

wōrk, *v.t.*, 1 To bestow labor, toil, or exertion upon; to convert to or prepare for use by labor or effort; as, to *work* land.

2. To extract useful materials or products from by labor; to operate; as, to *work* a mine.

3 To produce, accomplish, or acquire by labor, toil, or exertion; to effect; to perform.

The change shall please, nor shall it matter aught Who *works* the wonder, if it be but wrought.—Cowper.

4. To be the cause of; to effect; to bring about; as, to *work* a change; to *work* a havoc.

5. To put or set in motion, action, or exertion; to keep busy, or in a state of activity; as, to *work* a team of horses.

6. To direct the action of; to manage; to handle; as, to work an engine or a ship.

7. To transact; to manage; to carry out.

8. To bring by action or motion to any state, the state being expressed by an adjective or other word.

So the pure limpid steam, when fouled with stains Works itself clear.—Addison.

9. To make or attain by continuous and severe labor, exertion, struggle, or striving; to force gradually and with labor or exertion; as, he *worked* his way through the crowd.

10. To solve; to work out; as, to work a problem. [Colloq.]

11. To influence by continued prompting, urging, or like means; to gain over; to prevail upon; to lead; to induce; as, to *work* the government for a bounty.

12. To make into shape; to form; to fashion; to mold; as, to *work* clay.

13. To embroider.

14. To operate upon, as a purgative or cathartic; to purge.

15. To excite by degrees; to act upon so as to throw into a state of perturbation or agitation; to agitate violently; as, he *worked* himself into a passion.

Note: If we're not saved by works, then why pay tithe? Why go to church? Why be deacon's, Elders, Pastors? 1Tim. 3:1 We certainly won't be saved without works. SEE study on effort and character perfection.

Jesus:—

Matt. 5:16 Let your light so shine before men, that they may *see your good works*,

and glorify your Father which is in heaven. Note Matthew 5 is the ten commandments expressed in principle.

10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the *workman* is worthy of his meat.

16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward *every man according to his works*. Rev.22:12. *Eph. 6:7*

23:3 All therefore whatsoever they bid you observe, that observe and do; but *do not ye after their works*: for they say, and do not.

25: 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, *Well done*, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, *Well done*, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, *Thou wicked and slothful servant*, thou knewest that I reap where I sowed not, and gather where I have not strawed:

31 *When the Son of man shall come* in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 *Then shall the King say* unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and *ye gave* me meat: I was thirsty, and *ye gave* me drink: I was a stranger, and *ye took* me in: 36 Naked, and *ye clothed* me: I was sick, and *ye visited* me: I was in prison, and *ye came* unto me. 37 *Then shall the righteous answer* him, saying, Lord, when saw we thee an hungred, and fed

thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, ***Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*** 41 Then shall he say also unto them on the left hand, ***Depart from me,*** ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ***ye gave me no*** meat: I was thirsty, and ***ye gave me no*** drink: 43 I was a stranger, and ***ye took me not*** in: naked, and ***ye clothed me not:*** sick, and in prison, and ***ye visited me not.*** 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ***ye did it not*** to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Rev. 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

James:—

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? ***can faith save him?*** 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, ***if it hath not works, is dead, being alone.*** 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But ***wilt thou know, O vain man, that faith without works is dead?*** 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and ***by works was faith made perfect?*** 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

Peter:—

1Peter 1:17 And if ye call on the Father, who without respect of persons ***judgeth according to every man's work,*** pass the time of your sojourning here in fear:

John:—

1John 3:12 Not as Cain, who was of that wicked one, and slew his brother. And *wherefore slew he him?* Because *his own works were evil, and his brother's righteous.*

Paul:—

Rom. 2:10 But glory, honor, and peace, *to every man that worketh good*, to the Jew first, and also to the Gentile:

2:15 Which show the work of the law *written in their hearts*, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

1Cor. 3:13 *Every man's work* shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try *every man's work* of what sort it is.

3:14 If any man's *work* abide which he hath built thereupon, *he shall receive a reward.*

3:15 If any man's *work* shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the *work* of the Lord, forasmuch as ye know that your *labour* is not in vain in the Lord.

16:10 Now if Timotheus come, see that he may be with you without fear: for he *worketh* the work of the Lord, as I also do.

2Cor. 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to *every good work*:

9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: *his righteousness remaineth for ever.*

Gal. 6:4 But let every man *prove his own work*, and then shall he have rejoicing in himself alone, and not in another.

Eph. 2:10 For we are his workmanship, *created* in Christ Jesus *unto good works*, which God hath before ordained *that we should walk in them.*

6:7 With good will doing service, as to the Lord, and not to men: 8 Knowing that ***whatsoever good thing any man doeth, the same shall he receive of the Lord,*** whether he be bond or free.

Phil. 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, ***work out*** your own salvation with fear and trembling.

Col. 1:10 That ye might walk worthy of the Lord unto all pleasing, ***being fruitful in every good work,*** and increasing in the knowledge of God;

1 Thess. 1:3 Remembering without ceasing your ***work of faith, and labour of love,*** and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

5:13 And to esteem them very highly in love ***for their work's sake.*** And be at peace among yourselves.

2 Thess. 1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the ***work of faith*** with power:

2:17 Comfort your hearts, and stablish you ***in every good word and work.***

1 Tim. 2:10 But (which becometh women professing godliness) ***with good works.***

5:10 Well reported of ***for good works;*** if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have ***diligently followed every good work.***

5:25 Likewise also the ***good works*** of some are manifest beforehand; and they that are otherwise cannot be hid.

6:18 That they ***do good,*** that they be ***rich in good works,*** ready to distribute, willing to communicate;

6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

2 Tim. 2:21 If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and ***prepared unto every good work.*** 1Cor. 9:27.

3:15 And that from a child thou hast known the holy scriptures, which are able to

make thee wise unto salvation through faith which is in Christ Jesus.

3:17 That the man of God may be *perfect, thoroughly furnished unto all good works*.

Titus.1:16 They profess that they know God; *but in works they deny him*, being abominable, and disobedient, and unto every good work reprobate.

2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*.

3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready *to every good work*,

3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be *careful to maintain good works*. These things are good and profitable unto men.

3:14 And let ours also *learn to maintain good works* for necessary uses, that they be not unfruitful.

EPH. 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the stature of the fulness of Christ:

Heb. 4:10 For he that is entered into his rest, he also hath *ceased from his own works*, as God did from his.

11 Let us *labour* therefore to enter into that rest, lest any man fall after the same example of unbelief.

11:1 Now faith is the *substance* of things hoped for, the *evidence* of things not seen. 2 For by it the elders obtained a good report.

The tempted one needs to understand the true force of the will. This is the governing power in the nature of man--the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity are right, as far as they go; but *if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities*. They do not yield the will to God. They do not choose to serve Him.--MH 176 (1905). {2MCP 685.2}

I have been shown that, as a people, we are departing from the simplicity of the

faith and from the purity of the gospel. Many are in great peril. Unless *they change their course, they will be severed from the True Vine as useless branches*. Brethren and sisters, I have been shown that we are standing upon the threshold of the eternal world. We need now to gain victories at every step. Every good deed is as a seed sown, to bear fruit unto eternal life. Every success gained places us on a higher round of the ladder of progress and gives us spiritual strength for fresh victories. Every right action prepares the way for its repetition. {5T 18.2}

Let no one say, "I cannot remedy my defects of character"; for if this is your decision, *then you cannot have eternal life*. The impossibility is all in your will. If you *will not*, that constitutes the *cannot*.

The real difficulty is the corruption of an unsanctified heart, and an unwillingness to submit to the will of God. When there is a *determined purpose* born in your heart to *overcome*, you will have a *disposition to overcome*, and will *cultivate* those traits of character that are desirable, and will *engage* in the conflict with *steady persevering effort*. You will *exercise* a *ceaseless* over your defects of character, and will *cultivate* right practices in little things. The difficulty of overcoming will be *lessened* in *proportion* as the heart is sanctified by the grace of Christ. {SD 115.1,2} {YI Sept. 7, 1893.}

1SM 381.4

Let no one say that your works have nothing to do with your rank and position before God. In the judgment the sentence pronounced is according to what has been done or to what has been left undone (Matt. 25:34-40). (See. "*The Story of Daniel*" Haskell, 293.2.)

Effort and labor *are required* on the part of the receiver of God's grace; for it is the fruit that makes manifest what is the character of the tree. Although the good works of man are of no more value without faith in Jesus than was the offering of Cain, yet covered with the merit of Christ, they testify {to} the *worthiness* of the doer to inherit eternal life. That which is considered morality *in the world* does not reach the divine standard and has no more merit before Heaven than had the offering of Cain.--Manuscript 26a, 1892.

dö, *v.t.*, ; did, *pt.*, ; doing, *ppr.*, ; done, *pp*. [This vreb, when transitive, is formed in the indicative, present tense, thus: I *do*, thou *doest* or *dost*, he *does*, *doeth*, or *doth*; when auxillary, the second person is thou *dost*.—ME *don*, to do. *dyde*, I did; AS. *don*, to do, *dyde*, I did; D.H.G. *tuon*, to do; L. *facere*, to do; Gr. *tithenai*, to put; Sans. *dhā*, to do.]

1. To perform; to execute; to carry into effect; to exert labor or power upon to bring anything to the state desired or to completion; to bring to pass; as, this man *does* his work well; he *does* more in one day than some men will *do* in two days; to *do* good.

Six days shalt thou labor and *do* all thy work.—Ex. xx. 9.

2. To perform for the benefit or injury of another; with *for* or *to*; *for*, when the thing is beneficial; *to*, in either case.

Till I know what God will *do for* me.—1 Sam. xxii. 3.

3. To deliver; to discharge; to convey; as, *do* a message to the King.

4. To perform; to practice; to observe.

We lie and *do* not the truth.—1 John i. 6.

5. To exert; to put forth; as, I will *do* my best.

6. To transact; as to *do* business with another.

7. To finish; to execute or transact and bring to a conclusion; as, we will *do* the business and adjourn; we *did* the business and dined; I am *done* sorrowing.

8. To perform in an exigency; to have recourse to, as a last effort; to take a step or measure; as. in this crisis we know not what to *do*.

9. To make or cause. [Obs.]

Nothing but death can *do* me respire.—Spenser.

10. To put; obsolete, save in the phrase *do to death*.

11. To answer the purpose of; to serve; as, this salary will *do* me.

12. To act or deal in reference to (an object), so as to achieve a desired result; to arrange; to modify; as, to *do* (dress) ones hair; to *do* (cook) the meat, thoroughly; to *do* (solve) the problem; to *do* (translate) the Iliad into english; In this sense, *do* is the most comprehensive verb in the English language, as it is used to express almost any kind of action and is involved in innumerable idiomatic constructions.

13. To perform, as an act which is the cause of some result, or exhibits intention, emotion, or purpose; to render; to offer; to show. In this sense, *do* before such nouns as *grace*, *reverence*, *favor*, *honor*, *ect.*, takes an indirect objective, as *him*, *her*, *ect.*, and is nearly equal to the English verb forming prefix *be*, implying action or exertion, the noun to which it is prefixed regulating the mode of action. To *do honor* is thus equivalent to a hypothetical form *behonor*, where *do*, taken in connection with the noun, simply energizes it into a verb.

None so poor to *do* him reverence.—Shak.

14. To act or assume the character of; as, to *do* the good samaritan.

Syn.—Accomplish, achieve, execute, effect, perform.

Jesus:—

Luke. 6:46 And why call ye me, Lord, Lord, and *do not the things which I say?*

John:—

John 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

5:29 And shall come forth; *they that have done good*, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Rev. 22:12.

5:36 But I have greater witness than that of John: for the *works* which the Father hath *given me to finish, the same works that I do*, bear witness of me, that the Father hath sent me.

4:34 Jesus saith unto them, My meat is *to do* the will of him that sent me, and *to finish his work*.

6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

7:17 *If* any man *will do his will*, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

9:31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

13:15 For I have given you an example, that ye should do as I have done to you.

13:17 If ye know these things, happy are ye if ye do them.

14:12 Verily, verily, I say unto you, He that believeth on me, the *works* that I do *shall he do* also; and greater [works] than these *shall he do*; because I go unto my Father.

15:14 Ye are my friends, *if ye do* whatsoever I command you.

1John. 3:7 Little children, let no man deceive you: *he that doeth* righteousness is righteous, even as he is righteous.

Paul:—

Rom. 2:6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that *doeth* evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

Strong's 2041

ἔργον (to work). *toil* (as an effort or occupation); by imply. an *act*:—deed, doing, labour, work.

Note: In light of Paul's previous statements in Romans; What Deeds-Law does he here after refer? Ceremonial/sacrificial law not the Ten Commandments. See <http://sdapillars.org/media/AnswerToFeastdays.pdf>

Rom. 3:20 Therefore by the deeds of the law there shall no flesh be *justified* in his sight: for by the law is the knowledge of sin.

3:28 Therefore we conclude that a man is *justified* by faith without the deeds of the law.

Note: Coming to Christ acknowledges a commission of sin and results in justification. By the moral law is produced righteousness, holiness, perfection, sanctification. *See Heb. 6:1*

Acts 13:39 And *by him all that believe are justified* from all things, from which ye could not be justified by the law of Moses. *Rom. 3:20,28;5:9; Gal.2:16; 3:11,24.*

As Stephen had said. Acts. 6:14 For we have heard him say, that this Jesus of Nazareth *shall destroy this place, and shall change the customs which Moses delivered us.*

Acts. 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the

disciples, *which neither our fathers nor we were able to bear?*

Gal. 3:23 But before faith came, we were *kept under* the law, *shut up* unto the faith which should *afterwards be revealed*.

Heb. 9:10 Which stood only in meats and drinks, and divers washings, and *carnal ordinances, imposed on them until the time of reformation*.

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

10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

10:3 But in those sacrifices there is a remembrance again made of sins every year.

10:4 *For it is not possible that the blood of bulls and of goats should take away sins.*

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering *thou wouldst not*, but a body hast thou prepared me:

10:6 In burnt offerings and sacrifices for sin *thou hast had no pleasure*.

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin *thou wouldst not, neither hadst pleasure therein; which are offered by the law;*

10:9 Then said he, Lo, I come to do thy will, O God. *He taketh away the first, that he may establish the second.*

10:10 By the which will we are sanctified through the offering of the body of Jesus Christ *once* for all.

10:11 And every priest standeth daily ministering and offering oftentimes the *same* sacrifices, which can *never* take away sins:

10:12 But this man, after he had offered *one* sacrifice for sins for ever, sat down on the right hand of God;

10:13 From henceforth expecting till his enemies be made his footstool.

10:14 For by *one* offering *he hath perfected for ever them that are sanctified*.

Luke. 11:9 And I say unto you, Ask, and it shall be given you; *seek, and ye shall find*; knock, and it shall be opened unto you.

11:10 For every one that asketh receiveth; and *he that seeketh findeth*; and to him that knocketh it shall be opened.

12:31 But rather *seek ye the kingdom of God*; and all these things shall be added unto you.

13:24 Strive to enter in at the strait gate: *for many*, I say unto you, *will seek to enter in, and shall not be able*.

15:8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and *seek diligently* till she find it?

17:33 Whosoever shall seek to save his life *shall lose it*; and whosoever shall lose his life shall preserve it.

19:10 For the Son of man *is come to seek* and to save that which was lost.

Heb. 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that *he is a rewarder of them that diligently seek him*.

1Peter. 3:11 Let him eschew evil, and *do good*; let him *seek peace, and ensue it*.

Col. 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

The closing words of the third angel point directly to a body of Christian commandment-keepers. "Here are they that *keep* the commandments of God, and the faith of Jesus." Rev.14:12. The Jew takes no stock in this text, because he sees in it the despised Jesus of Nazareth. Many professed Christians find it as objectionable as the Jew, for the reason that they find in it the equally-despised commandments of God. But said the adorable Jesus. "I and my Father are one." So the law of the Father and the gospel of the Son pass through all dispensations of man's fallen state, in perfect harmony. Would God that both the blind Jew and the blind Christian might see this, and embrace the whole truth, instead of each a part, might keep the commandments of God and the faith of Jesus, and be saved.

But here let it be distinctly understood that there is no salvation in the law. There is no redeeming quality in law. Redemption is through the blood of Christ. The sinner may cease to break the commandments of God, and strive with all his power to keep them; but this will not atone for his sins, and redeem him from his present

condition in consequence of past transgression.

Notwithstanding all his efforts to keep the law of God, he must be lost without faith in the atoning blood of Jesus. And this was as true in the time of Adam, of Abel, Enoch, Noah, Abraham, Moses and the Jews, as since Jesus died upon the cross. No man can be saved without Christ.

On the other hand, faith in Jesus Christ, while refusing obedience to the law of the Father is presumption. An effort to obtain friendship with the Son, while living in rebellion against the Father, is Heaven-daring. No greater insult can be offered to either the Father or the Son. What! separate the Father and the Son, by trampling on the authority of the one, and making a friend of the other? "I and my Father are one." **The Jew insults the Father, in his rejection of the Son; and the Christian flings in the face of the Heaven equal insult, in all his acts of worship in which he vainly thinks to make Jesus his friend while, with light upon the subject, he breaks the commandments of God.** {LG J.W. 6.4-7 reprint} {JW, JWLI THE LAW AND THE GOSPEL. 355.1}

There is a necessity of dwelling upon the love of Jesus Christ; this is essential. But it is not all that must be spoken. The great standard of character--God's holy law, with all its solemn injunctions--should be distinctly set forth, together with the circumstances of the giving of the law from Mount Sinai in awful grandeur. The Lord Jesus Christ was there in person. He spoke that law, and gave the commandments, which are unalterable, unchangeable, and eternal in their character. {1888 Materials. EGW. Chap. 100 - Diary Entries. 781.1}

Take not the position that men can be moved by the presentation of the love of God alone. You may build ever so fine a structure, but it is without foundation. Dig deep, lay the foundation on Christ alone--a crucified Redeemer who died for the ***transgressor*** that he should not perish but have eternal life. How? ***Only by coming back to his allegiance to God's holy law.*** "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. {1888 Materials. EGW. Chap. 100 - Diary Entries. 783.1}

The law and the gospel go hand in hand. The one is the complement of the other. ***The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole.*** The Lord Jesus laid the foundation of the building, and He lays "the headstone thereof with shoutings, crying, Grace, grace unto it." Zech.

4:7. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended--the gospel of Christ and the law of God--produce the love and faith unfeigned. {1888 Materials. EGW. Chap. 100 - Diary Entries. 783.2}