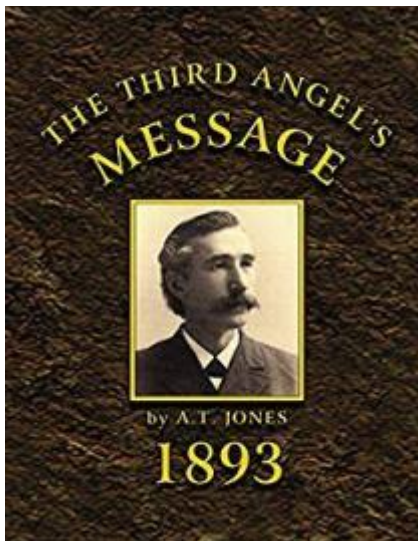


THE ROLE OF GOD'S LAW IN RIGHTEOUSNESS BY FAITH

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Please read the **whole page** to get the full understanding of this important message, as **the last section of this page** gives the answer as to the role of God's law, the ten commandments in the righteousness by faith and third angel's message.

The following is a sermon delivered by A.T.Jones, based on the third angels message, and deals with **what place the law of God, the ten commandments, has in the righteousness by faith and third angels message**. This sermon was recorded in the 1893 General Conference Bulletin.



"Let us begin with the fifth chapter of Romans, twentieth verse. The real point, or we might say, one of the main points of the study tonight is to see **what place the law of God occupies in the subject of righteousness by faith.**"

"Moreover the law entered, that the offense might abound." In other words, Rom. 3:20, the last words ... "by the law is the knowledge of sin." What was the law given for on tables of stone--the first purpose of its given? [Congregation: "To show us what sin is."] To make sin abound; **to give the knowledge of sin.** So, "the law entered that the offense might abound"; that sin might appear; that it might appear as it is. Paul, speaking in the 7th chapter of Romans, says how it appeared to him, 12th and 13th verses:"

"Wherefore the law is holy and the commandment holy and just and good. Was then that which is good made death unto me? God forbid. **But sin,** that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." **Then to make sin abound and make it appear as it is, exceeding sinful--that is the first object of the giving of the law, isn't it?"**

NOTE from End Times Prophecy: Did you see that it is not the ten commandments that is made death unto us, but the SIN that the law exposes in us works death in us. The law is that 'good' and 'righteous' thing which SHOWS us sin and it is that sin which brings about death.

"Now let us read right on in Rom. 5: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." Then did the law come alone, making sin to appear alone, and that alone? [Congregation: "No."] It is simply the means to another end--the means to an end by which to attain another object beyond the knowledge of sin. Is that so? [Congregation: "Yes."] So then, where sin abounds--where is it that grace abounds? [Congregation: "In the same place."] Right there? [Congregation: "Yes."] But does it read that way, "Where sin abounded grace abounded"? [Congregation: "No. **Much more.**"] That would be pretty good wouldn't it, if it was only where sin abounds there grace abounds? That would be pretty good, but that is not the way the Lord does things, you know. He does things absolutely well--entirely good, just as good as God could do."

"Well then, "where sin abounded, grace did much more abound." [Congregation: "Amen."] Then, brethren, when the Lord, by His law, has given us the knowledge of sin, just at that very moment, at that very point, grace is much more abundant than the knowledge of sin. Is that so? [Congregation: "Yes."]."

"Now another word: "By the law is the knowledge of sin"; and we have found this much: that when the law gives the knowledge of sin, at that particular moment, in that very place and at that very point, in that very thing, the grace of God is much more abundant than the knowledge of sin. But when the law gives the knowledge of sin, what puts the conviction there? [Congregation: "The Spirit of God."] Before we read the passage which says so, however, let us see what we are to get so far, from what we have read--**what are you and I henceforth to get from the knowledge of sin?** [Congregation: "**Abundance of grace.**"]"

"Then there is no possible place for discouragement at the sight of sins any more, is there? [Congregation: "No."] No possibility of that. It is impossible, you see, for you or me to get discouraged or under a cloud any more at the knowledge of sin. Because, no difference how great the knowledge is, no difference how many sins are revealed to us and brought to our knowledge, why, right there, at that very moment, in those very things, and at that very time in our experience, the grace of God much more abounds than all the knowledge of sins. Well then, I say again, how is it possible for us ever to be discouraged? Brethren, isn't it so, that the Lord wants us to be of good cheer? [Congregation: "Amen!"] Be of good cheer."

"Well, now, this verse that we have before us brings the same thing to view. John 16:7,8: "Nevertheless I tell you the truth." What is He telling us? [Congregation: "Truth."] Good! And He told us also that "Ye shall know the truth and the truth shall make you free." .. "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." Who will not come? [Congregation: "The Comforter."] The Comforter? Is that His name? Is that what He is--the Comforter? [Congregation: "Yes."]"

"But if I depart, I will send him unto you. And when he is come," Who has come? [Congregation: "the Comforter."] Who? [Congregation: "The Comforter."] "And when he is come, he will reprove [or convince] the world of sin." Who is it that does it? [Congregation: "The Comforter."] **Is it the Comforter that convinces of sin?** [Congregation: "Yes."] **Is He the Comforter when He does it?** [Congregation: "Yes."] Now, each one wants to get hold of

that. Is not He the reprover when He does it and the Comforter some other time?

[Congregation: "No."] **It is the Comforter that reproves, thank the Lord!** The Comforter reproves, thank the Lord! Then what are we to get out of the reproof of sin? [Congregation: "**Comfort.**"] **Whose comfort?** [Congregation: "**The Lord's comfort.**"] The comfort we get, comforts just at the time when it is needed. Then where is the room for our getting discouraged any more at the knowledge of sin? Isn't that the very thought that we have read in the fifth chapter of Romans?"

NOTE from End Times Prophecy: Notice that 'the Lord' [Jesus Christ] is that Comforter. He is 'that Spirit' as Paul confirmed in 2 Corinthians 3:17 and as Jesus confirmed Himself in John 14:18 ... *'I will not leave you comfortless, I WILL COME TO YOU'* - Please see our page [WHO IS THE HOLY SPIRIT](#) for more.

"Don't you see, then, that when we bear in mind just at the moment and at the time and at the place that where sin abounds there grace much more abounds, and just at the time when the Holy Spirit is giving conviction of sin, He is the Comforter that does it. Don't you see that in all that--remembering all that--we have an everlasting victory over Satan? Does Satan get the advantage of that man who believes God right then? No. Satan comes and says, 'See what a sinner you are.' Thank the Lord, "Where sin abounds, grace does much more abound." [Congregation: "Amen!"] "Well," says another, "I have such a deep conviction of sin. It seems to me I was never convicted of sin so deeply before in all my life." **Thank the Lord, we have got more comfort than ever before in our lives.** Don't you see, brethren, that that is so? [Congregation: "It is so."] Well, then, let us thank the Lord for that. [Congregation: "Amen!"] I should like to know why we should not praise the Lord right along."



"Now let us see the whole story. "The law entered that the offense might abound," in order that we might find the more abundant grace abounding right there in all those places, and the grace abounds "through righteousness unto eternal life by Jesus Christ our Lord." **Then what did the law enter for?** [Voice: "**To bring us to the Lord.**"] **What did the law enter for?** [Voice: "**To bring us to Christ.**"] **Yes.** Don't you see? Then whenever anybody in this world uses the ten commandments--when any sinner in this world uses the ten commandments for any other purpose than to reach Jesus Christ, what kind of a purpose is He putting them to? [Congregation: "A wrong purpose."] He is perverting the intent of God in giving the law, isn't He? [Congregation: "A wrong purpose."] He is perverting the intent of God in giving the law, isn't he? [Congregation: "Yes, sir."] To use the law of God with men for any other purpose, therefore, than that they may reach Christ Jesus, is to use the law in a way that God never intended it to be used."

"Well, the law then brings us to Christ. That's certain. What for? [Congregation: "That we may be justified."] What does the law want of you and me? Does it make any demands of us before we reach Jesus Christ? When the law finds us, does it want anything from us? [Congregation: "It wants righteousness."] What kind? [Congregation: "Perfect righteousness."] Whose? [Congregation: "God's."] God's righteousness? [Congregation: "Yes."] Just such righteousness alone as God manifests in His own life, in His own way of doing things? [Congregation: "Yes."] Will that law be content with anything less than that from you and me? Will it accept anything less than that, a hair's breadth less? [Congregation: "No."] If we could come within a hair's breadth of it--that's too far short; we miss it."

"Turn to Timothy, and Paul tells us what the law wants out of you and me and what it wants in us, too. 1 Tim. 1:5: "Now the end [the object, the aim, the intent, the purpose] of the commandment is charity." What is charity? [Congregation: "Love."] What kind of love? [Congregation: "The love of God."] "Out of a pure heart." What kind of a heart? [Congregation: "A pure heart."] "And of a good conscience." What kind of a conscience? [Congregation: "Good."] "And of faith unfeigned." That is what the law wants to find in you and me, isn't it? Will it accept you and me with anything less than that which it demands--perfect love, manifested "out of a pure heart, a good conscience, and of faith unfeigned"? No, never. Well, that is simply **perfection, that it demands.**"

"Well, now, have we--has any man in the world--any of that kind of love to offer to the law of God? [Congregation: "No."] Has any man naturally that kind of a conscience? [Congregation: "No."] No, sir. Well, then, the law makes that demand of every man on the earth tonight, no difference who he is. He makes it of you and me; he makes that demand of people in Africa and of all the people on the earth, and he will not accept anything less than that from anyone of them. But, we are talking about ourselves tonight. So, **the law comes to you and me tonight and says: "I want charity; I want perfect love--the love of God. I want to see it in your life all the time. And I want to see it manifested out of a pure heart and through a good conscience and unfeigned faith."** That is where we are."

"Well," says one, "I have not got it. I have done my best." But the law will say, "that is not what I want. I don't want your best. I want perfection. It is not your doing I want anyhow; it is God's I want. It is not your righteousness I am after; I want God's righteousness from you. It is not your doing I want. **I want God's doing in your life.**" That is what the law says to every man. Then, when I am shut off thus at the very first question and even then when I said I did my best, then I have nothing more to say. Is that not what the scripture says: "That every mouth may be stopped." It does just that, does it not?"

"But there comes a still small voice saying, "Here is a perfect life; here is the life of God. Here is a pure heart; here is a good conscience. here is unfeigned faith." Where does that voice come from? [Congregation: "Christ."] Ah, the Lord Jesus Christ, who came and stood where I stand in the flesh in which I live. He lived there. The perfect love of God was manifested there. the perfect purity of heart manifested there. A good conscience manifested there, and the unfeigned faith of the mind that was in Jesus Christ is there."

"Well, then, He simply comes and tells me, "Here, take this." That will satisfy, then, will it? [Congregation: "Yes."] **The life manifested in Jesus Christ**, that will satisfy the law. The purity of heart that Jesus Christ gives--that will satisfy the law. The good conscience that He can create, that will satisfy. The unfeigned faith which He gives--that will satisfy. Will it? [Congregation: "Yes.]"

"Well then is that not what the law wants all the time? It is Jesus Christ that the law wants, is it not? [Congregation: "Yes."] That is what the law wants: that is the same thing which it calls for in the fifth of Romans, is it not? But why does it call for it in connection with me? **It calls for Christ in me, because the law wants to see that thing in me. Then is not the object of the law of God, the gospel of Christ alone? "Christ in you the hope of glory?" Ah, that is so.**"

"Rom. 5:1, 5. "Justified by faith we have peace with God through our Lord Jesus Christ, and the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And that is charity. Supreme love. Acts 15:8, 9, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them purifying their hearts by faith." There is the love of God out of a pure heart."

"Heb. 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" There is a clean conscience, brethren, and there is the love of God out of a good conscience."

"Then that faith which He gives, which He enables us to keep--the faith of Jesus which enables us to keep the commandments of God--there is the love of God by a faith unfeigned."

"Oh then the message of the righteousness of God which is by faith in Jesus Christ, brings us to .. **the perfect fulfillment of the law of God**, does it not? [Congregation: "Yes."] Then that is the object and the aim and the one single point of the third angel's message, is it not? [Congregation: "Yes."] That is Christ. Christ in His righteousness. Christ in His purity. Christ in His love. Christ in His gentleness. Christ in His entire being. Christ and Him crucified. That is the word, brethren. Let us be glad of it; let us be glad of it. [Congregation: "Amen."]"

"So then when we have Jesus, when we have received Him by faith and the law stands before us or we stand before it and it makes its wondrous demand of charity, we can say, **"Here it is. It is in Christ and He is mine!"** Out of a pure heart--"Here it is in Christ, and He has given it to me--a good conscience." The blood of Christ has created it in me. Here it is. "Faith unfeigned," the faith in Jesus. He has given it to me. Here it is. Then, just as Steps to Christ tells us, we can come to Jesus now and be cleansed and stand before the law without one touch of shame or remorse. Good. Brethren, when I have that which makes me at perfect agreement with the law of God, then I am satisfied, and cannot help but be glad that I am satisfied."

"So now "the righteousness of God without the law is manifested ... even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." What does that word "believe" mean when God speaks it? [Congregation: "Faith."] **And what is genuine faith? Submission of the will to Him, a yielding of the heart to Him, a fixing of the affections upon Him.** That is what He means here to those who will receive Him, because believing is receiving when God speaks. He says so in the first chapter of John, 12th verse. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Then we can every one here have it tonight? Can have it? Have it, because we believe it."

"Well now that is the object of the law then, is it not? To bring us to Jesus Christ that we may be justified by faith, made righteous by faith, that His righteousness--the righteousness of God in Christ-- may be ours? That is it. Well, when that is true, when we have got there, then what is the use of the law? Then what is the law for? [Congregation: "**It witnesses.**"] **Exactly.** Let us read now that part of the twenty-first verse that I did not read: "But now the righteousness of God without the law is manifested, being witnessed by the law." That is as far as we need to read just now. The other belongs there, though. Then, when the law gives a knowledge of sin, in order that we may have the knowledge of the abundance of grace to take away the sin, then grace reigns through righteousness unto eternal life by Jesus Christ--and this righteousness of God by faith in Christ is our own through the working of the law, and this knowledge of sin has brought us to Christ, and we have Him, and the law is satisfied in all its demands that it has made upon us."

"Now when it is satisfied in all its demands it has made upon us, then will it stick to that and keep on saying that it is satisfied. That that is all right? When the law has made demands upon us that we cannot satisfy by any other possible means except by Jesus Christ being present in ourselves, **then, will the law of God, as long as we stay there, stand right there and say, "That is right, and I am satisfied with it"?** [Congregation: "**Yes.**"] Then if anybody begins to question it and says, "It is not so," then **we have witnesses to prove it, have we?"**

"Now you see this: that it is necessary for several reasons **that we should have witnesses.** One in our own connection and in our own personal experience is this: When God speaks and we believe it, then we know, each one for himself that the righteousness of God is our own, that we are entitled to it, that it belongs to us and that we can rest in perfect peace upon it. But there are other people that need to know this, too. Can they know it by my saying so? [Congregation: "No."] Can they know it by my saying that I assent to this and that I say that is so and therefore it is so? Will that convince them? Is that proof enough to them? [Congregation: "No."] They need something better even than my word. Don't you see, the Lord has met that very demand and has **given us witnesses** to which they can appeal and **they can go and ask these witnesses** whenever they please whether this that we have is genuine or not. Is that so? [Congregation: "Yes."]"

"They need not come and inquire of us; if they inquire of us, of course we can tell them what the Lord has told us to say and if that is not enough, they can go and ask those witnesses. **We can say, There are some friends of mine. They know me from my birth till now. They know me better than I do myself and if you want any more than this that I say, go and ask them. They will tell you. How many of them are there?** [Congregation: "**Ten.**"] Is their word worth anything? Do they tell the truth? **Ah, they are truth itself. They are the truth. Psalm 119:142.** Well then it is impossible for them to testify otherwise in bearing witness than that. When they say that that demand is satisfied, "This life is well pleasing to me," that is enough for anybody in the universe, is it not? [Congregation: "Yes."]"

"So then the man who claims to believe in Jesus and claims the righteousness of God which comes to the believer in Jesus, is his claiming it enough for this world? [Congregation: "No."] Or is our word in regard to it enough? [Congregation: "No."] Well, they will say and there are lots of them that will say it, "Why yes, we believe in the Saviour. I have a right to claim, too, the righteousness that He has, the perfect holiness and perfect sanctification and that I have not sinned for ten years and am above all temptation, even, and I know it." Well, how do you know it? "Why, I feel it in my heart. I feel it in my heart and have for several years." Well,

that is no evidence at all, for "the heart is deceitful above all things and desperately wicked." Deceitful above how many things? [Congregation: "All things."] All things? [Congregation: "Yes."] ... The heart will deceive me quicker and more often than Satan will."

"Well then when that person feels in his heart is that a good kind of evidence? When my heart says that I am good, then what is it doing? [Congregation: "It is deceiving."] Solomon said, "He that trusteth his own heart is a fool." And he is not only a fool, but he is fooled in this thing, is he not? [Congregation: "Yes."] It is bad enough for a wise man to be fooled, but when a fool is fooled, what in the world is the thing coming to? Therefore, we cannot afford to trust such things as that on such an important question as this. No, sir. **We need better evidence than a man's heart that he has got the righteousness of God and that he is all right and is fit for the judgment** and that he has not sinned for ten years, holy and sanctified and above temptation, etc., etc. We need something better than that, and the fact of the matter is, Jesus was here in this world a good while, and He never was above temptations while He was here. Christians are not, either, while they live."

"Well then that evidence is not enough. We want something more than that. And if that person who claims to have the righteousness of God by faith in Jesus Christ has only that for a witness, and his testimony can go only that far, then what is his claim worth! [Congregation: "Nothing at all."] Just nothing at all. It is a deceptive claim. He never can realize upon it. So the Lord has not left us there. Last night we found in our lesson that when we want to know that these things are so in our experience we are not to look within to find out whether it is so, **but to look at what God says to see whether it is so.** When we have found Jesus Christ and have Him then the Lord does not want us to look within to see whether He is there. **He has furnished us witnesses,** whose testimony will tell us all the time that He is there and these will tell everybody else that He is there. **The righteousness of God is now manifested which is by faith of Jesus Christ and when it is, it is witnessed by the law.**"



"Then the law is, first, to bring us unto Christ and after it has led us to Christ and we have found Him, then it witnesses that that is just the thing. First, to give the knowledge of sin and second to witness to the righteousness of God which is by faith. Well then anybody who uses the law of God for any other purpose than these two purposes at any time, what is He doing with the law of God? [Congregation: "Perverting it."] He is perverting the whole thing. He is using it for purposes that God never intended at all. So then, though a man or an angel use the law of God in any other way or for any other purpose than those two things--a man can use it for both, but angels can use it for one--He has perverted the law of God."

"Where is our righteousness from? [Congregation: "God."] "Their righteousness is of me, saith the Lord." 2 Cor. 4:6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Where do we find the knowledge of the glory of God? [Congregation: "In the face of Jesus Christ."] In the face of Jesus Christ."

"Now 2 Cor. 3:18. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Then what is it that we see in the face of Jesus Christ? [Congregation: "The glory of the Lord."] What is the glory of the Lord? We have read here, we have been told here, by the Spirit of God, that the message of the righteousness of God which is by faith of Jesus Christ, that is the beginning of the glory that is to lighten the whole earth. Then what is the glory of God? His righteousness; His character. Where do we find it? In Jesus Christ. There is the glory of God revealed in the face of Jesus Christ."

"Do we look to the law for righteousness? [Congregation: "No."] Even after we have been brought to Christ, do we look there for righteousness? [Congregation: "No."] Where do we look for righteousness? In the face of Jesus Christ. There "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory," from righteousness to righteousness, from character to character, from goodness to goodness, even as by the Spirit of the Lord."

"Then don't you see how the righteousness of God and the Holy Spirit go hand in hand? Don't you see that when we obtain the righteousness which is by faith of Jesus Christ, the blessing of Abraham indeed, that then the Holy Spirit cannot be kept away from us. You cannot separate the two. They belong together. Then when we have that and know that we have that by the faith in His word, then He says we have a right to ask for the Holy Spirit and to receive it too."

"Why, look at it. Gal. 4:5: He came "to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth **the Spirit of his Son** into your hearts." He sends it. He does not want to hold it back. He sends it into the heart. It is a free gift. Then I say, don't you see that it is impossible to keep the righteousness of God and the Holy Spirit separate? So then, "changed into the same image from glory to glory, even as by the Spirit of the Lord" and when the image of God in Jesus Christ is found in us, what then? There is the impress, the seal of God. You have heard that in the other lessons. When by looking into the face of Jesus Christ, and there alone, having received the righteousness of God which is by faith in Him and looking ever into His glorious face that reflects the glory of God, the effect of that is to change us into the same image, to perfect the image of God, and restore it in us, by the working of the Spirit of God upon the soul. And when that is done, then the same Spirit of God is there to affix the seal of the living God, the eternal impress of His own image."

"So then after we have come to Christ, after we have found Him, then we do not look into the law for righteousness. Where do we look? [Congregation: "In the face of Jesus Christ."] Into the face of Jesus Christ, and while we look there what does the law say? [Congregation: "That is right."] **The law testifies,** "That is the place to look [the face of Jesus]. That is what I want you to have. That is satisfactory. We are perfectly agreed." Where in heaven do the angels look? Don't they look into the law to see whether they are right or not? [Voice: "Always beholding the face of our Father."] "Their angels do always behold the face of my

Father which is in heaven." Then where does the righteousness of the angels come from? [Congregation: "God."] From God through Jesus Christ, is it not? And what does the law in the throne of God, the foundation of His throne, what does the original copy of His law do there? When the angels look into the face of Him who sits upon the throne, what does the law, that never was touched by man, and never could be, what does it do there? **It witnesses to the righteousness of God which they obtain without the law.**"

"This was always the true idea of the uses of the law of God. When the people had sinned and done anything against the commandments of the Lord concerning things which ought not to be done and were guilty, then they were to bring the sacrifice they were forgiven. Lev. 4. And then as now **the commandments witnessed** to the righteousness which they obtained by faith in Jesus. And therefore the Tabernacle was called "The Tabernacle of witness." Acts 7:44 and Numbers 17:7, 8; 18:2. The tabernacle of the testimony is the same thing, because testimony is the evidence given by a witness. So that the tabernacle was the tabernacle of witness or testimony, the ark was the ark of the testimony or witness, because it contained the tables of the testimony. The tables of stone, the tables of the law, were the tables of the testimony, because they were the evidence of the witness, which God appointed to witness to the righteousness of God, which comes without the law, by faith of Jesus Christ alone. Then it is everlastingly true throughout the universe that "If righteousness come by the law, then Christ is dead in vain." Gal. 2:21. Forever and everywhere it is true that "Their righteousness is of me, saith the Lord." And **the law witnesses** to the righteousness which all obtain from God without the law, but by Jesus Christ."

"Well then we may know for our own selves that it is ours by the evidences that God gave us ... and they are everlastingly sure, and everybody in this world may know that we are entitled to it, **by the witnesses** that God has given."

"Well, this is to fit us for the seal of God, the righteousness of God, in order that through this we may be changed from glory to glory, into the same image, and when that is completed what then? **What witnesses to that?** [Congregation: "**The Sabbath of the Lord.**"] It will witness to that finished completed work all the way through."

"As Professor Prescott gave us in his sermon, it is the presence of Christ that makes holy and sanctifies the place where it is. And when the presence of Christ is there in its fulness, then what is that place? That is sanctified. What is the **sign** of sanctification? [Congregation: "**The Sabbath.**"] And sanctification complete is God's complete work in the soul. Then when the work of God is completed in the soul, **the law of God will witness to it all the way.** But what particular part of the law of God is a witness to that particular thing, the complete sanctification of His people? [Congregation: "The Sabbath of the Lord."] It stands there as **the witness** and as the chief witness and the two coming together testify and the seal is affixed. That work is completed." [End of A.T.Jones quote]

NOTE from End Times Prophecy. So we can see that the law of God in the first instance points out sin, which then sends us to Jesus Christ, because the law itself cannot cleanse us from sin and we cannot keep the law perfectly ourselves. Then when we have Jesus and His righteousness, the law stands as a witness to the righteousness of God in us by faith. The law stands as a witness to the life and working of Christ in us. We cannot obtain this perfection and righteousness ourselves that the law demands. So if we do not have Christ, God's ten commandments will stand as 'witnesses' against us, showing we don't have Christ. But if we

do have Christ, then the law of God will 'witness' FOR us that we have the righteous character of Christ.

This shows that the ten commandments are still valid and needed today. Not for us to gain any righteousness from. But to stand as witnesses to the whole universe that we have been made righteous in God, through Christ, by faith. In the judgment, we are asked .. *"what right do you have to the kingdom?"* And we will respond .. *"I have no right myself, but only through the merits and righteousness of Christ"*. Then we are told .. *"I have ten witnesses here to testify."* .. And those ten witnesses [the ten commandments] will say to those who are in Christ .. *"yes, we are satisfied with him."* .. And thus they witness to the whole universe the righteousness of God in His people through Christ.

What will these 'witnesses' [ten commandments] say to those who willfully disregard the 7th day Sabbath of the 4th commandment? They will witness that those professed Christians who think they can keep God's law THEIR OWN WAY are NOT looking to Christ, but are looking to SELF. Then these ten witnesses will show that those professed Christians do not have the righteousness of Christ - they will not have that 'garment' and will be cast out into 'outer darkness'. This is the investigative judgment going on right now! **DO YOU HAVE CHRIST? WHAT WILL THE 'WITNESSES' SAY?** Jesus does not and will not work contrary to His very own law!

So those who say the ten commandments are not needed anymore, do an injustice to God and His government. And those who say the commandments are needed but can keep them the way WE choose, that very law will 'witness' that they are NOT looking to Christ, but to SELF. So let us be very careful how we use the ten commandments. In the first instance they point out our sin and send us to Jesus for the remedy of that sin. Then they stand as witnesses to the fact that we have been made righteous in Christ through faith and that we have the life and righteousness of Christ in us. Praise God!

*Revelation 14:12 ...'Here is the patience of the saints: here are they that **keep the commandments of God, and THE FAITH OF JESUS.**'*