

Who Are The righteous? They that Kept the Commandments.

Ps. 119.172 all thy commandments are righteousness.

Due. 6:25 And ***it shall be our righteousness***, if we **observe to do** all these commandments . .

Ex. 23:7 Keep thee far from a false matter; and ***the innocent and righteous slay thou not***: for I will not justify the wicked.

Micah 6:11 ***Shall I count them pure with the wicked balances, and with the bag of deceitful weights?***

Mal. 2:17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? ***When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them;*** or, Where is the God of judgment?

Pro. 24:24 ***He that saith unto the wicked, Thou art righteous;*** him shall the people curse, nations shall abhor him:

Note: He does not, will not call sinners righteous! He does not call sinners saints, nor can faith only make a sinner righteous. But the objector says: Not of works lest any man should boast, not by the deeds of the law, isn't this the law Paul is talking about? No, he's talking about sacrificial law as also in *Gal. 2:21: Acts 15*. For we are not saved by His obedience:—

1Cor. 13:2 “And though I have the gift of prophecy, and understand all mysteries, and all knowledge; **and though I have all faith**, so that I could remove mountains, and have not ***charity, I am nothing***. . . 10 Love ***worketh no ill*** to his neighbour: therefore ***love is the fulfilling of the law***. Rom. 2:13 (For not the hearers of the law are just before God, but ***the doers of the law shall be justified***. Rom. 8:4; 10:17 So then ***faith cometh by hearing***, and hearing **by the word of God**. 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.***; James 2:14 What doth it profit, my brethren, though a man say ***he hath faith***, and have not works? ***can faith save him?*** . . 17 Even so faith, if it hath not works, ***is dead, being alone.***” It is His example of obedience to the Ten Commandments that we are to follow, for it produces benevolence in us toward God and our fellow men. Rom. 15:18 “For I will not dare to speak of any of those things which Christ hath not wrought by me, ***to make the Gentiles obedient, by word and deed***. 1John 2:6 He that saith he abideth in him ***ought himself also so to walk, even as he walked***. 5:3 For ***this is the love of God, that we keep his commandments: and his commandments are not grievous.***” [AnswerToFeastdays](#). [Works.pdf](#). [EGWRighteousnessByFaith](#).

[SabbathByPaul.](#) [PaulTheGentiles.](#)

Note: The First four of the Commandments teach our duty to, and how we are to love God. The last six teach our duty to, how we are to love our fellow man. [LawOfLove.](#) [MyLastStudy.](#)

Isa. 5:20 Woe unto them *that call evil good*, and good evil; that put darkness for light, and light for darkness;

Due. 25:1 If there be a controversy between men, and they come unto judgment, that the judges may judge them; then *they shall justify the righteous, and condemn the wicked.*

The Conflict Between the Wicked and the Righteous.

Job. 1:1 There was a man in the land of Uz, whose name was Job; and that man *was perfect and upright, and one that feared God, and eschewed evil.* . . . 8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, *a perfect and an upright man, one that feareth God, and escheweth evil?* 2:3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, *a perfect and an upright man, one that feareth God, and escheweth evil?* and still he *holdeth fast his integrity*, although thou movedst me against him, to destroy him without cause. 10:15 If I be wicked, woe unto me; and if *I be righteous*, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction; 16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me. 17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me. 32:1 So these three men ceased to answer Job, *because he was righteous*” (Due. 6:25. Moses wrote Job and Duet. 6:25) “in his own eyes. . . 42:7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: *for ye have not spoken of me the thing that is right, as my servant Job hath.* 8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: *for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.*

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.*

Ps. 1:5 Therefore the ungodly shall not stand in the judgment, *nor sinners in the congregation of the righteous.*

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

7:11 God judgeth the righteous, and God is angry with the wicked every day.

11:3 If the foundations be destroyed, what can the righteous do? . . . 5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

18:20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. 21 For I have kept the ways of the LORD, and have not wickedly departed from my God. 22 For all his judgments were before me, and I did not put away his statutes from me. 23 I was also upright before him, and I kept myself from mine iniquity. 24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

23:3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

33:1 Rejoice in the LORD, O ye righteous: for praise is comely for the upright.

34:15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry. 16 The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth. 17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles . . . 19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

37:16 A little that a righteous man hath is better than the riches of many wicked. . . . 17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous. . . . 21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth. . . . 25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. . . . 32 The wicked watcheth the righteous, and seeketh to slay him. 33 The LORD will not leave him in his hand, nor condemn him when he is judged. . . . 39 But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

58:10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

75:10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

92:12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

125:3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

Pro. 10:3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked. . . 11 The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked. . . 16 The labour of the righteous tendeth to life: the fruit of the wicked to sin. . . 24 The fear of the wicked, it shall come upon him: ***but the desire of the righteous shall be granted.*** . . 25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation. . . 28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. . . 30 The righteous shall never be removed: but the wicked shall not inhabit the earth. . . 32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

11:4 Riches profit not in the day of wrath: but ***righteousness delivereth from death.*** 5 ***The righteousness of the perfect shall direct his way:*** but the wicked shall fall by his own wickedness. 6 ***The righteousness of the upright shall deliver them:*** but transgressors shall be taken in their own naughtiness. 8 The righteous is delivered out of trouble, and the wicked cometh in his stead. . . 10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. . . 21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. . . 23 The desire of the righteous is only good: but the expectation of the wicked is wrath. . . 31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

12:5 The thoughts of the righteous are right: but the counsels of the wicked are deceit. . . 7 The wicked are overthrown, and are not: but the house of the righteous shall stand. . . 10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel. . . 12 The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit. . . 26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them. . . 28 In the way of righteousness is life; and in the pathway thereof there is no death.

13:5 The thoughts of the righteous are right: but the counsels of the wicked are deceit. . . 9 The light of the righteous rejoiceth: but the lamp of the wicked shall be

put out. . . 25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

14:19 The evil bow before the good; and the wicked at the gates of the righteous. . .
32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

15:6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble. . . 28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. 29 The LORD is far from the wicked: but he heareth the prayer of the righteous.

16:31 The hoary head is a *crown of glory*, *if it be found in the way of righteousness.*

Eph. 6:1 Children, obey your parents *in the Lord*: for this is right. 4 And, ye fathers, *provoke* not your children to wrath: but bring them up in the *nurture and admonition* of the Lord. Col. 3:21 Fathers, provoke not your children to anger, lest they be discouraged.

Note: It's not what parents say children should do, it's what God say they should do.

18:5 It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

21:12 The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness. . . 18 The wicked shall be a ransom for the righteous, and the transgressor for the upright.

24:15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

25:26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion. . .
12 When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden. . . 28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

29:2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. . . 7 The righteous considereth the cause of the

poor: but the wicked regardeth not to know it. . . 16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

Eccl. 9:2 All things come alike to all: there is ***one event to the righteous, and to the wicked;*** to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

Note: Many misunderstand Isaiah when he says “all our righteousness is a filthy rags” Isa. 64:6, as they do Paul that “there is none righteous no not one.” Rom. 3:10-12; Ps.1:5. These are true of the old man before the cross in their life, before born again, before the New man. John 15:5 for without me ye can do nothing. And these would still be true without the Bible, for with it we see what righteousness really is and find instruction on how to attain/obtain it. We have evidence, testimonies, examples, promises, descriptions that we would not otherwise possess. We have a written transcript in the Ten Commandments of His character. Is recreating Christ’s character in you a filthy rag? Col. 1:27. Of those who refuse to keep the 10 Commandments certainly there is none righteous. As David declares Ps. 14:1;10:4;53:1; and Paul affirms Rom. 10:18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. ***The righteousness that is a filthy rag. Matt. 6:1-;23:5-9,14*** Why do they not see? Ps. 10:4; Rom. 8:6,7; Ps. 7:11; 10:4; 36:1; 58:3; 119:53.

Seeing He gave up Omnipresence to become the son of man.

John 1:14; 14:2; 20: 17. [Begotten](#)

How does He dwell in us? By His word.

Note: He kept the law for us leads people to think they are righteous without keeping the law because they accept Jesus, those who keep the law are denounced as self-righteous sinners who don’t accept Jesus to discourage obedience. Here is a fatal mistake for He is:— Rev. 19:13 . . . his name is called ***The Word of God.*** John 1:14 And ***the Word*** was made flesh, and dwelt among us, . . Rom. 10:17 So then ***faith cometh by hearing,*** and hearing ***by the word of God.*** Col. 3:16 ***Let the word of Christ dwell in you*** richly in all wisdom; John 15:7 If ye abide in me, and ***my words abide in you,*** 2John 1:2 For the ***truth's sake, which dwelleth in us,*** and shall be with us for ever. Phil. 4:13 I can do all things through Christ which strengtheneth me. Heb. 4:12 For ***the word of God is quick, and powerful,*** and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and ***is a discerner of the thoughts and intents of the heart.*** Eph 5:26 That he might sanctify and cleanse it with the ***washing of water by the word,*** 1John 2:24 ***Let that therefore abide in you, which ye have heard*** from the beginning. If that which ye have heard from the beginning

shall *remain in you, ye also shall continue in the Son, and in the Father.* 1Cor. 2:16 . . . *we have the mind of Christ.*

God has given us instruction that every child of His has a work to do. To every one is given talents according to their several ability. To minister for Christ, it is not necessary for a man to be a preacher. There are many who, though they do not feel that they have been set apart for the special work of preaching, are, nevertheless, ministering for Christ. The Sun of Righteousness shines upon them, and they reveal that they are one with Christ. *The Word of God is the man of their counsel.* As they study the Scriptures they are enabled to understand what they read. They work in unity with one another. There will be no discordant opinions among those who are taught by God. True saints are one in Spirit and action. The Holy Spirit binds them together, and all the power of satanic agencies cannot break this union. 14LtMs, Ms 176, 1899, par. 22

John 5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John 17:17 *Sanctify* them through thy truth: *thy word is truth.*

1John 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth *that Jesus Christ is come in the flesh* is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh *is not of God: and this is that spirit of antichrist*, whereof ye have heard that it should come; and even now already is it in the world.” Those who say you can’t keep the law are antichrist, they don’t need Jesus. 2John 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 1John 2:5 But *whoso keepeth his word*, in him verily is the love of God perfected: hereby know we that we are in him. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. *Rev. 12:17; 14:12; 22:14. And hear Jesus’ voice in the OT obey my voice and my commandments. Ex. 19:5; 23:21,22; Due. 6:25;11:27,28;13:4;27:10;30:2,8,20;Josh24:24;1Sam. 15:19,22. Due. 4:2; Prov. 30:6* destroying the Image of Jesus by human alternative explanations. Matt. 15:9; Rom. 6:16;16:8; 2Cor. 11:4; Gal. 1:6.

Note: Therefore the Bible is a study into His Character, His desire for us to be like Him. By obedience to the Bible we are submitting to Him as the written word, and not Just a written word but a living being Jesus! Ps. 12:6 The words of the LORD

are pure words: as silver tried in a *furnace of earth*, purified seven times. It is not the holy flesh movement for our bodies are not changed until His 2nd Advent. 1Cor. 15:40,54. It is moral perfection keeping our thoughts and body under control. Isa. 55:7; Rom. 12:1,2; 1Cor. 9:27

The Counterfeit Righteousness By Faith of the Wicked Exposed.

Eze. 3:17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. 18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but ***his blood will I require at thine hand.*** 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. 20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. 21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Acts 20:26 Wherefore I take you to record this day, that ***I am pure from the blood of all men.*** 27 ***For I have not shunned to declare unto you all the counsel of God.***

Eze. 13:22 ***Because with lies ye have made the heart of the righteous sad, whom I have not made sad;*** and ***strengthened the hands of the wicked,*** that he should not return from his wicked way, ***by promising him life:*** 23 Therefore ye shall see no more vanity, nor divine divinations: for ***I will deliver my people out of your hand:*** and ye shall know that I am the LORD.

18:20 ***The soul that sinneth, it shall die.*** The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: ***the righteousness of the righteous shall be upon him,*** and the wickedness of the wicked shall be upon him. 21 But if the wicked will ***turn*** from all his sins that he hath committed, ***and keep all my statutes, and do that which is lawful and right,*** he shall surely live, he shall not die. 22 All his transgressions that he hath committed, ***they shall not be mentioned unto him: in his righteousness that he hath done he shall live.*** 23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should ***return*** from his ways, and live? 24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all

the abominations that the wicked man doeth, shall he live? ***All his righteousness that he hath done shall not be mentioned:*** in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; ***Is not my way equal? are not your ways unequal?*** 26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. 27 Again, when the wicked man ***turneth*** away from his wickedness that he hath committed, and ***doeth that which is lawful and right, he shall save his soul alive.*** 28 ***Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.*** 29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, ***are not my ways equal? are not your ways unequal?*** 30 Therefore I will judge you, O house of Israel, ***every one according to his ways,*** saith the Lord GOD. Repent, and ***turn yourselves from all your transgressions; so iniquity shall not be your ruin.*** 31 ***Cast away from you all your transgressions, whereby ye have transgressed;*** and ***make you a new heart and a new spirit:*** for why will ye die, O house of Israel? 32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: ***wherefore turn yourselves, and live ye.***

Acts 3:19 ***Repent*** ye therefore, and be ***converted,*** that ***your sins may be blotted out, when the times of refreshing shall come*** from the presence of the Lord; Rom. 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the ***remission of sins that are past,*** through the forbearance of God; Ps. 19:7 ***The law of the LORD is perfect, converting the soul:*** the ***testimony*** of the LORD is sure, making wise the simple. 8 The ***statutes*** of the LORD are right, rejoicing the heart: the ***commandment*** of the LORD is pure, enlightening the eyes. 9 The ***fear*** of the LORD is clean, enduring for ever: the ***judgments*** of the LORD ***are true and righteous*** altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover ***by them is thy servant warned: and in keeping of them there is great reward.***

Note: It must be explicitly observed that there is a difference between the righteousness's here: one that covers the sins of the past which is His, and the other that conducts the future OURS. More stunning is if we should turn back His righteousness does not cover us, nor does ours save us. Here is destroyed the counterfeit Righteousness by faith. *see Heb. 10:26 below.*

Heb. 10:38 Now ***the just shall*** live by faith: but if any man draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto ***perdition;*** but of them that believe to the saving of the soul.

Who are the Just that live by faith?

Eze. 18: 5 But *if a man be just, and do that which is lawful and right*, . . . 9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

Hosea 14:9 Who is wise, and he shall understand these things? prudent, and he shall know them? for *the ways of the LORD are right, and the just shall walk in them*: but the transgressors shall fall therein.

Eze. 33:10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? 11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; *but that the wicked turn from his way and live*: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? 12 Therefore, thou son of man, say unto the children of thy people, *The righteousness of the righteous shall not deliver him in the day of his transgression*: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. 13 When I shall say to the righteous, that he shall surely live; if he trust to his own self righteousness, and commit iniquity, *all his righteousnesses shall not be remembered*; but for his iniquity that he hath committed, he shall die for it. 14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; 15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. 16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. 17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. 18 When the righteous *turneth from his righteousness*, and committeth iniquity, he shall even die thereby. 19 But if the wicked *turn* from his wickedness, and do that which is lawful and right, he shall live thereby. 20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

The righteousness of Christ *is not a cloak* to cover unconfessed and *unforsaken* sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven. {DA 555.6}

Note: God cannot save us if we sin! Heb. 10:26 For if we sin wilfully after that we have received the knowledge of the truth, *there remaineth no more sacrifice for*

sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 **Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?**

1Sam. 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, *as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*

Heb. 6:1 Therefore *leaving the principles of the doctrine of Christ, let us go on unto perfection*; not laying again the foundation of repentance from dead works, and of faith toward God,

Note These next two Bible references show the two parts to salvation Justification and Sanctification. *His* part and *our* part. Propitiation.

Rom. 8:4 “For what the law could not do, in that it was weak through the flesh, *God sending his own Son* in the likeness of sinful flesh, and for sin, condemned sin in the flesh; **that the righteousness of the law might be fulfilled in us**

2Cor. 5:21 For *he hath made him to be sin* for us, who knew no sin; **that we might be made the righteousness of God in him.**

Made, adjective: formed by the particular process of Obedience! Having the spirit of Christ—the disposition to obey. Heb. Chapter 10.

Eze. 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: *the soul that sinneth, it shall die.* Matt. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather *fear him which is able to destroy both soul and body in hell.* Isa. 53:12.

Mal. 3:18 Then shall ye return, and **discern between the righteous and the wicked, between him that serveth God and him that serveth him not.** Heb. 4:12 For *the word of God is quick, and powerful*, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is a discerner of the thoughts and intents of the heart.*

1John 2:29 If ye know that he is righteous, **ye know that every one that doeth righteousness is born of him.** 3:7 Little children, **let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.** 8 He that committeth

sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 ***Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.***

Rev. 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and ***he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*** 12 And, behold, I come quickly; ***and my reward is with me, to give every man according as his work shall be.*** 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 ***Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*** 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Pro. 19:27 ***Cease, my son, to hear the instruction that causeth to err from the words of knowledge.***

Ps. 106:3 ***Blessed are they that keep judgment, and he that doeth righteousness at all times.***

Thus Christ left a life for our example. ***He taught us to do well,*** and then, if we suffer for it, to take it patiently; “for,” says the apostle Peter, “even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did not sin, neither was guile found in his mouth.” 1 Peter 2:20-22. His character and relationship as creator he did not lose by coming into this world on the great errand of redemption: hence this sinless life, lived in our behalf, may, by faith in him, be appropriated as his own, by any of the class he came to redeem, who are all his creatures. This life manifested here in our nature vindicates the government of God, and clears his throne from all charges of inconsistency in demanding of men, or as if he demanded of men, more than they could do, and condemning them for not meeting requirements which it was impossible for them to perform. This is very clearly stated by Paul in Romans 8:3, 4: “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us.” God’s throne is charged with guilt. It is claimed that no man could keep the law God had laid upon him, by any possible power in himself or at his command; that it was not just that man should be required to keep such a law, and he never should have been condemned for breaking it. The law, as the apostle says, was “weak through the flesh;” that is, the flesh, man’s carnal nature, basely yielded to temptation, and broke the law; but there was no power in the law to redeem; and so, though

ordained to life, *that is to keep men in the path of obedience which is the path of life*, it has no power to bring them back when they stepped over into the way of death; therefore, so far as the law only was concerned, man was then doomed to death. But God sent his own Son into the world to show that the whole trouble lay in the base surrender of the flesh to sin, and not to any injustice in the law. He came in the likeness of sinful flesh to demonstrate before all parties in the controversy *that it was possible for men in the flesh to keep the law.* He demonstrated this by keeping it himself. *On our plane of existence, and in our nature, he rendered such obedience to every principle and precept, that the eye of Omniscience itself could detect no flaw therein.* His whole life was but a transcript of that law, in its spiritual nature, and in its holy, just, and good demands. He thus condemned sin in the flesh, by living himself in the flesh and doing no sin; *showing that it was possible for man thus to live.* It was a complete and triumphant vindication of the fact that God is not unjust in his demands; *that he required of man nothing more than he could do, nothing more than he should have done, and for the not doing* of which he was justly condemned. If Christ here, as a man, could keep the law, fulfilling perfectly the Father's will, *man could have done so too,* and therefore stands speechless before a throne which is shown to be a throne of equity, before a law which is shown to be holy, just and good, and before the blameless life of Christ, which is shown to be possible in a world like this, and in a condition vastly worse than that in which Adam was placed, when he basely yielded to temptation. LUJ 29.1

Thus the great problem, not how the righteous may be justified, but how the sinner may be *justified*, his sin be canceled, and he be saved, without any relaxing of the law, without infringing upon the claims of justice, without any disparagement to the honor, dignity, and safety of the government of God, is gloriously solved. *A right disposition on the part of the penitent to safeguard the future, is secured; for he must come under the control of a spirit of obedience and submission.* But this alone is not sufficient for a basis of pardon to the offender. There must be in God's own nature a sense of satisfied justice; and the sufferings and death of Christ for sin, furnish just such a basis for his pardoning love. And all man has to do, all that he can do, is just to accept the atonement so freely provided for him. When he confesses his sin, and is forgiven, his pardon comes not from anything that he has done, but only from what has been done for him by another. Is it not the wonder of wonders that any one should refuse to be reconciled to God? Is it not the amazement of all heaven that any in the sore need of sinful men, should reject the "unspeakable gift"? Does not the appalling spectacle of refusal justify the saying that "there is only one miracle greater than faith, and that is the miracle of unbelief"? LUJ 40.2

The most eloquent sermon that can be preached upon the law of Ten

Commandments is to do them. Obedience should be made a personal duty. Negligence of this duty is flagrant sin. God lays us under *obligations not only to secure* heaven ourselves, but to feel it a binding duty to *show others the way* and, through our care and disinterested love, to lead toward Christ those who *come within the sphere of our influence.* *The singular absence of principle that characterizes the lives of many professed Christians is alarming. Their disregard of God's law disheartens those who recognize its sacred claims and tends to turn those from the truth who would otherwise accept it.* 4T 58.2

Success in this life, success in gaining the future life, *depends upon a faithful, conscientious attention to the little things.* Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds in space is the hand that wrought with delicate skill the lilies of the field. *And as God is perfect in His sphere, so we are to be perfect in ours.* *The symmetrical structure of a strong, beautiful character is built up by individual acts of duty.* And faithfulness should characterize our life in the least as well as in the greatest of its details. *Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good—an influence that can never perish.* PP 574.2, GW92 363.3;446.3;8T 86.2.

in·teg·ri·ty | in'tegrədē |

noun

1 the quality of being honest and having strong moral principles; **moral uprightness:** *he is known to be a man of integrity.*

2 the state of being whole and undivided: *upholding territorial integrity and national sovereignty.*

• the condition of being unified, unimpaired, or sound in construction: *the structural integrity of the novel.*

• internal consistency or lack of corruption in electronic data: *[as modifier] : integrity checking.*

Gen. 20:5,6;1Kings 9:4; Job 2:3,9;27:5;31:6;Ps. 7:8;25:21;26:1,11;41:12;78:72Pro. 11:3;19:1;20:7

The manifestation of hatred never breaks down the malice of our enemies. But love and kindness beget love and kindness in return. *Although God faithfully rewards virtue* and punishes guilt, yet he does not withhold his blessings from the wicked, although they daily dishonor his name. He allows the sunshine and the showers to fall upon the just and the unjust, bringing alike worldly prosperity to

both. If a holy God exercises such forbearance and benevolence toward the rebellious and the idolatrous, how necessary it is that erring man should manifest a like spirit toward his fellow-men. Instead of cursing those who injure him, it is his duty to seek to win them from their evil ways by a kindness similar to that with which Christ treated them who persecuted him. Jesus taught his followers that they should exercise a Christian courtesy toward all who came within their influence, that they should not be forgetful in deeds of mercy, and that when solicited for favors, they should show a benevolence superior to that of the worldling. *The children of God should represent the spirit that rules in Heaven. Their principles of action should not be of the same character with the narrow, selfish spirit of the world.* Perfection alone can meet the standard of Heaven. As God himself is perfect in his exalted sphere, so should his children be perfect in the humble sphere they occupy. Thus only can they be fit for the companionship of sinless beings in the kingdom of Heaven. Christ addresses to his followers these words that establish the standard of Christian character: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." 2SP 224.1

The Conclusion.

Ecc. 12:13 Let us hear the conclusion of the whole matter: *Fear God, and keep his commandments: for this is the whole duty of man.* 14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

There are many who try to blend these two systems, *using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures.* The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. . . . But concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89. And Christ Himself says, "Think not that I am come to destroy the law.... Verily I say unto you", making the assertion as emphatic as possible "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. . . . { PP 365.1 }

"To obey is better than sacrifice." The sacrificial offerings were in themselves of no value in the sight of God. They were *designed to express on the part of the offerer penitence for sin and faith in Christ and to pledge future obedience to the law of God.* But *without penitence, faith, and an obedient heart,* the offerings were worthless. When, in direct violation of God's command, Saul proposed to present a sacrifice of that which God had devoted to destruction, *open contempt* was shown for the divine authority. The service would have been an insult to

Heaven. Yet with the sin of Saul and its result before us, how many are pursuing a similar course. While they refuse to believe and obey some requirement of the Lord, they persevere in offering up to God their formal services of religion. There is no response of the Spirit of God to such service. No matter how zealous men may be in their observance of religious ceremonies, the Lord cannot accept them if they persist in willful violation of one of His commands. PP 634.3 See Heb. 6:1.

Heb. 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth ***the peaceable fruit of righteousness unto them which are exercised thereby.*** Eze. 14:22 Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ***ye shall see their way and their doings: and ye shall be comforted*** concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. 23 And ***they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done*** in it, saith the Lord GOD. Rev. 3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Jer. 22:13 ***Woe unto him that buildeth his house by unrighteousness,*** and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

Due. 6:25 And ***it shall be our righteousness,*** if we ***observe to do*** all these commandments . . . 2Peter 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 ***For it had been better for them*** not to have known the way of righteousness, than, after they have known it, ***to turn from the holy commandment*** delivered unto them.