says here in chapter 2.

To be admitted to God's free society, we must be people He can trust. And Paul wants to say, "I'm not suggesting anything new, it has always been this way." {Graham Maxwell. Excerpt from the audio series Romans, chapter 7, recorded November, 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*  
<http://pkp.cc/13MMROMANS66> (Part 1) <http://pkp.cc/14MMROMANS66> (Part 2)

Lou Venden: In our Bible Reference Sheet you referred to Romans 7 and 8 and this struggle that goes on. What is this struggle? When is it? Is it before conversion, or is it after conversion?

Graham Maxwell: I've often wished instead of a verse there had been room for a whole chapter on our Bible Reference Sheet. "Oh, the good that I would do, I don't do; and all the evil that I don't want to do, is what I do. I delight in the law of God in my inner man, but in my body I feel its other law." People say, "That couldn't be a converted person." And yet if he delights in the law of God, he sounds like a converted person.

The answer I like to give is this; if you are struggling before conversion, if you are struggling during conversion, if you are struggling after conversion, if you're ever struggling, then look to Jesus Christ. It doesn't really matter. I think it's an unnecessary squabble as to when the struggle occurs. Whenever you are struggling, before, during or after conversion, thanks be to God for Jesus Christ our Lord. I refuse to be drawn into an argument about this. {Graham Maxwell and Lou Venden. Excerpt from the audio series, Conversations About God, session 20 Discussion, "At Peace with Our Heavenly Father", recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/20MMCAG>

Now Paul goes on to say, "It's not the fault of the law that I'm a sinner. We know," verse 14, "that the law is spiritual, but I am carnal sold under sin. I don't even understand my own actions, for I do not do what I want," see, he's admitted that the law describes the way he would like to live. "But I do the very thing I hate. Now if I do what I do not want, I agree that the law is good." That's logical, isn't it? "So then it is no longer I that do it, but sin which dwells within me." There he is splitting people up again, but it's just for illustration. You really can't chop a person up, can you, and say, "I'm not responsible, sin did it, I didn't." Have you ever had one of your children stand in front of you and say, "Daddy, it's not my fault, the devil made me do it." Of course Adam said, "Eve made me do it." We can't blame anybody else—if we did it, we did it.

But Paul is trying to illustrate the conflict that exists, as it were, within a person who really agrees that what the law describes is the ideal. He would love to live that way and yet finds himself violating, being unloving, rebellious, irritable. But he says at least, "If I do what I do not want I agree that the law is good. So then it is no longer I that do it but sin which dwells within me, for I know that nothing good dwells within me, that is, in my flesh." And there is his contrast between the new spiritual babe and the old man that he calls the flesh.

"I can will what is right but I cannot do it. For I do not do the good I want, but the evil that I do not want is what I do. Now if I do what I do not want it is no longer I that do it, because I don't want to do it, but sin which dwells within me. So I find it to be a law, a principal, that when I want to do right evil lies close at hand." And what Christian can't agree how true that is! "For I delight in the law of God, I really do," he says, and he has already expressed it in preceding verses. And this is the man who wrote 1 Corinthians 13 and said that that kind of love is the fulfilling of the law. The most beautiful description of love in the whole Bible is written by this man who struggled. He does delight in the law of God. What kind of a man could write 1 Corinthians 13?

He says, "I delight in that, in the law of God, in my inmost self. But I see in my members another law at war with the law of my mind." Now this is not Ten Commandments here, these are

principals and forces at work, “making me captive to the law of sin which dwells in my members.”

He hasn't come up with a new picture here. Isn't this the new man and the old man struggling? The convictions of the new man who gladly buried his old man in baptism and said, “I would like now to live a better life. I would like to live as Christ lived.” But almost immediately one succumbs to temptation and disgrace. This happens so often in life that finally one might cry as Paul did, “Wretched man that I am, who will deliver me from this” how do you translate this? My version says “body of death.” I like “doomed body”, but there are many meanings. He answers, “Thanks be to God through Jesus Christ our Lord. So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin.”

When is this struggle? Is it before a man is converted? And when he is converted and justified, he from then on has peace not only with God, but with himself? Or is this the struggle that continues after one is converted—the struggle surely every Christian has experienced? Or is it perhaps the struggle of a person in the experience of conversion, an experience that might be repeated every time one comes face to face with new truth, and you have to make up your mind again. Am I willing to do it or not? What have you decided? You know how this has been debated through the years. In the *Commentary* there are a couple of pages in which I tried to express the different interpretations that have been placed, and that I believe could be placed on this passage. {Graham Maxwell. Excerpt from the audio series Romans, chapter 7, recorded November, 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/13MMROMANS66> (Part 1) <http://pkp.cc/14MMROMANS66> (Part 2)

This separation between the Old and the New Testaments is very regrettable. And personally I don't see any break whatsoever between the two. Christ came to say, “I haven't come to do away with the Old Testament; I've come to fulfill it, to explain it, to tell you what it's all about.” And His explanations, almost all of them are quotations from the Old Testament. What it means to fulfill the law, that what God wants is love and faith and trust and trustworthiness, runs all through the Old Testament. We have never been under law in our relationship with God. We are under grace. The law has never been a way of being saved.

But that leads Paul to ask the question, “Why then the law at all?” If all God has ever wanted is that we be won back to trust Him, if the struggle for righteousness and salvation by works of law has always been fruitless for us sinners –why then the law? And in Galatians, you remember he says, “It was added because of transgressions, to be our custodian, our schoolmaster” the *King James* says, “Our guardian to bring us to Christ.” And once we've come to Christ if we stay with Him, we are no longer under this custodian. And as you remember,

Jones and Waggoner said that our traditional view that it is the ceremonial law which terminates once we have come to Christ is wrong. That leads to the assumption that you can be righteous by works of obedience to the Ten Commandments but not to the ceremonial law. They said that the struggle for righteousness by works of obedience to any law is fruitless. And the law that was added to bring us to Christ includes every law that God ever gave. Everything was designed for our best good, to win us back to trust and faith and to restore the damage done.

And so you remember the struggle at the Minneapolis General Conference on this subject. It is spelled out in detail in *Selected Messages* Book One, and since we will do more when we get to Galatians, just a little of this now. Ellen White says:

I'm asked concerning this law in Galatians that was added because of transgressions to be our guardian to bring us to Christ. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of Ten Commandments.

Later she says after quoting the same verse,

"In this scripture," Galatians 3:24, "the Holy Spirit through the apostle is speaking especially of the moral law."

Just the opposite of the view in those days, because "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."

He is not doing away with the law. We sinners need it, it was added to help us and we are still sinners and we still need it. And someday when we don't need it, it will be because our lives are in perfect harmony with it; it isn't that we have done away with it. And then she goes on to say that "An unwillingness to yield up preconceived opinions, and to accept this truth, [that is, the purpose of God's laws, the Ten Commandments, the ceremonial law, the purpose of everything God has ever asked us to do]. An unwillingness to yield up preconceived opinions, and accept this, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones."

And how the devil was delighted that we were unwilling to accept this explanation.

"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."

Think of that, the Latter Rain held off because we wouldn't accept this truth.

"The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world," we can't even finish the work until we are straight on this point.

“The light that is to lighten the whole earth with its glory was resisted. . . .” That would suggest, then, that a correct understanding of God’s use of law lies at the foundation of our understanding the light that is to lighten the whole earth with its glory. Because a misunderstanding of God’s use of law can lead one to support Satan’s charges that God is arbitrary, unforgiving and severe. No wonder Ellen White said so much about understanding the place of the law in the good news. {Graham Maxwell. Excerpt from the audio series Romans, chapter 10, recorded December, 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/19MMROMANS66> (Part 1) <http://pkp.cc/20MMROMANS66> (Part 2)

But Paul’s main point now is to answer the question, “Why then the law?” . . . It is only by trusting God that we can be healed, and have life. There is no law that can do this. In fact, he has already said very clearly in Romans, that the law had just the opposite effect on him. Even though he agreed the law was right, the law tended to provoke him to rebelliousness. The law doesn’t heal. The law is exact in its description of the ideal. But it doesn’t tell us how to do it; it doesn’t heal us when we fail. So there is no life by means of law. . . . “Now before faith came we were confined under the law, kept under restraint until faith should be revealed.” When was that? “So that the law was our,” schoolmaster, custodian, guardian; let’s compare notes on that in a moment, “until Christ came, that we might be justified by faith. But now that faith has come, we’re no longer under a custodian, for in Christ Jesus, you are all sons of God through faith. For as many of you who were baptized in Christ have put on Christ, there is neither Jew nor Greek, there is neither slave nor free, there’s neither male nor female, for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.” And he goes right into chapter four on this same subject on the freedom this should bring. But now let’s go back and consider what this might mean.

Perhaps the first question we should ask ourselves is what law it was that was added, because that would influence all the rest of our discussion, wouldn’t it? What law was added because of transgressions? Would it be agreeable that this is the same law that was our custodian? He’s not changing to another law, is he? The law that was added was our custodian. So let’s ask the question of both. What law was added, because of the emergency, to be our custodian? The Greek for custodian, I’m sure you’ve heard discussed so many times, is *paidagogos*, made up of two parts. *Paid*, as a child, as in pediatrician, pedodontics, and so forth. And the second part, *agogos*, appears in synagogue; “syn” means together, as in synthetic. “Ago” means to lead, to bring, to go. Synagogue is where people are brought together; the Latin would be “congregation”, gathered together. So a *paidagog*, *pedagogue* is one who leads, brings children. And this was the name for a trusted servant or slave whose duty it was to guard the children, particularly to take them to school. He was not their teacher; he was their protector,

because they needed it. Now, if the parents could trust the children to go straight to school and not head off to the woods to climb trees and steal green apples, if the parents could trust the children to go to school, arrive on time, behave all the way through, come home afterwards without wandering around and splashing through puddles, and so on, there'd be no need for this pedagogue, no need at all. But you know how it is with children. Can't you remember doing this? So, because of the emergency, there needed to be this pedagogue. Do the versions in any way seem to identify which law this is, by capitalizing it, by calling it the Law of Moses, and so on? And what translation do they have for the pedagogue, the custodian? What do you have on those two things in the versions in front of you? Do any of them indicate what law it was, and what do they choose for the translation of *paidagogos*? What do you have that's different?

"Strict governess" is one. Who used that? That's Phillips, isn't it? And growing up in England you can see why he might use that term. "The law is our strict governess." {Graham Maxwell. Excerpt from the audio presentation, Galatians, part 4, recorded February, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/4MMGALATIANS66>

### Further Study with Ellen White

The glory of Christ is revealed in the law, which is a transcript of His character, and His transforming efficacy is felt upon the soul until men become changed to His likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection. {1SM 240.3}

All who receive Christ as a personal Saviour are to demonstrate the truth of the gospel and its saving power upon the life. God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish everything that God requires. All the riches of heaven are to be revealed through God's people. "Herein is My Father glorified," Christ says, "that ye bear much fruit; so shall ye be My disciples." John 15:8. {COL 301.2}

He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy. {SC 59.4}

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the

law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, “This is the love of God, that we keep His commandments.” “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. {SC 60.2}

When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, “with healing in His wings.” Malachi 4:2. Not all this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent—all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man’s only hope. {MH 115.2}

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy. {MH 115.3}

Our Saviour’s words, “Come unto Me, . . . and I will give you rest” (Matthew 11:28), are a prescription for the healing of physical, mental, and spiritual ills. Though men have brought suffering upon themselves by their own wrongdoing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him. {MH 115.4}

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. {SD 23.2}

Christ is ready to impart all heavenly influences. He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of reckoning. {SD 23.3}

The grace of Christ and the law of God are inseparable. In Jesus mercy and truth are met together, righteousness and peace have kissed each other. In His life and character He not only reveals the character of God, but the possibility of man. He was the representative of God and the exemplar of humanity. He presented to the world what humanity might become when united by faith with divinity. {1SM 349.2}

It is the Creator of men, the Giver of the law, who declares that it is not His purpose to set aside its precepts. Everything in nature, from the mote in the sunbeam to the worlds on high, is under law. And upon obedience to these laws the order and harmony of the natural world depend. So there are great principles of righteousness to control the life of all intelligent beings, and upon conformity to these principles the well-being of the universe depends. Before this earth was called into being, God's law existed. Angels are governed by its principles, and in order for earth to be in harmony with heaven, man also must obey the divine statutes. To man in Eden Christ made known the precepts of the law "when the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. The mission of Christ on earth was not to destroy the law, but by His grace to bring man back to obedience to its precepts. {MB 48.1}

So long as heaven and earth continue, the holy principles of God's law will remain. His righteousness, "like the great mountains" (Psalm 36:6), will continue, a source of blessing, sending forth streams to refresh the earth. {MB 49.3}

The new-covenant promise is, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. While the system of types which pointed to Christ as the Lamb of God that should take away the sin of the world was to pass away at His death, the principles of righteousness embodied in the Decalogue are as immutable as the eternal throne. Not one command has been annulled, not a jot or tittle has been changed. Those principles that were made known to man in Paradise as the great law of life will exist unchanged in Paradise restored. When Eden shall bloom on earth again, God's law of love will be obeyed by all beneath the sun. {MB 50.2}

It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above. {GC 506.2}

In his efforts to reach God's ideal for him, the Christian is to despair of nothing. Moral and spiritual perfection, through the grace and power of Christ, is promised to all. Jesus is the source of power, the fountain of life. He brings us to His word, and from the tree of life presents to us leaves for the healing of sin-sick souls. He leads us to the throne of God, and puts into our mouth a prayer through which we are brought into close contact with Himself. In our behalf He sets in operation the all-powerful agencies of heaven. At every step we touch His living power. {AA 478.2}

God fixes no limit to the advancement of those who desire to be “filled with the knowledge of His will in all wisdom and spiritual understanding.” Through prayer, through watchfulness, through growth in knowledge and understanding, they are to be “strengthened with all might, according to His glorious power.” Thus they are prepared to work for others. It is the Saviour’s purpose that human beings, purified and sanctified, shall be His helping hand. For this great privilege let us give thanks to Him who “hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.” {AA 478.3}

Fallen man is Satan’s lawful captive. The mission of Christ was to rescue him from the power of his great adversary. Man is naturally inclined to follow Satan’s suggestions, and he cannot successfully resist so terrible a foe unless Christ, the mighty Conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan. . . . Satan knows better than God’s people the power that they can have over him when their strength is in Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. . . . {AG 257.2}

“The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” 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. . . . {6BC 1110.3}

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. {6BC 1110.4}

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. {6BC 1110.5}

True sanctification means perfect love, perfect obedience, perfect conformity to the will of God. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. We are not yet perfect; but it is our privilege

to cut away from the entanglements of self and sin, and advance to perfection. Great possibilities, high and holy attainments, are placed within the reach of all. {AA 565.1}

It was in the mount with God that Moses beheld the pattern of that wonderful building that was to be the abiding place of His glory. It is in the mount with God—in the secret place of communion—that we are to contemplate His glorious ideal for humanity. In all ages, through the medium of communion with heaven, God has worked out His purpose for His children, by unfolding gradually to their minds the doctrines of grace. His manner of imparting truth is illustrated in the words, “His going forth is prepared as the morning.” Hosea 6:3. He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday. {AA 564.2}

It is through faith in Jesus Christ that the truth is accepted in the heart, and the human agent is purified and cleansed. . . . He has an abiding principle in the soul, that enables him to overcome temptation. “Whosoever abideth in him sinneth not.” God has power to keep the soul that is in Christ who is under temptation. . . . {7BC 951.1}

The gifts of Jesus are ever fresh and new. . . . Each new gift increases the capacity of the receiver to appreciate and enjoy the blessings of the Lord. He gives grace for grace. There can be no failure of supply. If you abide in Him, the fact that you receive a rich gift today insures the reception of a richer gift tomorrow. . . . {AG 104.2}

A golden chain, the mercy and compassion of divine love, is passed around every imperiled soul. The Lord declares, “I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” Jeremiah 31:3. {COL 202.1}

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. {1SM 394.1}