

THE WORD AND THE SPIRIT



THE SPIRIT AS A SEAL OF RIGHTEOUSNESS



❖ Romans 4:8-11

❖ Romans 2:28, 29

❖ Galatians 3:13, 14

Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to **Abraham** for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a **seal** of the **righteousness of the faith** which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

(Romans 4:8-11)

“The Spirit as a Seal of Righteousness”

For he is not a Jew, which is one outwardly;
neither *is that* circumcision, which is outward
in the flesh: But he *is* a Jew, which is one
inwardly; and circumcision *is that* of the
heart, in the **spirit**, *and* not in the letter;
whose praise *is* not of men, but of God.

(Romans 2:28–29)

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the **promise** of the **Spirit** through **faith**.
(Galatians 3:13-14)

“The Spirit as a Seal of Righteousness”

And he believed in the Lord; and he counted it
to him for righteousness. (Genesis 15:6)

For what saith the scripture? Abraham believed
God, and it was counted unto him for
righteousness. (Romans 4:3)

By **faith** Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*, Of whom it was said, That in Isaac shall thy seed be called: **Accounting** that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure. (Hebrews 11:17–19)

By **faith** Abraham, when he was called to go out into a place which he should after receive for an inheritance, **obeyed**; and he went out, not knowing whither he went. By **faith** he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he **looked for a city** which hath foundations, whose builder and maker *is* God.

Through **faith** also Sara herself received strength to **conceive seed, and was delivered** of a child when she was past age, because she judged him faithful who had promised.

(Hebrews 11:8–11)

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. (Genesis 17:9–10)

COVENANT

And God said unto Abraham, Thou shalt keep my **covenant** therefore, thou, and thy seed after thee in their generations. This *is* my **covenant**, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. (Genesis 17:9–10)

- ❖ Covenant—treaty, compact, agreement, pledge.
Men enter into God's covenant by obeying.
- ❖ Jeremiah 31:31-34; Deuteronomy 30:6; 10:16

SCHOOLMASTER
LAW—FAITH

Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise. (Galatians 4:24-29)

I am asked concerning the law in Galatians.
What law is the schoolmaster to bring us to
Christ? I answer: Both the ceremonial and the
moral code of ten commandments. (*ISM* 233)

“The law was our schoolmaster to bring us unto
Christ, that we might be justified by faith”
(Galatians 3:24). In this scripture, the Holy Spirit
through the apostle is speaking especially of the
moral law. The law reveals sin to us, and causes us
to feel our need of Christ and to flee unto Him
for pardon and peace by exercising repentance
toward God and faith toward our Lord Jesus
Christ. (*ISM* 234.5)

The following summarizes or quotes part of
J. N. Andrews' response to a question
addressed in *The Review & Herald*, September
16, 1851, p. 29.

The idea that the law is our schoolmaster to bring us to Christ, that we may be justified by faith, is often urged as proof that the law is abolished. How is the law our schoolmaster to bring us to Christ? We answer, it shows our guilt and just condemnation, and that we are lost without a Saviour.

- ❖ By the law is the knowledge of sin. (Romans 3:20)
- ❖ Paul tells us of his struggle with the carnal mind. (Romans 7:24—O wretched man that I am! who shall deliver me from the body of this death?)
- ❖ The instruction of the law is absolutely necessary, for without it, we can never know our guilt in the sight of God. It shows our just condemnation, its penalty hangs over our heads; we find ourselves lost, and fly to Jesus Christ. What does he do to save us from the curse of the law?

- ❖ Does he abolish the law that he may save its transgressor? He assures us that he did “not come to destroy” it.
- ❖ Does the Saviour modify its character and lessen its demands? Far from it. He testifies that “one jot or one tittle shall in no wise pass from the law till all be fulfilled.”
- ❖ If the Saviour did not abolish or relax the law, how can those who have fled to him “for refuge,” hope for salvation? What does he do, to save the transgressors from the sentence of the law?

- ❖ He gave up himself to die in their stead. He laid down his own “life a ransom for many.” Matthew 20:28.

- ❖ As the Father knoweth me, even so know I the Father: and **I lay down my life for the sheep**. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because **I lay down my life**, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John 10:15–18)

❖ Isaiah 53:4-8

❖ John 3:16

- ❖ Man, though justly condemned, can now be pardoned without dishonoring God, or making void his law. God can be just, and yet the justifier of him which believeth in Jesus. Romans 3:25, 26.
- ❖ Had the law been abolished at the death of Christ, it could not have been a schoolmaster many years afterward to bring the Galatians to Christ.

Paul testifies that he “had not known lust except the law had said, Thou shalt not covet.” But an abolished law could never have convinced him of sin as a transgressor. James 2:8, 9; Romans 4:15. We cannot know sin “but by the law,” but if the law was abolished by the death of Christ, the world would never have known its sinful state or realized its need of a Saviour.

We may state on the highest authority, that **the law brings us to faith** in Jesus Christ for justification, who gave his life a ransom for many, and that faith does not make void the law, but establishes it. Galatians 3:24; Romans 3:31. The fact that the law is our schoolmaster to show us the claims of God and our own just condemnation is direct evidence that it has not been abolished; hence though we have been pardoned through the death of Jesus, and thus rescued from its righteous sentence, we can never violate its precepts, without being convinced by it as transgressors.

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: (Romans 3:22)

Here is the patience of the saints: here *are* they
that keep the commandments of God, and the
faith of Jesus. (Revelation 14:12)

For ye are all the children of God by **faith in
Christ Jesus.** (Galatians 3:26)

Since we heard of your faith in Christ Jesus, and
of the love *which ye have* to all the saints,
(Colossians 1:4)

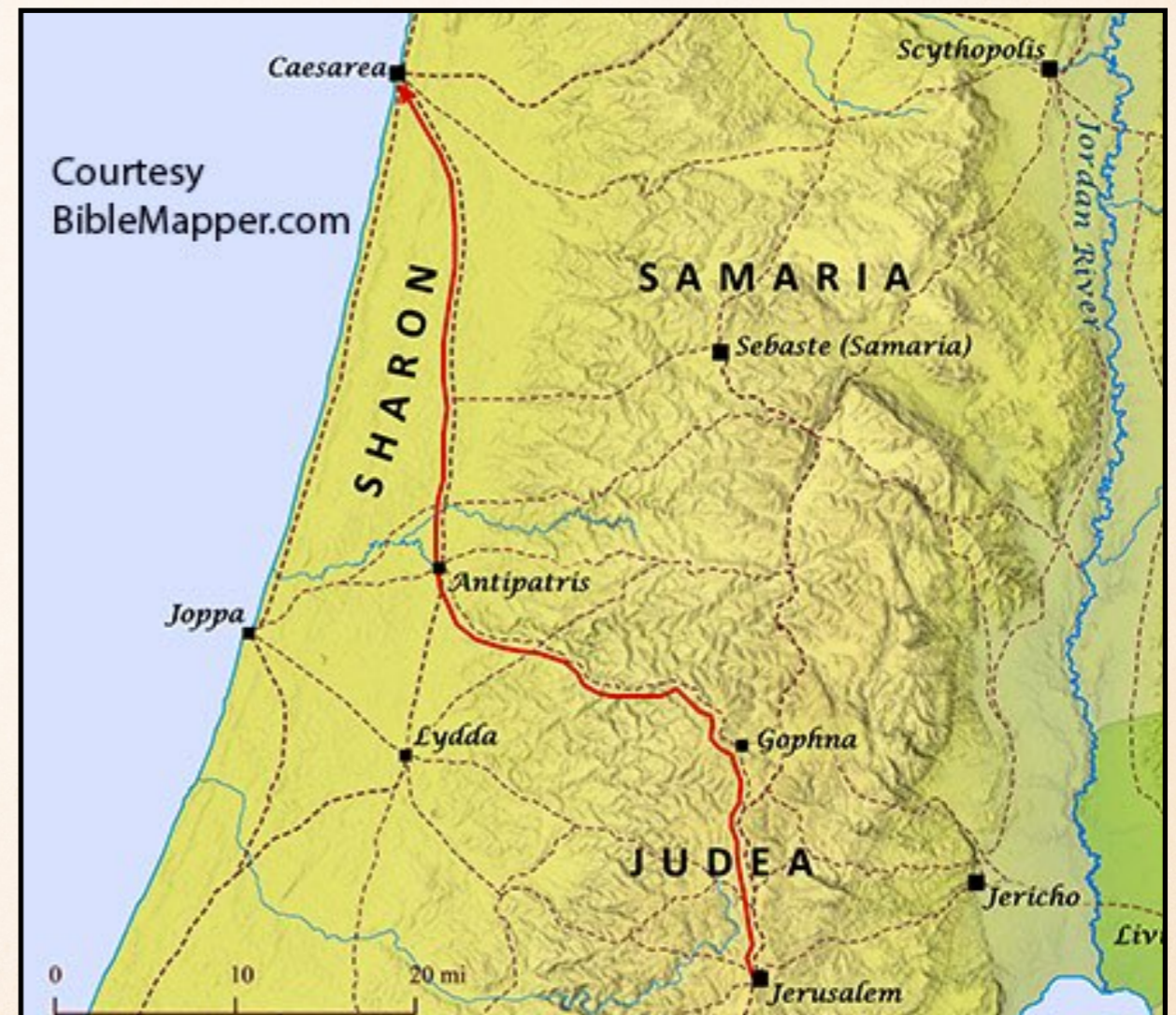
For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your **faith in Christ**. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. (Colossians 2:5–7)

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the **faith in Christ**. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. (Acts 24:24-25)



ANTIPATRIS

- ❖ ***Antipatris***. This town was built by Herod the Great according to Josephus and named after his father Antipater. The town was beautifully located in the Plain of Sharon, wooded and well watered. It was on the Roman road from Jerusalem to Caesarea.



Tarsus



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FELIX THE GOVERNOR (ACTS 23-25)



DRUSILLA

❖ ***Drusilla.*** The second wife of Felix. She was a daughter of Herod Agrippa I, the grandson of Herod the Great. Herod Agrippa II was her brother. She left her first husband, to marry Felix. She was now a woman about 22 years of age. She was six years old when her father put James to death (Acts 12:1, 2).





For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is **the righteousness of God** revealed from faith to faith: as it is written, The just shall live by faith. (Romans 1:16–17)

Righteousness. Here Paul is speaking of a right conduct toward both God and fellow men—Acts 24:2

Great quietness. Literally, “much peace.” During this period of Jewish history Palestine enjoyed anything but peace. Revolt was simmering under the surface. What peace the land enjoyed was a Roman peace, imposed by force of arms. Felix had repeatedly suppressed political messiahs and broken the back of incipient revolts against Roman authority (see Josephus *Antiquities* xx. 8. 6, 7; *War* ii. 13. 2 [253]).

For the wrath of God is revealed from heaven against all ungodliness and **unrighteousness of men**, who hold the truth in unrighteousness . . . And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. (Romans 1:18, 28–32)

Temperance. Gr. *egkrateia*, “self-control,” or mastery of the appetites and passions.

Judgment. Gr. *krima*, the sentence resulting from judgment, here, the final judgment. Felix now sat as a judge; then he would stand as the accused before the bar of God. The rapacity [excessive greed], cruelty, and profligacy [wastefulness or dissolute behaviors] of Felix (Tacitus *Annals* xii. 54; *History* v. 9) made Paul's message particularly appropriate.

Trembled. Gr. *emphobos*, “terrified,” “affrighted.” The word denotes not physical but mental agitation.

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; but if I depart, I will send him unto you. And when he is come, he will reprove the world of **sin**, and of **righteousness**, and of **judgment**: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.

(John 16:7-11)

The only defense against evil is the indwelling of Christ in the heart through **faith in His righteousness**. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him **moment by moment**, we shall be overcome. Without a **personal acquaintance** with Christ, and a **continual communion**, we are at the mercy of the enemy, and shall do his bidding in the end.

(DA 324.1)

If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through **faith in His righteousness.**

(DA 324.1)

It was the thought of standing under the guilt of the whole world that brought the inexpressible anguish to Christ. In the death-struggle the Son of God could rely only upon His heavenly Father. **All was by faith.** He Himself was a ransom, a gift, given for the freeing of the captives. By His own arm He has brought salvation to the children of men; but at what a cost to Himself! (*16LtMs, Ms 125, 1901, par. 70*)

Now faith is the **substance** of things hoped for,
the **evidence** of things not seen. For by it the
elders obtained a good report. Through faith
we understand that the worlds were framed by
the word of God, so that things which are seen
were not made of things which do appear.

(Hebrews 11:1-3)

- ❖ Substance—the Greek means the essential or basic structure of an entity; its substantial nature, essence, actual being, or reality
- ❖ Such as when we think of the Son of God to be the exact representation of the Father
- ❖ Or when things unseen are a true reality based on the promises of God—heaven, for example
- ❖ Evidence—Something presented as indication for something else

- ❖ He gave up himself to die in their stead. He laid down his own “life a ransom for many.” Matthew 20:28.

- ❖ As the Father knoweth me, even so know I the Father: and **I lay down my life for the sheep**. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because **I lay down my life**, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John 10:15–18)

Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the **weight of evidence**. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith. (*CCh* 93.4)

There is **but one course** for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them **give heed to the light which already shines upon them**, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt. (*GC 528.1*)

Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth. Christ is the truth and the “Light, which lighteth every man that cometh into the world.” John 1:9. The Spirit of truth has been sent to guide men into all truth. And upon the authority of the Son of God it is declared: “Seek, and ye shall find.” “If any man will do His will, he shall know of the doctrine.”

Matthew 7:7; John 7:17. (*GC* 528.2)

The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil. (*GC 528.3*)

Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness No man is safe for a day or an hour without prayer. . . . we should pray in faith continually: “Lead us not into temptation.” (*GC* 530.1, 530.2)

❖ “The eyes of the Lord are over the righteous, and His ears are open unto their prayers.... And who is he that will harm you, if ye be followers of that which is good?” 1 Peter 3:12, 13.

MOSES

As Moses journeyed to Egypt, the angel of the Lord met him and assumed a threatening posture, as though he would slay him. He was fearful of his life. He had yielded to the refusal of his wife to have their son circumcised, and, in compliance with her wishes, had neglected to obey God. His wife, fearful that her husband might be slain, overcame her feelings of undue affection for her son, and performed the act herself. After this, the angel let Moses go. In his mission to Pharaoh, he was to be placed in a perilous position, where his life would be exposed to the will of the king, if God did not by his power, through the presence of his angels, preserve him. (3SG 195.2)

While Moses was living in neglect of one of God's positive commands, his life would not be secure, for God's angels could not protect him while in disobedience. Therefore, the angel met him in the way and threatened his life. He did not explain to Moses why he assumed that threatening aspect. Moses knew that there was a cause.

He was going to Egypt according to God's express command, therefore the journey was right. He at once remembered that he had not obeyed God in performing the ordinance of circumcision upon his youngest son, and had yielded to his wife's entreaties to postpone the ceremony. After he had obeyed the command of God he was free to go before Pharaoh, and there was nothing in the way to hinder the ministrations of angels in connection with his work. (3SG 195.2)

In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministration of holy angels.

Those who come up to that trying time, neglecting to obey God's commands, will have no security of their lives. Angels cannot protect them from the wrath of their enemies while they are living in neglect of any known duty, or express command of Jehovah. (3SG 196.1)

NEW NAME

Neither shall thy name any more be called Abram,
but **thy name shall be Abraham**; for a father of
many nations have I made thee. (Genesis 17:5)

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. (Genesis 17:15)

No great difference exists between the two names Sarai and Sarah. Sarai, meaning “my princess,” became simply Sarah, “a princess.” (*SDA BC*)

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a **new name** written, which no man knoweth saving he that receiveth *it*. (Revelation 2:17)

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.* (Revelation 3:12)

A new name. Anciently, a new name was given or assumed to commemorate an event of major significance (Gen. 17:5; 32:28; Ruth 1:20; Hosea 1:6, 9; 2:1). Here God's people receive a new name appropriate to their new experience, to the glorious state to which they, as a nation, have attained. Concerning the nature of their new name see Isa. 62:4, 12. Compare Rev. 2:17; 3:12; 19:12.

And the Gentiles shall see thy righteousness, And
all kings thy glory: And thou shalt be called by a
new name, Which the mouth of the Lord shall
name. (Isaiah 67:2)

5. *Thy name shall be Abraham.* Abram was the first of several men whose names God changed. Names were of much greater importance to the ancients than they are to us. All Semitic names have meanings, and usually consist of a phrase or sentence that expresses a wish, or perhaps gratitude, on the part of the parent. In view of the importance people themselves attached to names, God changed the names of certain men to make them harmonize with their experiences, past or future. Abram, meaning “exalted father,” does not appear in this form elsewhere in the Bible, but is found under the form Abiram, meaning “my father is exalted” (Num. 16:1; 1 Kings 16:34). (*SDA BC*)

That the name Abraham is only an extended form of Abram, as some commentators maintain, is unlikely in view of the explanation given in this verse. With our present knowledge of the various Semitic languages current in Abraham's time, however, it is not easy to explain the name Abraham. It is still best to take recourse to the Arabic word *rubam*, as several generations of Bible expositors have done. The word *rubam* means "great number," and may have existed in ancient Hebrew, though it does not occur in Hebrew literature available today. The name Abraham would accordingly be translated "father of a great number," which agrees with the explanation God gave to the patriarch after changing his name, "a father of many nations have I made thee." (*SDA BC*)