



*Unfolding  
the  
Law*

*F. T. Wright*

**Source:**

The Messenger and News Review  
July 1977 to September 1977

**Cover:**

Barringtonia asiatica – opening of the bud  
wikimedia commons

*Fred T. Wright,*

**Fonts:**

Pristina  
Linux Biolinum  
Linux Libertine



February 2024  
practicaprophetica.com  
srac.info

# Contents

1. Introduction.....	1
2. The Added Law.....	5
<i>The Ceremonial Law</i> .....	6
<i>The Moral Law</i> .....	8
<i>Christ Redeems from the Curse of the Law</i> .....	12
<i>The Witness of the Spirit of Prophecy</i> .....	13
<i>A Seeming Contradiction</i> .....	14
<i>No Contradictions</i> .....	15
3. Correct Distinctions.....	17
<i>Dead and Death Dealing</i> .....	18
<i>Distinctions</i> .....	19
<i>The Broken Law</i> .....	21
<i>Not in Vengeance</i> .....	23
<i>Unchangeable Perfection</i> .....	25
4. The Life Taker.....	32
<i>Eradication</i> .....	35
<i>A Line of Division</i> .....	36
<i>Dead Through the Law</i> .....	37
<i>The Broken Law</i> .....	40
<i>In Closing</i> .....	43

# 1. Introduction

**N**UMEROUS in the Word of God are the predictions that the law of God will figure very largely in the last stages of the great controversy. In order for the Lord's army to be fully equipped to uphold the law in the fullness of its glory, there would, of necessity, be greater and greater revelations of the real significance, character and glory of the law of God. Therefore, we move forward with great expectations of light from heaven on the law of God as we draw nearer to the closing scenes.

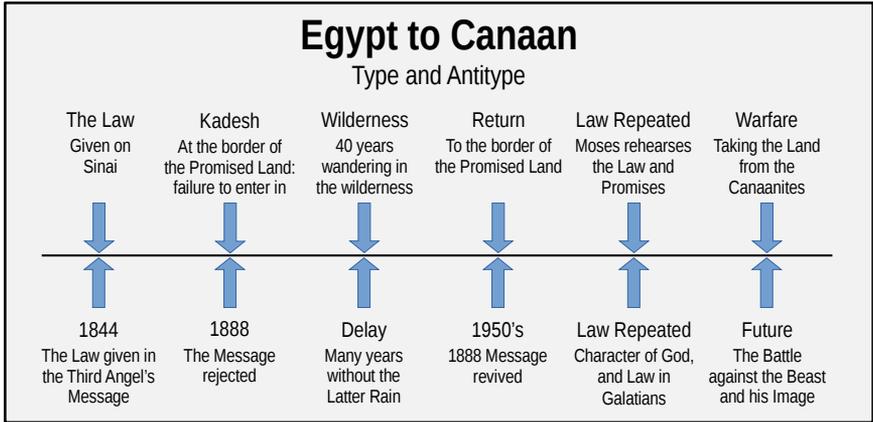
Ten years ago, we were led to recognize that events in the movement were a repeating of events in the history of Israel in their journeying from Egypt to Canaan. We had read in *The Great Controversy*, p. 457-458, that that history would be repeated and in fact had been up till the time when the book was written.

It was clearly seen that 1888 was the first coming to the entrance of the promised land and that in the 1950's, we had again come to the same place. Events subsequent to this convinced us that we had come to the banks of the Jordan River. The crossing of that we understood to be the entering into the battle with the beast and his image for the conquest of the promised land.

But before we crossed that river there had to be another event and it was the repeating of the law. This was done back there and it must be done again for the parallel to be correct.

So with firm confidence in the certainty of the Word of Prophecy in this form, we went on record as believing that there would be the repeating of the law in our teachings before we crossed over into the last great battle out of which would come possession of the promised land.

Just what form that repetition would take we did not exactly know nor did we demand to know at that time. We were completely content to let the Lord reveal this to us when He was ready. The last thing we wished to do was to go about fulfilling the prophecy by our own devices and efforts. But we knew what to expect from the Lord and we were not disappointed.



When it is stated that we knew what to expect, this does not mean we knew exactly how this repeating of the law would take place. If pressed for an answer we would have said back then that no doubt there would be a calling upon the believers to be far more particular about keeping the Sabbath, health and dress reform and such like. But we were not tied to this assumption. We were open to accept the repeating of the law in whatever form it might come to us.

What we expected was the repeating of the law and, as already said, in this we were not disappointed. We found that the prophecy did not lie; its sure fulfillment giving us the renewed confidence that we were still certainly under divine leadership.

The repeating of the law did come in a way other than we had assumed it would. Therefore, we were heartily glad that we had not gone about to establish the prophecy ourselves. Had we done so we would have interposed our human way in place of the divine and there is no more certain way to frustrate the work and grace of God than that. Again and again in the past, the church has robbed itself of the most precious blessings in just this way. We are humbly thankful that the Lord spared us from such a disaster.

As we patiently waited for the Lord to fulfill the prophecy in His own time and way, the light began to dawn on the character

of God. Statement after statement in the Spirit of Prophecy tells us that the law is the transcript of God's character. Therefore, the revealing of the character of God is the certain revealing of His law but at such a height and depth and beauty as was never seen by us before.

Here was something far more wonderful than the spelling out of the details of Sabbath keeping, dress and health reform and the like. The prophecy was being fulfilled beyond our greatest expectations. It has proved to be a separating message, for those who understand it really love it, while those who do not, hate it intensely.

Now the unfoldings of the character of God are growing even brighter with direct developments in the revelations of the law itself. This has grown directly out of the study of God's character and it will be the purpose of this study to examine these fresh and beautiful truths.

## 2. The Added Law

### **Galatians 3**

<sup>19</sup> Wherefore then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

**I**N SUCCESSFUL study of the Scriptures, no attempt is made to wrest the meaning of what is written. Therefore, in studying this verse, let it be taken to say just what it does say. Let the inclination to shut away its message because it does not fit in with the knowledge we have already gained from other verses, be avoided. Then there will be a much more certain hope of arriving at the message the apostle intended to convey.

According to this verse, which came first, the transgression or the law? Inasmuch as it says that the law “was added because of transgressions,” it follows then that the transgression came first and the law was added afterwards.

The second question is, For how long was the law added? It was added “till the seed should come.” The seed being Christ, it follows that this verse is teaching that the law would be present only till Christ should come.

This thought is repeated:

### **Galatians 3**

<sup>24</sup> Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

<sup>25</sup> But after that faith is come, we are no longer under a schoolmaster.

### **Romans 10**

<sup>4</sup> For Christ is the end of the law for righteousness to every one that believes.

Paul’s teaching in this verse is that the law was brought in when men sinned and it remains only until the coming of Christ. This is what the verse is saying and therefore this is what we must believe.

## The Ceremonial Law

Because we know that there is more than one law, it becomes imperative that we determine which law, Paul is making reference to here. Is it the moral or the ceremonial law?

In case some may be a little uncertain as to the difference, a brief digression here will be devoted to defining the two.

The moral law is the code defining man's behavior toward God and his fellow-men. In its best known form it is the ten commandments as given by God to Israel at Mt. Sinai. This was the law broken in every detail by Adam and Eve in the Garden of Eden. It was the breaking of these commandments which opened the floodgates of sin and woe upon the earth. The breaking of this law places man under the curse.

The ceremonial law was the system of sacrifices, washings, feast days and so forth by which the people were educated in the plan of salvation and by which they expressed their faith in those divinely appointed measures. The breaking of these commandments did not place them under the curse. It simply kept them there.

If *Galatians* 3:19 is applied to the ceremonial law there is no problem. It did not exist except in the mind and plan of God before the entrance of sin. Then it was added because of the necessity imposed by transgression to provide for man an escape from the curse. It pointed men to the coming reality, so that with the sacrifice of Christ upon the cross its purpose was fulfilled and it was no longer in existence.

So "it was added because of transgressions, till the seed should come," and did come. Today we no longer observe days, weeks, feasts, holy days, and the sacrifices of lambs, bulls and goats. That all belongs to that time before the Seed came.

With the rise of the Advent Movement, there came powerful preaching on the perpetuity of the moral law and its distinctions from the ceremonial law. The Protestant Churches found themselves in a dilemma. If they continued their traditional position of

upholding the law, they would have to surrender Sunday for the true Sabbath. To avoid this they throw out the law altogether.

**The Great Controversy, p. 587:**

And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, many popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law will become well-nigh universal.

So it was that the Adventists of the last century found themselves confronted with a powerful religious influence which contested that the law was done away with at the cross and was no longer binding upon Christians. They believed that the law did not exist before Mt Sinai; that it applied only to the Jews, and that it was done away with by the sacrifice on Calvary. Those who hold such views are called antinomians.

Such groups found in *Galatians* 3:19, 25, *Romans* 10:4 and other Scriptures powerful support for their positions. They contended that the law referred to by Paul was indeed the moral law, that it had been added because of transgressions and that it was added only until the seed should come. The Seed being Christ and He having come at Calvary, then the law was certainly no longer binding upon Christians.

In defense, the Adventist Church denied that the law in *Galatians* was the moral law. They took the position that it was the ceremonial law. Neither side was able to dislodge the other from their entrenched positions on *Galatians* 3:19, with the result that the whole matter became deadlocked.

The Adventists felt that everything depended on their maintaining that the law in *Galatians* was the ceremonial law while the others demanded that it be accepted as the moral law. As they looked upon their role as being the last champions of the Sabbath

and the law, it was critically important that they maintain every inch of ground in this battle.

Small wonder then that Dr. E. J. Waggoner raised bitter Adventist opposition when he began to proclaim that the law in *Galatians* was indeed the moral law as the antinomians had claimed all along. They accused him of overthrowing the old landmarks and making the Adventist position indefensible against the enemy. They felt he was a most dangerous man and that he should be met and silenced at all costs. They regarded him as a traitor in the camp.

The next turn of events was more astonishing still, for the God of heaven entered the arena of contest by supporting, not the Adventist leadership, but Dr. E. J. Waggoner. Through the writings of the Spirit of Prophecy the Lord made it quite clear that the law referred to by Paul in *Galatians* was in particular the moral law although it did include the ceremonial as well.

For us all this is very fortunate for we have abundant evidence to prove just what the law in *Galatians* actually is. We have the arguments of Paul in the chapter itself. We have the testimony of the Spirit of Prophecy and we have the witness of Dr. Waggoner, the man especially commissioned with Elder A. T. Jones to proclaim the message of the fourth angel to the world. Every one of these testify that the law in *Galatians* is...

### **The Moral Law**

The testimony of each of these witnesses will now be studied in turn, beginning with the original one, the Apostle Paul.

The problem in Galatia which his letter was designed to answer was the reversion of the believers back to the old Jewish code of religion which was a devotion to works as the way of salvation. They looked again to forms, ceremonies *and the obedience to the letter of the law* as the way of salvation. It was a step backwards into great darkness and the man of God felt a divine compulsion to warn them in the clearest language.

*Galatians* chapters 1 to 2:15 is devoted to the history of Paul's own past experience, which is designed to give credence to his message—not to establish himself as being somebody, but to capture their respect for their own salvation.

This completed he begins his doctrinal argument in earnest:

### **Galatians 2**

<sup>16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

<sup>17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

No man can be, or ever has been, saved by the works of the law, be it the moral or the ceremonial. He cannot be saved by the works of the moral law for that law is not the life giver. God only is the life-giver, and therefore, He alone can be the Saviour.

Neither can a man be saved by the works of the ceremonial law for it was only a school or lesson book which pointed them to the real Saviour, Jesus Christ. There was no power in the shadow to save. That was found only in that to which the figure or the shadow pointed.<sup>1</sup>

The teaching of Paul in this verse can and does cover both laws for it is the truth that by the works of neither can salvation be obtained. In the next verse however, he is careful to let them know that while salvation is not by the works of the law, those who continue in breaking the law, while they claim to be justified, are not saved either. They will certainly be rated transgressors as the next verse goes on to say.

### **Galatians 2**

<sup>18</sup> For if I build again the things which I destroyed, I make myself a transgressor.

---

<sup>1</sup> See *Hebrews* 9:9-11.

Now he is speaking more directly and particularly of the moral law because it is disobedience to that which makes man a sinner. On the other hand, failure to partake of the privileges and blessings offered in the ceremonial law when it was required of the people, did not *make* them sinners, but *kept them* in a state of sin.

Firstly they had been made sinners by the breaking of the moral law. Then when God offered them salvation as illustrated in the ceremonial law, and they refused that offer, they who already were sinners were simply kept in that state or condition.

As he moves into chapter three, Paul continues this line of argument, stressing that salvation comes by faith in Christ and in no other way. Those who ignore this way of deliverance remain under the curse of the law as he wrote:

### **Galatians 3**

<sup>10</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them.

At first it would appear that Paul is using an Old Testament Scripture to prove the very opposite from what he is saying. He proposes that as many as are of the works of the law are under the curse. This would be interpreted by many to mean that as many as were doing the works of the law are under the curse.

Then, to prove his point he cites an Old Testament Scripture which declares that those who do not keep the law are under the curse. So it seems that he is saying that those who do the works of the law are under the curse as proved by the Scripture which says that those who do not do the works of the law are under the curse.

Paul would never argue against the Scriptures therefore it is a misinterpretation to say that the first part of the verse means that those who are of the works of the law are actually doing the law. This is not the argument at all. What he is saying is that those who, as condemned sinners, are attempting to attain to righteousness by the works of the law are still very much under the curse.

The situation in Galatia was that the believers had turned back from the glorious gospel of Christ to the practice of the ceremonial law. This could only mean that they saw salvation in the rite of circumcision, blood of bulls, calves, sheep, goats, turtle doves, feast days, holy days, divers ablutions and so on. Thus they placed their faith in form and ceremonies while rejecting that to which these things pointed, which alone could give them life eternal and the power to obey the law of God.

True faith in Christ, the One to whom all the ceremonial laws pointed, will lead to obedience to the moral law. Faith in the ceremonial law as the Saviour in place of Christ, will lead to an attempted observance of the moral law. But true obedience to that law will be impossible under these circumstances. For these people, the beautiful power and role of the two laws had been sadly misplaced so that it brought them the curse and not the blessing of the new covenant.

They who were thus of the works of the laws, both the moral and the ceremonial, were under the curse. Firstly they had all been born in sin as we all are. Thus they were initiated into the world already under the curse. Being in this state of sinfulness, they could not help but go on doing the works of unrighteousness which served to increase the curse.

A way of escape was brought to them, illustrated by the ceremonial law. This was to point to the only Saviour—Jesus Christ. But its purpose became perverted and they sought to make it their saviour in Christ's place. Thus they rejected the only means of escaping from the curse. Being of the works of both the moral and ceremonial law, they were under the curse initially and remained under it because of what followed.

It was impossible for Paul to separate the moral and the ceremonial laws in this argument for they were so closely related to each other. Neither did Moses in the Scriptures from which this verse was quoted, separate them. He intermingled the two in that last wonderful discourse before he departed his people. But predominantly he spoke of the moral law.

A careful reading of the book of *Deuteronomy* will reveal this. He began the main part of the sermon after the completion of the introduction wherein he reminded them of the manifestations of God's power and love in their past experiences, with the recital of the ten commandments. This is recorded in *Deuteronomy* 5 and is almost word for word with the rendering in *Exodus* 20.

Then he reminds them of their promises to obey, their rebellions, and exhortations to be faithful to the commandments of the Lord. There are stipulations about the places of offering sacrifices and the necessity of attending to the yearly feast days. Then follows a listing of many ordinances and statutes all of which are an amplification of the principles of the moral law.

The chapter climaxed by the verse quoted by Paul, is filled only with details of how the moral law should be kept in varying situations. One has but to read it to see this with great clarity. Then Moses states what Paul later quoted,

**Deuteronomy 27**

<sup>26</sup> Cursed be he that confirms not all the words of this law to do them.

Therefore he was referring in particular and especially to the moral law.

**Christ Redeems from the Curse of the Law**

As Paul continues his loving appeals to the Galatians, his argument swings more in the directions of the moral law. He points to the beautiful truth that,

**Galatians 3**

<sup>13</sup> Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree.

From what has Christ redeemed us? Is it from disobedience to the moral or to the ceremonial law? There should be no difficulty in answering this question for it is quite clear that it is from disobedience to the moral law that Christ came to redeem us. Disobedience to the ceremonial law amounting to rejection of that to

which it pointed, never placed man under the curse but it certainly keeps him there.

Thus in this verse, as Paul's argument develops, the reference is to the moral law and to that alone. As he continues, this reference to the moral as distinct from the ceremonial law is strengthened. There Paul tells of the law which came in four hundred and thirty years after the days of Abraham.

### **Galatians 3**

<sup>17</sup> And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

This time lapse from the days of Abraham reached to Sinai, but no one could argue that the ceremonial law was introduced to man at Sinai. Rather, it was added as soon as there was transgression in the Garden of Eden, for as soon as man sinned he needed a Saviour or he would have perished in that very day.

Without question it is to the moral law that reference is being made by the apostle in these verses; it is the moral law which Paul declares was added because of transgression and that this addition would remain in force until the Seed should come. This is the plain teaching of the apostle in this epistle.

It is not difficult to see how the Adventists in Waggoner's day regarded such teaching as heresy and feared that it would leave them utterly exposed to the attacks of the antinomians. Many who have a strong Adventist background may even feel at this point that this is the introduction of a strange and deviant teaching. We simply ask all such to wait till the explanation is ended before they come to any such conclusions.

### **The Witness of the Spirit of Prophecy**

Thus far we have examined the words of the Apostle Paul and found that, without question, the moral law is the principle law to which he is making reference in this chapter. We will now turn to

the more than adequate confirmation of this as found in the Spirit of Prophecy.

**The SDA Bible Commentary, vol. 6, p. 1109-1110:**

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.

**Galatians 3**

<sup>24</sup> 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.

These statements confirm the conclusions drawn by Elder Waggoner and as seen from the study above from the writings of Paul, that the law in *Galatians* is indeed the moral law as well as the ceremonial.

**A Seeming Contradiction**

The moment that we are candidly prepared to acknowledge the witness of these various entirely reliable sources that it is indeed the moral law which is mainly spoken of in *Galatians*, we have an apparent contradiction.

We are quite familiar with the texts, statements and arguments which testify that the law is as eternal in the past as God is; that it was not done away at the cross and that it will endure as eternally as God will. Jesus himself certified this in the words:

**Matthew 5**

<sup>17</sup> Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

<sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

We know that heaven will never pass away. Therefore, we know that the law will never pass away either. For this we can be mightily thankful because that law is essential to our secure existence.

Yet, here in *Galatians* 3:17-19, the great apostle Paul tells us that the law was added four hundred and thirty years after the

covenant was made with Abraham and it was added because of transgressions only until the seed should come. That Seed being Christ, means that, when He came, the law was no longer binding upon Christians. This is the view taken by the modern antinomian churches.

### **No Contradictions**

There are in reality no real contradictions in the Bible. There cannot be for it is the Word of the God of Truth. The only contradictions are in our misunderstandings of what the Word of God is really saying. When those misunderstandings are corrected, then a beautiful harmony of truth emerges. We find that we can believe Christ's words exactly as they are written and those of Paul in the same way. Great and wonderful indeed is the light on the law of God as revealed in Paul's writings. We are truly rejoicing to see it.

The purpose of this chapter is to establish that the law in *Galatians* 3:19-25 in particular, is principally the moral law and that the words there written are true in regard to the ten commandments.

### 3. Correct Distinctions

THE problem we now have is, how can we believe every Scripture which declares that the law of God was eternal in the past and will be in the future, and at the same time accept Paul's words when he declares that it was added later because of transgressions and remains only until the coming of the seed?

In all honesty we must admit to the antinomian that these verses in *Galatians* mean just what they say, and are referring to the moral law, but do not at the same time contradict the other words of God.

The answer lies in making the correct distinctions. Paul is speaking of the moral law assuredly, but in a certain limited role both in time and function. In that role, it was added because of transgression and remained only until the Seed should and does come.

The coming of the Seed was not so much at Calvary but in the individual conversion experience of each and every true believer in the gospel's saving power.

Paul explains himself well in *2 Corinthians* 3, where again he speaks of the ten commandments as having but a limited application both in time and function.

#### **2 Corinthians 3**

<sup>1</sup> Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

<sup>2</sup> You are our epistle written in our hearts, known and read of all men:

<sup>3</sup> Forasmuch as you are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

Notice very carefully the distinctions made in verse three between the law written on tables of stone and that written on the fleshy tables of the heart. There is quite a difference between

these two. The first is dead. It has no life and certainly can give no life. The second is living, although, just the same, it cannot give life either. There is only one life-giver and that is God in the Father, the Son and the Spirit.

### **Dead and Death Dealing**

Let further study now be given to the law in this form, that is, as written on the two tables of stone. This will quickly show that not only is the law engraven in stones—death—but it is worse than that. It is a death-dealer. This is made clear in the verses which follow.

#### **2 Corinthians 3**

<sup>6</sup> Who also has made us able ministers of the new testament; not of the letter, but of the spirit: for the letter kills, but the spirit gives life.

There can be no mistaking what Paul referred to when he spoke of the letter which kills. It is the commandment written and engraven in stones, which in the very next verse is referred to as “the ministration of death.” A ministration is something which administers and in this case it is death which is so administered.

<sup>7</sup> But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

<sup>8</sup> How shall not the ministration of the spirit be rather glorious?

A striking similarity must be seen between the message here and in *Galatians*. To the Corinthian believers, the Seed certainly had come for they possessed the living law written on the fleshly, not the stony, tables of the heart. As surely as they were in this condition, so likewise, Paul was to them a minister of the Spirit and not of the dead and death-dealing letter of the law—that ministration of death written and engraven in stones. That had passed away so far as he was concerned. Its service had been fulfilled and it was no longer a part of his life or experience.

In both the epistle to the *Galatians* and in that to the *Corinthians*, Paul speaks of a law that is done away with. In reality it is not the law which is taken away. It is the law in a certain form or role, namely, that form or role where it is a ministration of death.

A moment's quick reflection will speedily show that the law in that role did not enter until transgression, and it will also be seen that it ends that role when the promised Seed comes to the new believer.

### **Distinctions**

It is now time to begin studying the law in its various distinct forms and roles. Originally, the law was a love gift from God to His creatures. It was given because of necessity. It occurred in this wise.

In His infinite love for us, He gave to us the gift of life. We did not merit such a gift, certainly did not work for it, never purchased it or even could have, for before it was given to us so freely and fully we did not even exist.

But life without a home in which to find fulfillment and achievement, would be worse than non-existence. Imagine spending all eternity floating about in the super coldness of utterly black space. That would be a living death, a horror far worse than never being in the first place.

Love could not therefore stop with giving us life. It demanded that a suitable place be provided in which to live out that existence, and so God created this magnificent planet as it then was and to some extent still is. Just as an expectant mother prepares the warm soft crib for her babe before it is born, so the Lord put this whole world together before He called man into existence.

But that still was not enough, for what would life in such a beautiful home be without power? Think for a moment, if this earth was divested of power in every form—the powers of the sun, electricity, gravity, heat, light, and so forth. It would be no better than that dark and frigid outer space. So love provided all

the power that was needed, power which men today have learned to harness, exploit and use to tremendous advantage.

Thus far we have mentioned the power existent in nature, but the powers within man himself must not be overlooked for they are varied and considerable. There is the power of ambition, of thought, of concept, and of passions and affections. Then there are all the physical powers. The greater these are, the more we can achieve, resulting in the satisfaction of happiness and fulfillment.

The gift of power along with the gift of life and a home, is essential to the happiness of man. Love could think of giving nothing less than this. But the gift of power poses a tremendous problem for it has the potential either of life or of death. Wrongly used it becomes a terrible destroyer as almost six thousand years of history have amply demonstrated.

Love must provide some means or safeguard whereby those powers are correctly used and safely directed. That safeguard is the law. Therefore, God designed and gave the law to be a life-preserver.

Let no one confuse the part of a life-preserver with that of the life-giver. The law never was, and never will be a life-giver. It is, in its unbroken form, a life-preserver.

God alone is the Life-Giver. On this vital and precious truth let every believer be forever established. Those who are, will never be confused by any thought that salvation is by the law or through the keeping of the law, for this can never be. Paul knew this and said so in these words,

### **Galatians 3**

<sup>21</sup> Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

“If there had been a law given which could have given life,” is to say that no such law was given. In fact no such law could have been given for a law cannot give life. It can only preserve it.

As soon as God gave man life, He gave him the law. While he was dead, in that he was not yet existent, the man knew nothing of that law and it could not yet be given to him for he did not yet exist. Likewise, while we are dead in trespasses and sins, we have no life and we do not have that law at all. God cannot give it to us until we have life. Before that, we know something else as the law—the ministration of death written and engraven on two tables of stone.

### **The Broken Law**

The moment that the law was broken, or in other words, when transgression entered, the law was changed from being the unbroken law to the broken law, which was in turn, a change from being a life-preserver to a life-taker. It became the “letter which kills,” the “ministration of death.” The law in this role could do nothing else but destroy for only in its unbroken form could it be a life-preserver. In its broken form it is ever and only a life-taker.

It would be difficult to find a clearer and more important statement to this effect than this:

#### **Patriarchs and Prophets, p. 63:**

The broken law of God demanded the life of the sinner.

Short though it be, it contains a wonderful wealth of truth. To emphasize its truth, let attention be given to what it does not say. It does *not* read,

“The *law* of God demands the life of the sinner.”

In this version, only one word is omitted but what a difference it makes to the meaning. The law of God does not demand the life of the transgressor. It was given to be a life-preserver and a life-preserver it is. It is not the law of God but the *broken law* which demands the life of the sinner.

The statement does *not* say,

“*God* demanded the life of the sinner,”

—for God is not the life-taker either. He is the life-giver. That is His office and in that office He does not demand life. He only

seeks to give it and to preserve it. In only one form can this statement be true and that is the way in which it was given in the first case:

“The *broken law* of God demanded the life of the sinner.”

Not only does the broken law demand the life of the transgressor, but it will have what it demands. It will take the life of every sinner and is therefore a minister of death, a life-taker.

No one should have the least difficulty in seeing that such a ministration is anything but desirable to the individual sinner who by committing the sin has merited the penalty. If someone else sins against you, and is to die for his sin, then the ministration of death is desirable and wonderful. But the one who has to die does not share those thoughts in regard to his own penalty.

Yet Paul describes the ministration of death as being glorious. In this he is entirely correct because there is a vital something which has been added to it to make it more than just the broken law. That added factor is the interposition of Jesus Christ as the sin-bearer. The moment that Adam and Eve sinned in Paradise, the broken law demanded their lives and would have had what it demanded right then but for the stepping in of Christ, Who contracted to pay what the law demanded with His own life.

It is very important to understand that this does not mean that thereby Christ saves our old life, for it cannot be saved under any circumstances. He undertook this saving responsibility to give us a new life in place of the old one.

But it is this addition of the ministry of the Saviour to the broken law which adds to it the quality of glory, for it, which formerly served only as a ministration of condemnation and death, is thus transformed by God and Christ into a life-saving function.

As the sinner's eyes are opened to see the terrible fate overhanging him, he naturally is led to seek desperately for a way out, an escape, a deliverance from this terror. It is the ministration of condemnation which opens his eyes to his need for he will never seek for salvation if he is not aware of his plight.

Thus the broken law, the letter which kills, the ministration of death, the life-taker, fulfills the role of the schoolmaster which brings us to Christ. In this role it was added because of transgressions and naturally serves just so long as it brings us back to Christ once more. Then, having served its purpose in that role, it is no longer needed by the person who has received the new life from Jesus, except as it is necessary to expose individual sins and problems which have not become apparent in the initial conversion process.

It is a tragedy of the greatest proportions when the individual does come under this glorious ministration of condemnation and then shuts his mind to the message given to him. The picture of his own sinfulness is so unwelcome that he does not want to contemplate it, much less face up to it. He persuades himself that things are not nearly so bad as they appear, that he is, after all, a very good person and certainly as good if not better than the church members he knows.

Thus he is led to cling to the old life by this frustration of the ministry of condemnation which is designed to lead him to Christ, the one great life-giver.

In connection with this subject no better counsel can be given to the person than that he be prepared to face up to the truth about himself. The fact that a man has sinned is not the most serious problem in life. The refusal to acknowledge the sin with candor, confess it and put it away is the most serious thing. The sin does not have to be fatal, but the refusal to put it away certainly will be eternally fatal to the individual. No such person can ever hope to have eternal life.

### **Not in Vengeance**

Clear distinctions have been made in this article between the roles of God, the law and the broken law. They are:

- the life-giver,
- the life-preserver, and
- the life-taker.

The way in which these references and distinctions have been made would make it appear that the law is given personality with an intelligence so that when it demands the life of the sinner, it does so from the point of view of revenge. This concept is bound to creep into the thinking because we are so familiar with the spirit and attitude of earthly rulers who cannot brook disobedience to their wishes. If those commands and wishes are countered, then they will take the life or in some lesser way punish those who have dared to disobey them.

But this is not so with the law of God. It is strictly unintelligent in itself and therefore incapable of having feelings which need to be satisfied. Therefore, its demands on the life of the sinner spring from a different factor than that of earthly rulers.

It was provided by God as a means of protecting the individual from the misuse of power and as such it is a complete and adequate provision. For those who live in perfect obedience to it there is total protection at all times.

But when the law is broken, then the law itself is removed and is no longer functioning, it literally does not exist anymore in that given situation. The broken law has taken its place. Thus with the true and eternal law of God removed from the situation, there is no protection for the individual from the otherwise benign power, and he is destroyed.

A simple illustration of this is found in electricity. The law states that no man can come into direct contact with electrical currents over a certain strength. If a person sets aside this law by breaking it in the handling of bare electric wires without any insulation on either hands or feet, that power will certainly kill him. The broken law will have demanded his life and as certainly will have taken his life. There is no other prospect for him.

Thus it must be clear that it is not an offended law which extracts a personal revenge on the person but rather the natural working out of the system God so lovingly put together for man's blessing, a system involving both privilege and responsibility.

## **Unchangeable Perfection**

What needs to be understood is that the law of God is perfect. Therefore, it is impossible to introduce one change or modification to it, or to add to it or take from it, without destroying it altogether. Its perfection is both absolute and infinite. It is so perfectly designed and instituted that it is equally valid in every age of eternity, every situation which could develop, and in every area where such should appear. This perfection is absolutely necessary for man to have the continued use of the mighty power both within and without himself.

Let all be assured that the Lord will never permit the least modification to the law. He will uphold it and honor it no matter what the cost to himself. This is not idle determination on God's part for He has already demonstrated that He will pay the ultimate cost to maintain that all-essential law by giving His own Son to die for its eternal preservation.

### **The Great Controversy, p. 467:**

The law of God, from its very nature, is unchangeable.

### **The Great Controversy, p. 466:**

The claim that Christ by His death abolished His Father's law is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable.

### **Christ's Object Lessons, p. 314:**

Could the law have been changed or set aside, then Christ need not have died.

By its perfect character, that law cannot be modified in the least degree. This great truth is emphasized by the lengths God would go to, to preserve that law.

Now men desire that the law be changed. They justify this demand on the basis of the belief that the law is designed by God for His own security and exaltation. They then consider that the outworking of the broken law is the actions of an offended God, who by force would compel His creatures to serve Him.

But if men would stop and think, the last thing they would really want is the abolition of the law. Certainly, to the superficial mind, the abolition of the law does look very attractive. They think of the freedom which would be theirs to do just as they pleased and of the happiness which they imagine would follow. Foolishly and blindly, men continue to desire this even though the setting aside of the divine precepts does bring upon them trouble and disaster.

But let us do some solid thinking now, to see how the very last thing we would really desire is the abolition of God's law. We will not explore every avenue in this field. One illustration of the removal of the law will be sufficient. Each reader can then pursue this line of thought for himself in other areas with the greatest profit.

The law says in effect that,

**Galatians 6**

<sup>7</sup> Whatsoever a man sows, that shall he also reap.

This is the whole principle of law-keeping. Obey the law by sowing good seed and you reap a goodly harvest. Do contrariwise and evil is the result. Think now of the fearful consequences if this law were set aside. There would be no longer any connection between sowing and reaping. You may sow the best of seeds and would never know what to expect to see coming out of the ground.

Let us suppose that January 1, 1978 is to be the day when this law is canceled out and is therefore no longer operative. On that day, a farmer goes to his field and sows it with a hundred thousand seeds of wheat. A few days go by and the seed germinates. No longer governed by that law, the seeds spring up to produce every kind of plant you could imagine: thorns, tobacco, watermelons, thistles, barley, bananas, peppers, lettuce, briars, figs, oak trees, weeds, and a thousand other varieties.

On that same day a million cattle throughout the land conceive. When the time comes to give birth, they produce mice, lions, rat-

tlesnakes, dogs, bears, wolves, crocodiles, lizards, monsters, non-descripts and even a few calves. But worst of all, a million mothers conceive at the same time and what comes forth? A similar catalog of reptiles, animals and birds. What mother would find joy in producing a rattlesnake or a wolf as her child?

Some may laugh at this argument but none would if it became the reality it would, if that law was set aside. No society could possibly function under these conditions. There would be no reliability, no certainty. All would be so haphazard and unpredictable that no planning would be possible. It would be a situation from which all would long to be delivered.

There is an ancient fable designed to teach just such a message. A King Midas who had come into favor with one of the gods was offered by that god the fulfillment of a wish. The king could think of nothing better than to have a golden touch by which all that he came in contact with would turn to gold. He imagined himself as fabulously rich as a result and eagerly laid the request before the all-powerful one. He was literally asking for the law to be changed.

But what appeared to be such a wonderful prospect soon changed to terror for when he touched his food it turned to gold and was useless to him for vitality and energy. Even if someone else fed him, the moment it touched his lips, it became inedible gold. But the worst came when his beautiful and much loved little daughter sprang upon his knees, to be transformed into an inanimate statue of gold in a moment. Needless to say the king was soon begging for a return to normality in this situation which was kindly granted to him though he was forced to wear ass's ears for the rest of his life as a mark of his foolishness.

In the United States a few years ago there was a great deal of student unrest in which the young people sought to get rid of the police who kept them under control. They were successful in setting aside the law and imagined they had won for themselves a life of grand and wonderful freedom. But they soon discovered that they had made the most terrible mistake for there then

roamed unrestrained among them the rapist, the robber and the thug. They were glad to have the police returned and found that the restraints imposed upon them by the law were much to be preferred above lawlessness.

The reason for our desire to see the dismissal of the law which says that “what we sow so shall we reap,” is that the law hurts us badly when we sow evil seed. People desire to abuse the laws of health and then escape the penalty for so doing. They want to debauch the night away and then arise with no hangover in the morning. The only possible way they think, is to remove the law which says,

### **Galatians 6**

<sup>7</sup> Whatsoever a man sows, that shall he also reap.

But as shown above, such a removal only opens the door to the most undesirable possible situation.

The more that sober and intelligent thought is given to the law and its nature, the more it will be realized that our very happiness depends upon that law being both constant and reliable. In fact it is so reliable that no mother even considers the possibility of her offspring being any other than of her own kind, That is all that it can be and that is all that it ever is. There is no other way that she would ever have it.

When the absolute and wonderful perfection of the law is seen and appreciated by every believer in Jesus; when it is understood that it was designed by the Lord as the most perfect life-preserver, then there will be a love for it and an honor given to it which will be a blessing to the people and the assurance that fitness is being gained for the last battle against the beast and his image.

Then, when that battle is fought and won, the perfection and immutability of that law will be forever made certain and eternally established.

### **The Desire of Ages, p. 763-764:**

The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion.

Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch (*Malachi* 4:1),—Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil,

#### **Ezekiel 28**

<sup>6</sup> Because you have set your heart as the heart of God;

<sup>26</sup> ...I will destroy you, O covering cherub, from the midst of the stones of fire.

<sup>19</sup> ...you shall be a terror, and never shall you be any more.

Then,

#### **Psalms 37**

<sup>10</sup> ...the wicked shall not be: yea, you shall diligently consider his place, and it shall not be;

#### **Obadiah**

<sup>16</sup> ...they shall be as though they had not been.

This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is...

#### **Ephesians 4**

<sup>18</sup> ...alienated from the life of God.

Christ says,

#### **Proverbs 8**

<sup>36</sup> All they that hate me love death.

God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of har-

mony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them.

At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe.

But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law.

Well, then, might the angels rejoice as they looked upon the Saviour's cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that the universe was made eternally secure. Christ himself fully comprehended the results of the sacrifice made upon Calvary. To all these He looked forward when upon the cross He cried out, "it is finished."

## 4. The Life Taker

THE closing thoughts in the last chapter were that the law of the Lord is perfect, it cannot be modified or altered in any way, and God would rather give His own life than to betray that law.

The establishing of this truth leads to another which removes a long standing misconception of what the Saviour came to do. This consequent truth is that as surely as the Lord will never alter that law, neither will He betray it. What He has said that the broken law will do, He will not alter. Therefore, He will never deny the broken law's demands. This means that when the broken law demands the life of the sinner, it will have the life of the sinner. There can be no other possibility.

I firstly became aware of this when studying E. J. Waggoner's lessons on the book of *Romans*. There he wrote:

### **Bible Studies on the Book of Romans, p. 17-18:**

In the preceding chapter we learned that judgment had passed upon all men unto condemnation, and that the sentence of death had gone forth upon every man in this world. The death sentence has been pronounced, and death works in men. Why does death work in men? What is the peculiar power of death? It is sin!

#### **1 Corinthians 15**

<sup>56</sup> The sting of death is sin.

Therefore sin working in men is simply death working in them. Men who are sinners are stung by death. Death is in them already, and it is carrying on its work in them, and it is only a matter of time till it shall hold them in its grasp forever.

But while probation is continued, there is a possibility that men may escape that sting, and the execution of that penalty. Nevertheless God must be just, even while He is the justifier of them that believe on Him. Sentence of death has been pronounced upon every man, and that sentence will be executed. Every man must die, because that all men have sinned.

But there is given to every man a choice as to when he will die. Christ died for all men. We can acknowledge His death, and die in Him, and thus get His life; or on the other hand we may, if we wish, refuse to acknowledge Him, and die in ourselves. But die we must. Death has passed upon all men, and all men must die. The life of every man is forfeited, of ourselves we have no life at all.

But pay the penalty, suffer the forfeit, we must; for the law will exact the forfeit. But as I said before, we have the choice as to whether we will wait, and let the law take the forfeit from us, at a time when we will have nothing left after it is gone, or whether we will give over the forfeited life when we can take the life of Christ, and have it left after we have paid the forfeit.

This is the truth. Every one of us must die. From this there is no possibility of escape. The broken law of God demands the lives of every one of us both spiritually and physically and the law will have what it demands for God will never betray it or deny it.

Therefore it is a wrong concept to talk of Jesus coming to save our lives. He does not do this. He comes rather, to give us a new life in place of the old. Let *John 3:16* again be read in the light of this thought and it will appear differently from the way in which we have seen it in the past.

### **John 3**

<sup>16</sup> For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

There is not one word in this verse about saving our existing or old life. Instead it says that we are to receive from Him something which we do not now have, namely, everlasting life. Certainly the life which we have as sinners is not the everlasting life for it is condemned to death. Die it must and there is nothing which can save it. The broken law demands it and it will have what it demands. God will never deny this.

Therefore, the old life is doomed. It is fervently hoped that every reader will grasp the fullness of the truth of that, for eternal life depends upon realizing it. Such knowledge will deliver for-

ever, from any tendency to retain and work on the old life in an effort to make it fit to measure up with the claims of God.

Let no mistake be made about the possibility of greatly improving the old life. This is being done every day and many religions are entirely devoted to the program. They study and devise, educate and train, discipline and deny, until there emerges a life style and pattern which is a great improvement over a life denied this cultivating influence. There is the manifestation of courtesy, liberality, hospitality, and all manner of good works.

Looking upon such people, one is strongly influenced to believe that they are truly God's children. In fact, they often appear much better than those who are actually the true children of the Lord. Furthermore, it must be admitted that if there was only the choice between such and the abandoned worldling, the former would be much preferred.

But all this notwithstanding, such a life can never enter the kingdom for it does not belong to the individual, or to God, but to the broken law. Therefore, no matter what improvements are made upon it, its fate remains the same. It will perish, for the law demands and will certainly have it.

It is a situation comparable to this: A certain man offers as security for a sum of money, an old dilapidated car. He fails to repay the loan by a given time and the car is now the property of the lender. The lender knows it, demands the car and will have it. But he is gone on a long journey and is not there to recover the vehicle immediately. There is a probationary period and during that time the original owner who loves the car very dearly goes to work on it and makes a marvelous job of restoration. He spends many hundreds of man hours and money until it is hardly to be recognized for what it was originally.

But does all this work change the ownership? Not in the least. That car, no matter how much time he may spend on its improvement, belongs to the lender and the lender will have what is his no matter how improved it may be. He will be even happier and more certain to have it than before.

In a real life situation, the borrower who has lost his security to the lender, will not spend a minute of time or a cent of his money on the vehicle, for he knows that it is all loss to him to do so.

Yet in the religious world, this is just what men are doing all the time. They endeavor to take that old doomed life, which belongs to none other than the broken law, and by great diligence reshape it and improve it until it is fit for heaven.

Such a fitness is impossible to achieve by this method, but even if they were successful, that life still could not enter heaven for it does not belong to the individual or to God but to the broken law. That broken law, being only a ministration of death, will take and destroy the life which belongs to it no matter how improved it may be.

**The Desire of Ages, p. 172:**

The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether.

## **Eradication**

From the earliest part of this message we have been teaching that the only way is to eradicate the old life and have the new replace it. As we have moved forward in our history, all the added light which comes through serves to confirm the truth of this position.

The study of *The Three Temples*, now in print under this title, made this point abundantly clear as it was seen that either Satan or God occupied the body temple but never both together. When Satan was in then the Lord was not and before God could even enter the soul temple, the devil must firstly be expelled.

Now this truth receives further confirmation in this study from the law where it is seen that the old life is doomed and no matter how much work may be done on it this sentence cannot be changed. Die it must, the choice being left with us as to when it will die.

We can come to Christ now, let the law take the forfeit, and receive a new life in its place while it is available, or we can cling to

the old life till such time as the protection of Christ is withdrawn and we have no more choice in the matter. Then the law will take the old life and we will die with it in an eternal oblivion.

Let no one then, do what he would not do in everyday life. Do not spend one more moment of time on that old sin-cursed life but give it over to be exchanged for the new life in Christ.

### **A Line of Division**

There is no point of doctrine which divides this church from all others so much as this one of the eradication of the old life to make way for the new. It is the point which initially draws folk to the truth but when any become weakened in faith and begin their drift away, it is on this point that issue is usually taken.

Recently, one of those who had once stood with us, was endeavoring to draw away another with her. Her husband had been particularly active in his attack on this movement and was well versed in the beliefs which he opposed. In echoing his thoughts she said of this movement that it was the only one on earth which taught the eradication doctrine.

In this the accusation is really an approbation though it certainly was intended only to be the former. It is the truth. In all my travels around the world I have never found another movement of people who believe in this distinctive doctrine of the eradication of the old man of sin to give place to the new man. This is the peculiar doctrine of this movement and of that we can be justly proud. Let time only strengthen the teaching of it for in it is the secret of success in gaining a truly victorious experience.

There is no truth which is more plainly taught in the Bible:

- See it in the command to take away the filthy garments and replace them with the robe of righteousness in the parable of Joshua and the Angel. That filthy garment is the very life and character of the person—not merely an indictment of guilt.
- Read it in the promise to take away the stony heart and give in its place the new heart of flesh.

- Behold it in the sanctuary where the presence of God could not enter until that of Satan had been expelled.
- Contemplate it in the wondrous illustration of the leper, the thorn bush and polluted stream.
- Hear Christ speak forth its truth when He told the parable of the man who was cleansed of the evil spirit but left the house empty for the future occupation of seven devils worse than the first.

The teaching of eradication is Biblical and it is throughout the whole of the Scriptures. We declare unto all and sundry that while this movement lives that truth too shall live in our hearts and in our message to the saving of those who long for deliverance from the bondage of sin.

### **Dead Through the Law**

In dealing with this subject of the eradication of the old doomed life and its replacement by the new, there is a definite correction necessary in respect to our teaching in the past. This is not to say that the teaching has been basically wrong for it has not, but that in one point further light has come correcting an error taught previously.

We have always taught that it is God who puts the old nature to death and then installs the new. But we know that the Lord does not destroy. He is not the life-taker. He is the life-giver. For us to continue teaching that God destroys the old man, is to say that He is a destroyer after all, even if in this one thing. God does not destroy even sin, for there is no need. It destroys itself together with all who cling to it.

But the truth that the old man must be eradicated remains unaltered and will forever remain so. There is too much evidence in the Scriptures pointing to this to believe otherwise.

How then is the old man put to death? The answer to this is now wondrously clear. The life of the old man is taken by the life-taker, the ministration of death, the letter which kills. That is the broken law of God. When our eyes are opened to see what Paul is

really teaching, then it is marvelous how plainly he taught this. Note his words:

**Romans 6**

<sup>6</sup> 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.

**Galatians 2**

<sup>19</sup> For I through the law am dead to the law, that I might live unto God.

<sup>20</sup> I am crucified with Christ:

To attest that the old man is crucified together with Christ is to say that the old man died in the same way Christ did. It is well known to us that it was not the hand of God, the life-giver, which destroyed Christ on the cross. It was the power of the broken law.

If then, the old man is crucified together with him, it died in the same way. The broken law of God, the life-taker, put it to death. Nowhere is the truth of this more directly and accurately stated than in these words:

<sup>19</sup> For I through the law am dead to the law, that I might live unto God.

This means that the law itself is the very means whereby he not only becomes dead to its claims but is set free to live unto God. What a beautiful and simple truth is expressed in these words of Scripture!

Let its truth be followed through step by step in the following way. Firstly, we are all born into the world condemned to death. The broken law is persistently and daily demanding our lives but is unable to take what it demands for the time being, because of the interposition of the life of Christ, Who, having paid the penalty the law demands, is able to satisfy the law in the meantime though not forever. There eventually comes a time when the sinful life must be delivered over to its proper owner and be destroyed.

Not only does the life of Christ delay the onset of the executioner but it offers to the sinner the opportunity to obtain a new life in place of the old. The broken law now serves a glorious purpose in that it directs the sinner to the Saviour. It is the schoolmaster who brings us to Christ.

This broken law did not exist before there was transgression, for it is transgression which brings it into existence. Nor could it have served the office of schoolmaster before there was transgression, because no one then needed to be brought back to Christ. They had never left Him.

Clearly then, this broken law was added because of transgressions and remains in force until the seed should come. The coming of the seed is not the event in Bethlehem. It is that point of time for each individual when he receives the new life from Christ by the implanting of the heavenly Seed in his soul temple.

The ministration of death having brought the needy sinner to the Saviour, the time has come for the penalty to be exacted upon the old life. When the law receives and destroys it, then the demands of the law have been met and the release from its claims are realized by the sinner.

He is now no longer under the law but is free from its penalty. He need never face that broken law again. For him it is done away with and its ministry is over.

However, at this point, the law is not yet fully permitted to take its dues. Recognizing the possibility that the converted man may yet desire to return to the broken law and cast in his lot with the rebellious, Jesus says to the law in effect that He will simply retain custody of the old man while the hours of human probation remain.

Then at the end of that time depending on the choices made in the meantime by the person, He will either return the old man to the individual and leave him to the law or he will give the old nature directly to the law. With no Mediator between the sinful life

and the broken law there will be nothing to prevent the swift exacting by the law of the life owed to it.

So in the meantime, by virtue of His having paid the price the law demands, and on behalf of the broken law, Jesus transports the sinful life to the sanctuary where it remains, undestroyed until the close of human probation.<sup>2</sup>

So far as the unrepentant are concerned the sins are placed back upon them. But not so with the righteous. Yet they must be placed upon a person for it appears that sin can be carried only in a sanctuary. That temple must either be the body temple of man or angel or in the sanctuary in heaven. Therefore, the sins of the righteous are placed very justly and rightly on the devil who is then given to the law to exact that life along with that of all other sinful angels and sinful men.

The problem of sin is self-curing to a certain point. In a simple situation it is completely self-curing for the broken law simply exacts the life of the sinner and thus eradicates him from the kingdom of God.

However, it was not so simple in its appearance in the universe, for there was associated with it a powerful force of deception so that the real outworking of sin was attributed to an act of God rather than to the results of the sinner's actions. Therefore, in this case, it was necessary to dispel this darkness to bring the real truth in full and perfect focus to the point where every individual who has ever lived, be he loyal or rebellious, will see it. That achieved, as it will finally be at the end of the millennium, God simply leaves the sinner with his choice and then sin cures itself by self-destruction.

### **The Broken Law**

Confusion will forever remain over the writings of Paul in *Galatians*, if the particular law which he simply calls "the law" is not identified for what it is.

---

<sup>2</sup> This is more clearly and fully expounded in the booklet, *Acceptable Confession*.

In the past there has been no real distinction made between the broken law and unbroken law. They were simply thought of as being the moral law and nothing more than that. But there is a clear and vital distinction which must be understood in order to capture the message of Paul to the Galatians and to us.

In each and every reference Paul simply calls it “the law” and we are left to determine which law is in reference. When the distinctions are known to exist and are recognized then it is not difficult to determine which law is the one. One key reference in this respect is found in:

**Galatians 3**

<sup>23</sup> But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Here Paul speaks of our being kept under the law until faith came. There is only one law under which a person can be kept and that is not the unbroken law. It is the broken law. To the Roman Christians, Paul said,

**Romans 6**

<sup>14</sup> You are not under the law, but under grace.

This is because:

**Romans 8**

<sup>1</sup> There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Being no longer under condemnation is to be no longer under the broken law. Its dominion and claim is ended because satisfaction has been given to it by the death of Christ and by the delivering up to it of the life in us which it rightfully claims. Those who have thus been delivered have passed from death to life and are blessed with the unbroken law which is to them, not a life-taker but a life-preserver.

Throughout the discussion so far studied in the book of *Galatians*, it is clear that Paul is speaking of the *broken* law. In fact, it was the only law of which he could speak to them for it was the only one they knew, and the only one they had.

There had been a time when they walked with Christ but they had turned back to seeking the attainment of righteousness by keeping the works of the law. That is to say, they had tried to patch the old man up until he had a fitness to enter heaven. In doing so they became the servants of sin and in this condition they were void of righteousness.

There are many who find this hard to believe because they look at the many good works which they perform and feel that even before they became Christians, they had much righteousness in their lives. But to the Roman Christians, Paul stated clearly that:

**Romans 6**

<sup>20</sup> When you were the servants of sin, you were free from righteousness.

The *unbroken* law is righteousness. Therefore to be free from righteousness is to have none at all which is in turn to have nothing of the *unbroken* law. Both (the *unbroken* law and righteousness) are unknown to the sinner. He knows the *broken* law but he does not know the *unbroken* one. Therefore, he knows only the ministration of death, the letter which kills, the life-taker. For him as yet, the living law of God, the life-preserver, is a stranger whom he has yet to meet if haply he will do so.

The condition of this man spiritually is to be likened to the time before men were even created. They did not exist either spiritually or physically and none will have any trouble seeing that in that condition they certainly did not have the law. They did not have or know it because they were dead and therefore could not.

But the moment the Lord gave them life He also gave them the law. As soon then, as they had life, they had the law, that eternal and beautiful life-preserver.

Likewise, when a man is steeped in sin, he is dead. He has not yet come to the Creator to receive the eternal life that is the only real life. In that condition of death and darkness he cannot and does not have or know the living and eternal law of God, the divinely given life-preserver.

But in that moment when the creation is repeated in the recreation, as he receives life, he is given the law as the preserver of that life. For the first and only time up till this point, he knows and sees the eternal law of God. What a much more glorious thing it is than the ministration of death which he knew previously.

It is a tragedy first of all, that people who know only the broken law, seek to gain eternal life by living up to all that the law is condemning them for. They strive to perfect a life of obedience by concentrating on every requirement of the law. The result is legalism, that unlovely religion by which everything is measured by a “Thus shall you do.”

But it becomes a continuing tragedy when they seek to bring into the living church of God and into their own new experience the same attitude to the law. The force of long established habit leads them to continue at least in some form, the tendency to concentrate on the deeds of the law instead of its great principles and guidelines. But those who find Christ in the richest and fullest way also find deliverance from such problems and learn to walk with Him in fullness of life and strength.

### **In Closing**

The time has now come then, when we can admit with courage and confidence to the antinomian that the law in *Galatians* is the moral law, that it was added because of transgression and that it remains only until the Seed should come. It is our schoolmaster and once we have come to Christ we have no need of that schoolmaster anymore.

But, in making those recognitions of what is in the mind of Paul as a reflection of the inspiration of the Spirit, we will also recognize that the law of God is eternal and unchangeable—that nothing has or can abrogate it.

This requires that a distinction be made between the law which is eternal and this one which comes in only after transgression and passes away with the coming of the seed. One is the unbrot-

ken law which is righteousness and the other is the broken law which is sin or unrighteousness. The former is the God-given life-preserver, and the second is the ministration of death, the life-taker, the letter which kills. This is the distinction.

It must be understood that this article is not saying that the Lord gives us life, then hands us over to the law as the preserver of that life after which we receive no more from Him. Far from it. God gives to us the initial gift of life and then momentarily He continues to flow into us life and power to continue growth and achievement. But both the initial gift and the continuing inflow require the law as the life-preserver.

It is as these distinctions are clearly understood that the people of God will be prepared for the great and mighty battle soon to be fought in which the believer of the character of God's law will be forever determined.

May each believer understand and know these great truths for himself so that he will be fitted for the part God has appointed him to play in the final scenes.

