

Series: Theological Treatises

# The Law of God

A study of the importance and permanence of  
God's holy Law, which reflects the character of  
our Creator.



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## 1. General Introduction

The search for God’s knowledge and his purpose for man constitutes the most exciting of all the adventures that the human mind can propose. The challenge of finding in the Holy Book the golden thread of the plan of salvation will reward the scholar, who will be able to understand the majesty of the effort of the One who “**who did not spare His own Son**” (**Romans 8: 32**).

The set of Bible tracts, of which you have in your hands one of the studies, has been prepared to provide the lay member of the Seventh-day Adventist Church with the knowledge required to teach others about how to grow “**in grace and in knowledge of our Lord and Savior Jesus Christ**” (**2 Peter 3: 18**) as well as for “**be ready always to give an answer to everyone who asks you a reason of the hope in you**” (**1 Peter 3: 15**).

The author is a regular member of the Seventh-day Adventist Church since 1977, a church elder since 1979, a husband, father, and grandfather, with the joy of having his entire family in “**the faith once delivered to the saints**” (**Jude 1: 3**) and a full subscriber to the 28 official doctrines of the church.



I reiterate that these tracts have been prepared for the church member, so he must graduate the dose of knowledge that he must transmit to those who are interested in knowing Jesus, whom the prophet calls the “**Desire of all nations**” (**Haggai 2: 7**).

That's why, at the same time, we also wanted to include supplementary material to the Bible study that we hope will allow you to expand your current knowledge, as well as to be prepared to deepen on “**things the angels desire to look into**” (**1 Peter 1: 12**). Your ability to introduce these subthemes in harmony with the central concepts is key to the transfer of knowledge that you and I intend to pursue.

Since the knowledge of our God and His purposes will, by the work and grace of the Holy Spirit, always be in full swing, you will be able to find regular updates of each treatise (see the date yy.mm.dd that accompanies the name of the file). These updates, of course, will also correct some of the human flaws that may have gone unnoticed by the author. On the other hand, your well-meaning intention to help us improve these issues will always be welcome. These treatises were originally written in Spanish, my mother language, but translated to English by the author to reach more people, as the latter is considered

world-wide as the commercial and technical language.

## 2. Structure of the Theological Treatise

At the beginning of each treatise, we will present the general structure of the set of these using a numbered block diagram, called the General Treatise Map. This chart (shown on one of the following pages) will allow you to see where the tract you have in your hands fits concerning the other topics. To make it easier to locate, in addition to the numbering, it will be marked in a different color than the others. Collect the topics, update them, and arrange them in this sequence if you find it useful to your knowledge development.

The numbers in each block simultaneously establish the order of creation of these treatises and the logical dependence between them as well. The blocks from number 70 onwards represent, in turn, a set of special treatises. I have grouped them into 6 major themes:

- |    |                       |              |
|----|-----------------------|--------------|
| a. | Comparative Religions | Series 70.nn |
| b. | Chronologies          | Series 75.nn |
| c. | Gospel Harmonies      | Series 80.nn |
| d. | Genealogies           | Series 85.nn |
| e. | Bible biographies     | Series 90.nn |

The reading of these topics will give you the frame of reference to understand the most thematic treatises. These other topics have their own structure that will be related to the one mentioned here.

After the diagram of the whole, you will find a block diagram of the study itself, called the Treatise Map, where you will be able to notice the following:

- Each block of the diagram indicates the reference verse(s) at the bottom and a short phrase that corresponds to the logic of its inclusion in the topic.
- You will notice that there are some blocks, with different colored verses, that refer to parables that help to understand the central theme.



- c. Other blocks, which do not contain verses, expose issues that you might touch on when presenting the study; issues that have historical, geographical, scientific, technical, and other backgrounds. You will find in this study some information that will help you expose these concepts.
- d. These two types of blocks are not necessarily included in all studies.
- e. The arrows indicate the logical sequence in which the author thinks these topics should be presented. The sequence is set from left to right and from top to bottom. However, your initiative and the knowledge about your listeners' needs may point you in a different direction. Let yourself be guided in prayer by the One who cannot err.

At the end of this graphic phase, you will find the study in detail, which will follow, as far as possible, the structure of the block diagram. Some complementary materials to the study will be included at the end. I recommend that you read them in advance to find the exact moment to include them in your presentation.

To the extent possible, I have presented the source of some of these topics so that you can extend your understanding by reviewing them. I do not pretend to know everything these sources deal with, so I encourage you to go deeper and tell me how to improve this content. I have included some images found on the Internet to make your reading more enjoyable, I hope you like them.

The written phase of the study will contain:

- a. Headings for the main subtopics.
- b. Bible quotes (in red).
- c. Quotations from the Spirit of Prophecy (in green).
- d. Quotations from books or articles by various authors, aimed at expanding your knowledge on the subject (in blue).
- e. Comments on the mentioned quotations; in some cases, these will be presented before the quotation, as an anticipation of the statement, while in others they will be placed after it as a confirmation of the concept being held (in black).
- f. Maps, chronograms, genealogies, and other diagrams where appropriate to the subject matter.
- g. Complementary material grouped in a section that helps to understand some of the aspects that could arise when dealing with the central theme with other people. Not all topics necessarily contain this material.

Unless otherwise indicated, the quotes from the Holy Bible are from the King James Modern Version, my favorite in English. Sometime I will include other versions to compare or expand the understanding of a text.

When you develop a Bible study on this subject with non-church people, I recommend that you use the section corresponding to the study (with the verses included in the block diagram) without presenting the statements of the Spirit of Prophecy. Discuss the accompanying materials as they come up in the exposition, as well as in the question and answer phase.

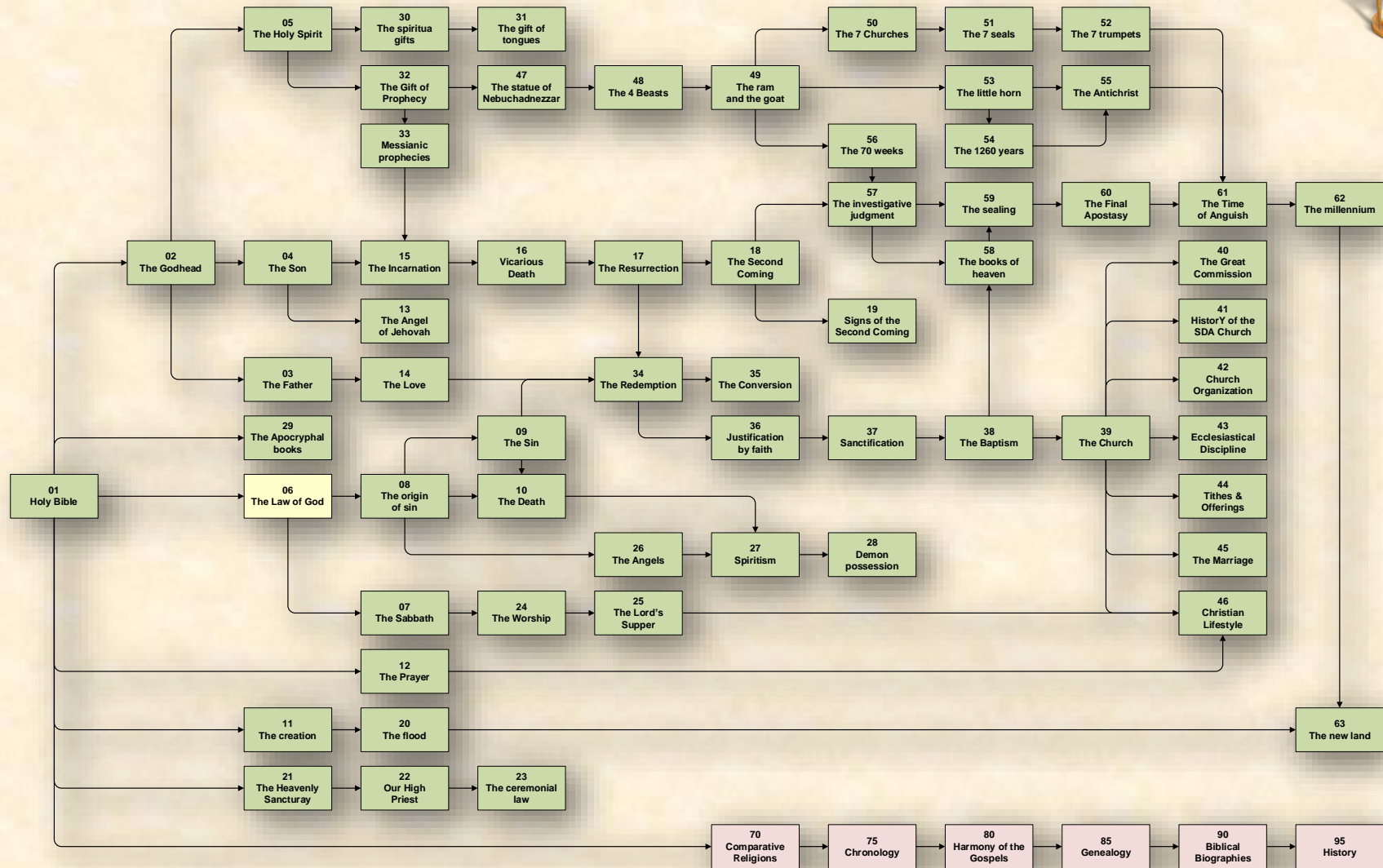
I have also prepared a file that includes all the block diagrams from the tracts so that they will be helpful to your memory when presenting the topic. I have also created a file with a copy of all the contents of the treatises so that you can review them without opening each of the documents, in case you are looking for a specific subtopic.

Allow me, as I have done so far, to address you personally during the study. I believe that this is how our Savior spoke to those He loved and wanted to save. Surely you will do the same with those who listen to you for this purpose.

This is a free material that has surely come to you from someone who appreciates you and wants you to know even more about Jesus and His wonderful plan of salvation. Spread the word in the same way, as you "have received freely, freely give" (**Matthew 10: 8**).

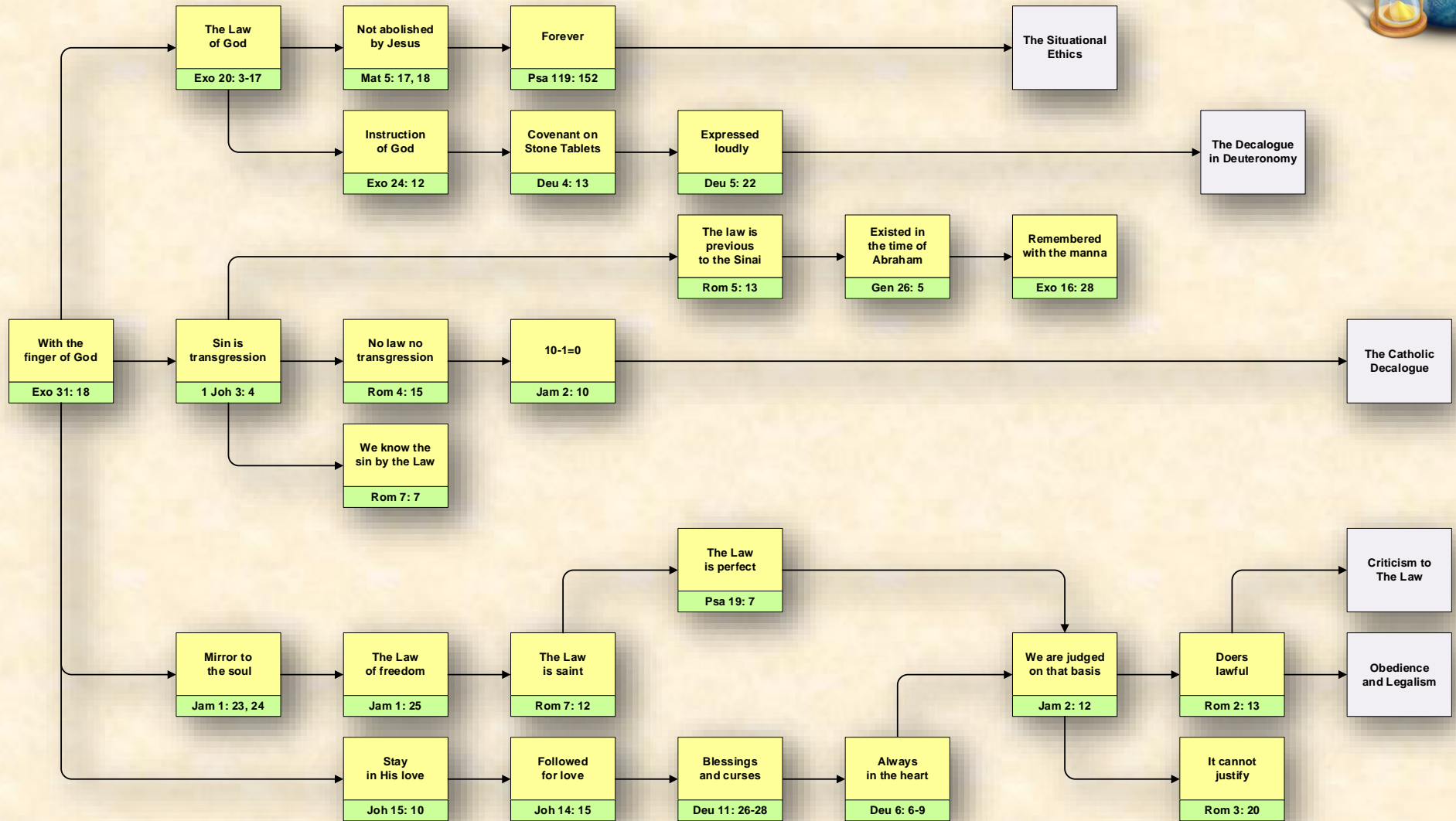


### 3. General Treatise Map





#### 4. Treatise Map





## 5. Purpose of the Treatise

The purpose of the treatise is as follows:

- a. To prove the eternity and permanence of the Law of God.
- b. To present the importance of obedience to God's Holy Law.
- c. To establish the right relationship between God's law and sin.
- d. Define how God's law should be applied to our lives.

## 6. Development of the theme

### 6.1. Introduction

A society cannot live without laws, laws that protect the weakest from the arrogance of the strongest. Laws that help to regulate the lives of citizens and that set limits to the rights of some so that they do not invade the rights of others. Laws also establish the duties of citizens, who must understand that the fulfillment of duties goes before the demand for rights.

The observer of nature can clearly perceive the existence of laws that scientists over the years have been discovering. From the ease of understanding the law of gravity to the complexity of doing so with the laws of heredity, the human genome, and many others, we can draw the conclusion that nature is governed by laws.

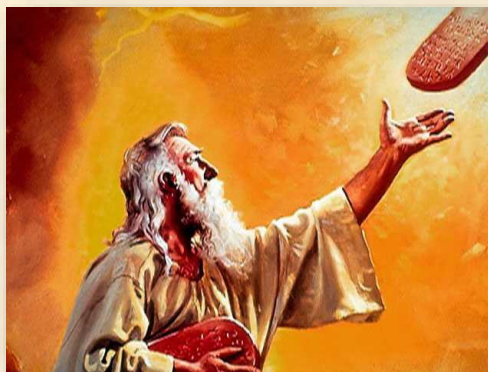
It is interesting to note that those who willingly accept the laws of automobile circulation on the road or in the city, with its regulations and prohibitions (traffic lights, speed limits, the direction of circulation) think that there should not be moral laws for our society to function well and that everyone can do what they like in this respect.

Let us analyze the relationship of God's Law with the plan of salvation and sin.

### 6.2. The eternity of Law

When God gave Moses the Moral Law, which should govern the behavior of his creatures, he decided to do so on "tablets of stone, written by the finger of God".

Two things stand out: first the material as a sign or token of the imperishability of His commandments, and secondly the fact that He wrote them with His finger, to indicate that His authorship is undoubted and that He will not accept changes to this specific statements. He did not leave Moses the option of interpreting or paraphrasing. What is said is said.



And He gave to Moses, when He had made an end of speaking with him upon Mount Sinai, two tablets of the testimony, tablets of stone, written by the finger of God.

**Exodus 31: 18**

The first time I read the 10 Commandments in the Bible I could not help but be surprised. They were not the same as those I had been taught as a child. Like many who will read this tract, I was born in a Catholic home and was instructed in its rules and principles until God was pleased to show me the Truth, as taught in the Bible, through the work of the Holy Spirit. Today I am glad to know that my parents also later accepted to be part of God's people. But... I will return to the subject.

I was surprised to see different commandments (which I had never even heard) like the second one (which had disappeared) and the fourth one (totally distorted) appearing as the third one and to see how the tenth one had been divided to keep a total of 10 rules. You will notice that in the case of the tenth it is not an interpretation of where to divide the paragraph, since first, it mentions not coveting the house of your neighbor and then his wife. Please read them.

You shall have no other gods before Me.

You shall not make to yourselves any graven image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth. You shall not



bow yourself down to them, nor serve them. For I Jehovah your God am a jealous God, visiting the iniquity of the fathers upon the sons to the third and fourth generation of those that hate me, and showing mercy to thousands of those that love Me and keep My commandments.

You shall not take the name of Jehovah your God in vain. For Jehovah will not hold him guiltless that takes His name in vain.

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work. But the seventh day is the Sabbath of Jehovah your God. You shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger within your gates. For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore, Jehovah blessed the Sabbath day, and sanctified it.

Honor your father and your mother, so that your days may be long upon the land which Jehovah your God gives you.

You shall not kill.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbor's.

**Exodus 20: 3-17**

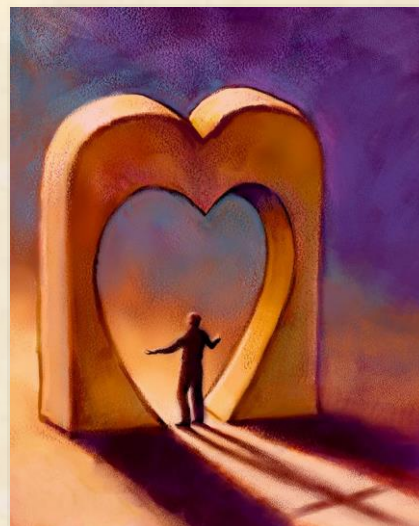
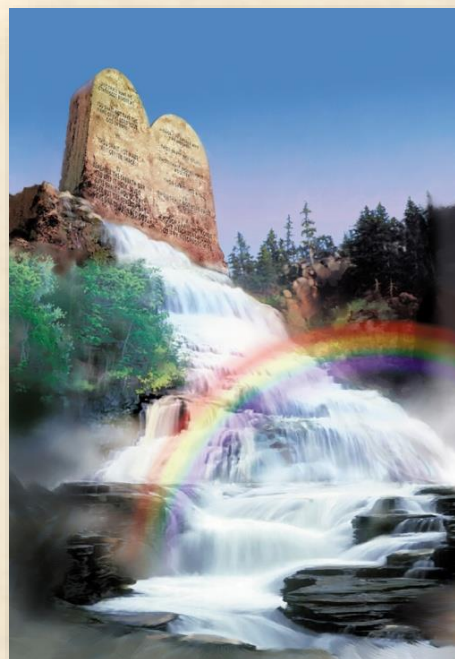
As I read them today, I can see how wonderful it is that they are so simple, that each statement is so profound in showing us the high standard that God expects of His people, how wonderful it would be if we all obeyed them, how much these sacred words reflect the character of a good God, the love that they convey...

I can also notice that 4 commandments present my obligations to God, while the remaining 6 correspond to the relationships with my fellow men. It is not by chance that the 4 precede the 6, indicating to me that my first duty is to God, even though I know that I must love my fellow men like myself.

Of course, even as I read them, some changes are evident. To encourage the worship of images, it was necessary to hide from the world that God explicitly forbade it. All the commerce linked to this would collapse. All the idolatry and paganism of seeing today thousands of virgins and lords of every town or region, as well as the myriad of saints, carried on platforms (which in many cases, as well as virgins, replace pagan deities), all this would come to nothing when contemplating this explicit command of the Lord: **"You shall not make to yourselves any graven image... You shall not bow yourself down to them, nor serve them..."**

Remember that I mention this for you, be prudent in presenting these matters to our Catholic brothers. They will see for themselves, as you and I do, where the errors of their religious leaders are leading, in changing the Law of God and teaching the believers in error.

It is also impressive how the Holy Sabbath has been hidden in the "third commandment: to keep holy the feasts" which transfers to the power of the Roman church to define which days deserve the category of







holy or sacred. Sometime we will deal with this issue in more detail, but in a different document as you can see in the general map of treatises that appears almost at the beginning of this one.

It is regrettable to see the enmity that the Law of God raises, not among pagans or atheists but among Christians. Many Protestant or evangelical churches (as you may wish to call them) maintain that it is not necessary to obey the Law. They say it has been abrogated and therefore should no longer be obeyed.

It is no wonder that transgressors of God's law at the present time will get as far from it as possible; for it condemns them. But those who hold that the ten commandments were abolished at the crucifixion of Christ are in a similar deception to that of the Jews. The position that the law of God is rigorous and unbearable casts contempt upon Him who governs the universe in accordance with its holy precepts. A veil is over the hearts of those who hold this view in reading both the Old and the New Testament.

The penalty for the least transgression of that law is death, and but for Christ, the sinner's Advocate, it would be summarily visited on every offender. Justice and mercy are blended. Christ and the law stand side by side. The law convicts the transgressor, and Christ pleads in the sinner's behalf.

With the first advent of Christ, there was ushered in an era of greater light and glory; but it would indeed be sinful ingratitude to despise and ridicule the lesser light because a fuller and more glorious light had dawned. Those who despise the blessings and glory of the Jewish age are not prepared to be benefited by the preaching of the gospel. The brightness of the Father's glory, and the excellence and perfection of His sacred law, are only understood through the atonement made upon Calvary by His dear Son; but even the atonement loses its significance when the law of God is rejected.

**Ellen G. White, This Day with God, 246**

One day while talking to an evangelical friend who held this concept, I asked him if it was allowed to kill, he said of course not, then to covet my neighbor's wife, he told me that neither, to steal, less ... of course he held this with all the commandments except the fourth: the Sabbath.

Of course, the real problem is that they want to keep a different day than the one God has sanctified and set apart. Recognizing the immutability and permanence of God's law would also make them recognize that they are wrong. The arrogance of man is only overcome by his clumsiness to understand the things of God.

The faith in Christ that saves the soul is not what it is represented to be by many. "Believe, believe", is their cry; "only believe in Christ, and you will be saved. It is all you have to do". While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (1 John 2: 4).

It is unsafe to trust to feelings or impressions; these are unreliable guides. God's law is the only correct standard of holiness. It is by this law that character is to be judged. If an inquirer after salvation were to ask, "What shall I do to inherit eternal life?" the modern teachers of sanctification would answer, "Only believe that Jesus saves you". But when Christ was asked this question He said, "What is written in the law? how readest thou?" And when the questioner replied, "Thou shalt love the Lord thy God with all thy heart, ...and thy neighbor as thyself", Jesus said, "Thou hast answered right: this do, and thou shalt live" (Luke 10: 25-29).

True sanctification will be evidenced by a conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect conversation, by revealing in every act the meekness of Christ.

**Ellen G. White, Faith and Works, 52, 53**

In reality, man must accept the Law as God dictated it; it is not the ten suggestions, it is the Ten Commandments. Jesus pointed out that he had come to fulfill the Law, not to abolish it. I am concerned when I hear Christians of long-standing with the Lord pointing out that we should not seek holiness... but love, that love is the perfection we should seek, that we should not strive for better characters...

Do not think that I have come to destroy the Law or the Prophets. I have not come to destroy but to fulfill.

**Matthew 5: 17**

After his fall he worked upon the minds of Adam and Eve and seduced them from their loyalty... Now if the law of God could have been changed and altered to meet man in his fallen condition, then Adam would have been pardoned and retained his home in Eden; but the penalty of



transgression was death, and Christ became man's substitute and surety. Then was the time, could the law of God have been changed, to have made this change and retained Christ in the heavenly courts, that the immense sacrifice made to save a fallen race might have been avoided. But no, the law of God was changeless in its character and therefore Christ gave Himself a sacrifice in behalf of fallen man, and Adam lost Eden and was placed with all his posterity upon probation.

Had the law of God been changed in one precept since the expulsion of Satan from heaven, he would have gained on earth after his fall that which he could not gain in heaven before his fall. He would have received all that he asked for. We know that he did not... The law... remains unalterable as the throne of God, and the salvation of every soul is determined by obedience or disobedience... Jesus, by the law of sympathetic love, bore our sins, took our punishment, and drank the cup of the wrath of God apportioned to the transgressor... He bore the cross of self-denial and self-sacrifice for us, that we might have life, eternal life.

**Ellen G. White, That I may know Him, 299**

There is nothing more evident in Scripture than that which God has established is forever, not temporary as the opinions of men. In **Psalm 119**, entirely dedicated to the Law of God (its 176 verses are devoted to pondering its eternity, perfection, beauty...), we can read in one of them:

Concerning Your testimonies, I have known of old that You have founded them forever.

**Psalms 119: 152**

The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great principles are love to God and love to man... The character of God is righteousness and truth; such is the nature of His law...

In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law... But "God so loved the world, that he gave his only-begotten Son", that man might be reconciled to God. Through the merits of Christ, he can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth...

The first step in reconciliation to God is the conviction of sin... "By the law is the knowledge of sin" (**Romans 3: 20**). In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects of his own. The law reveals to man his sin... It declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed; and faith in Christ, his atoning sacrifice...

In the new birth, the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty...

**Ellen G. White, God's Amazing Grace, 20**

The purpose of the Law, which God gave to human beings on Sinai, is to teach them what the Eternal expects from them. It is the Lord's wish that by knowing His commandments we will be compelled to obey Him by seeing how high a standard of living they propose.

In the invitation to go up to the mountain to receive the Law, God asks him to wait there. I understand that God wanted Moses to have a moment of reflection, because he had already written them on tablets of stone, before receiving the sacred legacy that was to be entrusted to him. One cannot receive the Law in one's heart without reflection and meditation.

And Jehovah said to Moses, come up to Me in the mountain, and be there. And I will give you tablets of stone, and the Law, and commandments which I have written, so that you may teach them.

**Exodus 24: 12**

A key aspect of the Law is that the Lord considers it a covenant between Himself and us. A covenant implies an agreement between parties where both are bound by it.

Our part of the covenant is to put the commandments into practice, his part is to bless us with





the fruits of obedience, to prepare us to attain salvation through the work of the Holy Spirit, so that we may appropriate the merits of our Lord and Savior Jesus Christ.

And He declared to you His covenant which He commanded you to perform, ten commandments. And He wrote them on two tablets of stone.

**Deuteronomy 4: 13**

Many times I like to place myself in the place where the events of the Bible occur, and I imagine in this case how I would feel when I saw the mountain on fire, feeling that it was shaking (the mountain and me for sure), listening to the thunder of God as He pronounced the 10 words.

I imagine many kneeling (perhaps I would already be kissing the ground at that moment), some wishing not to look... it must have been a sight to remember all my life. I'm sure that was God's purpose in presenting His Law so magnificently... that it would be something unforgettable. But just in case fear, noise, fire, emotion, or anything else had prevented us from grasping them in all their magnitude, he left them written in stone, with his own finger.

Jehovah spoke these words to all your assembly in the mountain out of the midst of the fire of the cloud and of the thick darkness with a great voice. And He added no more. And He wrote them in two tablets of stone and delivered them to me.

**Deuteronomy 5: 22**

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (**Ezekiel 20: 11**; **Leviticus 18: 5**); but "cursed be he that confirmeth not all the words of this law to do them" (**Deuteronomy 27: 26**). The "new covenant" was established upon "better promises" -the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law.

The blessings of the new covenant are grounded purely on mercy in forgiving unrighteousness and sins... All who humble their hearts, confessing their sins, will find mercy and grace and assurance. Has God, in showing mercy to the sinner, ceased to be just? Has He dishonored His holy law, and will He henceforth pass over the violation of it? God is true. He changes not. The conditions of salvation are ever the same. Life, eternal life, is for all who will obey God's law...

Under the new covenant, the conditions by which eternal life may be gained are the same as under the old -perfect obedience... In the new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour... In the better covenant, we are cleansed from sin by the blood of Christ.

**Ellen G. White, God's Amazing Grace, 36**

### 6.3. Law and Lawlessness

Those who point out that the Law has been nailed to the cross and that we are not bound by it do not seem to take into account the clear statements of Scripture. When the Bible defines sin, it says that "sin is lawlessness" indicating that there is a direct relationship between the Law and sin.

Everyone who practices sin also practices lawlessness, for sin is lawlessness.

**1 John 3: 4**

Since it is stated that "sin is not imputed when there is no law" and at the same time it is pointed out that before the giving of the Law at Sinai "for until the Law sin was in the world" it is evident that the Law was not created at Sinai, but only remembered. For this reason, among many others, it is not possible to attribute, in part or whole, the obligation to obey the Law only to the Jews, because if it existed before, it was already for all men.

The argument used by some to deny the Sabbath, attributing it only to the Jews, cannot be sustained under any logic. If the Law is older than the event at Sinai, then it cannot be assigned to the people who received it. The Law must then be binding on all of us, including the Sabbath.

for until the Law sin was in the world, but sin is not imputed when there is no law.

**Romans 5: 13**

The sacrifice demanded by their transgression, revealed to Adam and Eve the sacred character of the law of God; and they saw, as they had never seen before, the guilt of sin, and its dire results.

The law of God existed before man was created. The angels were governed by it. Satan fell because he transgressed the principles of God's government. After Adam and Eve were created,



God made known to them His law. It was not then written, but was rehearsed to them by Jehovah...

After Adam's sin and fall, nothing was taken from the law of God. The principles of the Ten Commandments existed before the fall, and were of a character suited to the condition of a holy order of beings.

The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression.

**Ellen G. White, Christ in His Sanctuary, 20**

God claims that Abraham (about 6 centuries before Moses) kept His commandments, His laws. Since the Jewish people did not yet exist, the above argument (as if it were only for Jews) becomes inconsistent based on this logical reasoning.

because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My Laws.

**Genesis 26: 5**

A little before repeating the Law at Sinai, the episode of the beginning of the fall of the manna is narrated. It is explained that it would fall every day, very early in the morning, except Sabbath. It is also said that by collecting on Friday everyone would have a double portion of the remaining days (the daily portion was an omer, approximately 2.2 liters).

Some who had collected little found that they had the same as those who thought they had collected a lot. If this provision was kept at the end of any of the remaining days it would be corrupted, but when it was kept from Friday to Sabbath it remained in perfect condition, because it was part of the blessing of Friday and not to go out on Sabbath to collect it.



The people were instructed not to go out on the Sabbath to get it... but disobedient as we were, they did not understand and went out to get it. God rebuked them.

And Jehovah said to Moses, how long do you refuse to keep My commandments and My Laws?

**Exodus 16: 28**

What commandments and laws did God mean when He said that they would not be kept (obeyed)? Evidently, He was referring to the keeping of the Sabbath, something that would only be remembered at Sinai. I am reminded of what I already know; it may even be something I have forgotten, but I certainly knew it once. It would not have been right for God to require them to obey a law that He had not taught them before.

If the Law does not exist, says Paul, neither does transgression exist; that is, as lawyers well know, no one is obliged to do what the Law does not command. Likewise, if the law does not exist, sin ceases to exist, much less can it condemn us. I wonder what would become of a country where the law was abolished, what excesses we would not see without the restriction of the law, without the control of those who must protect the weakest or who must impart justice -only chaos.

because the Law works out wrath, for where no law is, there is no transgression.

**Romans 4: 15**

However, many professed Christians maintain that the Law of God has been abolished. They attribute to the Law that corresponds to sin. They mistake the rule for transgression. Paul makes it clear to us that what the Law does is show us right and wrong. Furthermore, he maintains that his reason or intelligence would not allow him to define what is good and bad, which he says specifically about covetousness. It is clear to me that when people say, "I don't see anything wrong with it", they are right, not that there is nothing wrong with it but "that they don't see it" because of their spiritual blindness. The Law of God illuminates our minds about what is good and bad, respectively.

What shall we say then? Is the law sin? Let it not be said! But I did not know sin except through the law. For also I did not know lust except the law said, you shall not lust.

**Romans 7: 7**

Today the world says that there is nothing intrinsically good or bad. It says that everything depends on the situation, a theory that has been called situational ethics. According to this, sin is such under certain



conditions, but not in others. Can we justify murder or adultery in this way? Well, thousands do. We are adults, with the capacity to decide, say others, I can choose the third option for sex, those who believe in marriage between a man and a woman have stayed in the 16th century (they say). If they could hear God telling them through his Word what is good and what is bad, how would it change their perception and their life?

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men.

**Ellen G. White, The Great Controversy, 584**

The Law is also a whole, it should not be considered as a set of partial rules, independent from each other. To violate one principle of the Law is to violate them all. In divine mathematics (concerning obedience to the Law) 10-1=0.

For whoever shall keep the whole Law and yet offend in one point, he is guilty of all.

**James 2: 10**

I really liked an analogy I once heard about God's law. The speaker compared it to a fence that had 10 sides. It doesn't matter which one you jumped out for; you would be out of 10. He said (sorry I don't remember his name or the occasion to give him credit, but forgive me I'm getting a little old... you know the memory is fading) that this was a protective fence, where someone places something valuable to protect you from the outside. It's not that I'm locked up, nor do I reduce my freedom, I want to take care of myself. Inside it I'm sure.

#### 6.4. The perfection of Law

Perhaps the following is one of the best quotations to explain the place of the Law in the plan of salvation. It is said that it is a mirror where we can see our reality reflected. Let me discuss this analogy with you.

In the first place, the mirror can only reflect reality. It cannot show us something that it is not, either for good or for bad. We would all like to see ourselves better in the mirror, because that would mean that we are better. As I look at myself in the Law, I see my real condition as a sinner and I long for a Savior.

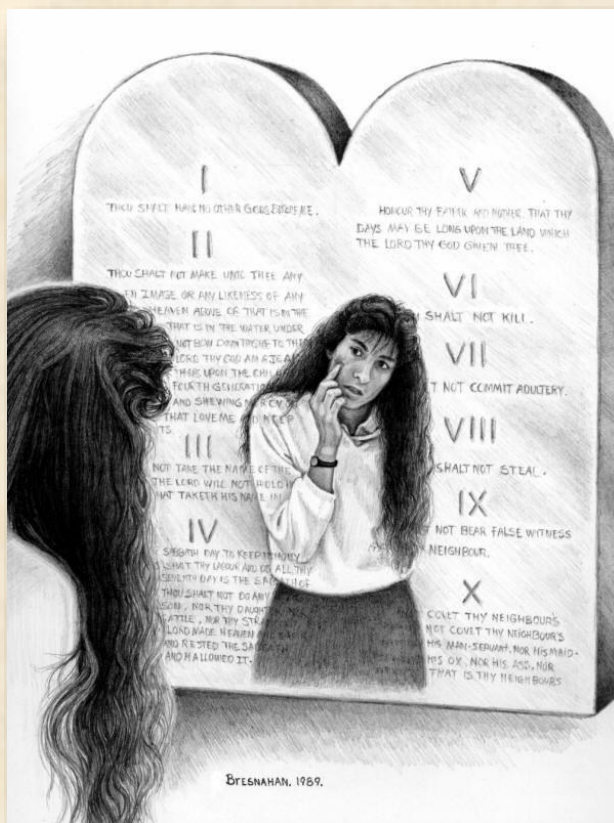
The second thing is that the mirror cannot transform me, if I am disheveled, I must take a comb to comb my hair, because the mirror cannot do it. The Law cannot change me, but the Spirit of God can, and when I look at myself in the mirror again, I will see if I have changed, little or much.

Third. This mirror compares me to the perfect, to the character of God. Therefore, it shows me how far removed I am from what God demands of me.

For if anyone is a hearer of the Word and not a doer, he is like a man studying his natural face in a mirror. For he studied himself and went his way, and immediately he forgot what he was like.

**James 1: 23, 24**

Following his line of thought, Santiago talks about the law of freedom that must be looked at carefully, as ladies usually do in front of the mirror. Is that why my wife always looks so pretty and groomed and I don't? Maybe... Well, but the apostle invites us to persevere and we will be blessed if we do. Look, some Christians say that we should not obey the Law, but James says that I should be a "doer of the work". I believe James, don't you? Because, what good would it do to say that the law is perfect, that it's wonderful,





if I don't do it. It would be tantamount to saying that the virtues are good, but that they don't have to be practiced.

**But whoever looks into the perfect Law of liberty and continues in it, he is not a forgetful hearer, but a doer of the work. This one shall be blessed in his doing.**

**James 1: 25**

I like when Paul proclaims the quality of the Law, he says that the commandment is "holy and just and good". If the Law is the transcript of His (God's) character then it must possess his holiness, justice, and goodness. Of course, its eternity and perfection must also be a reflection of what God is, what God wants us to be, as was the life of my Lord on this earth. So, whoever sees the Law, sees the character and goodness of the Master wanting to protect him within His fence of love.



**So indeed the Law is holy, and the commandment is holy and just and good.**

**Romans 7: 12**

You know, by observing the Law and meditating on it we realize its beauty, which fulfills a set of logical arguments to maintain respect among human beings, in addition to pondering the relationships with parents, the basis of our homes.

By reading them and spacing our minds on them, our condition becomes clear, we long for a Savior, we see the need to change our sinful life for a life according to the One we profess to follow. He knows that when I prayerfully analyze it, asking for the illumination of the Holy Spirit, the desire to argue about what is good or bad is over. God has already said this. Let's do it and shut up in front of Him.

**The Law of Jehovah is perfect, converting the soul; the testimony of Jehovah is sure, making the simple wise.**

**Psalms 19: 7**

How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend...

But there is no mystery in the law of God. The feeblest intellect can grasp these rules to regulate the life and form the character after the divine Model. If the children of men would to the best of their ability obey this law, they would gain strength of intellect and power of discernment to comprehend still more of God's purposes and plans...

The infinite sacrifice which Christ has made to magnify and exalt the law testifies that not one jot or tittle of that law will relinquish its claims upon the transgressor. Christ came to pay the debt which the sinner had incurred by transgression and by His own example to teach man how to keep the law of God. Said Christ, "I have kept my Father's commandments" (**John 15: 10**) ...It is inconceivable how so many, professing to be servants of God, can set aside His law and teach sinners that they are not amenable to its precepts. What a fatal delusion!...

**Ellen G. White, That I may know Him, 294**

God's law is the transcript of his character, and those only who obey this law will be accepted by him. Every departure from obedience to the law of God is rebellion. It is for the highest interest of man to obey the law of God; for conformity to the principles of this law is essential to the formation of a righteous character. The rules of life that the Lord has given will make men pure and happy and holy. Those only who obey these rules can hear from the lips of Christ the words, "come up higher".

**Ellen G. White, The Review and Herald, March 15, 1906**

#### **6.5. Our attitude to the Law**

Our position or attitude towards the Law defines our perception of the plan of salvation. Some think that the Law has been nailed to the cross, that it should not be obeyed, that some commandment has even been replaced by Jesus; with this thought, people think that they can "be saved in their sins" not "from their sins".

Denying the validity of the law establishes that there is no sin, so we reviewed above. If there is no sin, I am not at fault and therefore do not need a Savior. Thoughts such as "once saved, always saved"



destroy in people the conviction of the enormity of sin and diminish the value and efficacy of Jesus' sacrifice. This is a concept proper to what has been called "cheap grace".

But for the committed Christian, obedience is a reaction of love for the love of God. Notice how Jesus says it:

**If you keep My commandments, you shall abide in My love, even as I have kept My Father's commandments and abide in His love.**

**John 15: 10**

What does this passage mean? Does it mean that I should not obey? That it is not necessary to obey? That obeying the Law is legalism? No, it doesn't say anything like that. Jesus says to keep His commandments as He has done, to remain in His love. If I don't keep them, I don't remain in His love. That's clear, isn't it?

But Jesus also says:

**If you love Me, keep My commandments.**

**John 14: 15**

It means that if I don't keep the commandments it's because I don't love him. I can't show my love with words, words only words... It would be like a lover speaking nice words to his girlfriend, but when he really has to do something for her... he doesn't.

I remember an anecdote about a young man in love who wrote a poem to his beloved saying, among many other things, that he would climb the highest mountains to prove his love, that if it were possible he would lower the moon to put it at her feet, that he would cross the 7 seas to see her for an instant, even... but he would put it in the postscript: I will come to see you on Monday... if it doesn't rain. It is that with words everything seems true, but it is the facts that speak of the real attitudes, the real purposes, the magnitude of love.



He who has the love of God shed abroad in his heart, will reflect the purity and love which exist in Jehovah, and which Christ represented in our world. He who has the love of God in his heart has no enmity against the law of God, but renders willing obedience to all His commandments, and this constitutes Christianity. He who has supreme love to God will reveal love to his fellow-men, who belong to God both by creation and redemption. Love is the fulfilling of the law; and it is the duty of every child of God to render obedience to His commandments...

The law of God, which is perfect holiness, is the only true standard of character. Love is expressed in obedience, and perfect love casteth out all fear. Those who love God, have the seal of God in their foreheads, and work the works of God. Would that all who profess Christianity knew what it means to love God practically... They would have some realization of the infinite holiness of God, knowing that He is high and lifted up, and the train of His glory fills the temple. They would have a powerful influence upon the life and character of those around them, which would work as leaven amid the mass of humanity, transforming others through the power of Jesus Christ. Connected with the Source of power, they would never lose their vital influence, but would ever increase in efficiency.

**Ellen G. White, Sons and Daughters of God, 51**

We cannot tell God that we love him without obeying him, it is a love based on words, it is trying to deceive Him and ourselves. When Moses drew a line between blessing and curse, the line was defined by obedience to the commandments, not by the profession of faith.

**Behold, I set before you today a blessing and a curse: A blessing if you obey the commandments of Jehovah your God which I command you today, and a curse if you will not obey**



the commandments of Jehovah your God, but will turn aside out of the way which I command you today, to go after other gods which you have not known.

**Deuteronomy 11: 26-28**

These words, the commandments were to be taught as an inheritance to the children and the children's children. We were not to fail to repeat them. Why repeat them if they are not to be obeyed? Why define virtue if we do not then treasure and practice it?

What demonic praise is that who leads people to believe that they can say they love God without obeying him, who says he accepts that God leads his life, but does not follow the rules for life that God himself has established!

And these words which I command you this day shall be in your heart. And you shall carefully teach them to your sons, and shall talk of them when you sit in your house and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the posts of your house, and on your gates.

**Deuteronomy 6: 6-9**

When Luther, the great champion of justification by faith, read the Epistle of James, he called it "the straw Epistle" because according to him it deserved to be burned. Luther thought that what James said attacked the foundation of justification by faith, but he failed to understand the wonderful balance God has designed to relate faith and works to the process of salvation, the relationship between justification and sanctification.

James says that we will be judged by the law, which he calls freedom. What does he mean by judged by the law? If a prisoner is told that he will be judged by the law, should he not understand that he will be condemned if he does not obey it? Or should he understand that he will be found innocent if he has broken it? James tells me that I must act concerning the law. He says, "So speak, and do". Can it be understood otherwise? Can it be understood that I must not act? Or do I want to live my life in my own way?

So speak and do as those who shall be judged by the Law of liberty.

**James 2: 12**

Many religious teachers say that Christ, by His death, freed us from the law; but not all take this view... The law of God, from its very nature, is unchangeable. It is a revelation of the will and character of its Author. God is love, and His law is love. Its two great principles are love to God and man. "Love is the fulfilling of the law" (**Romans 13: 10**). The character of God is righteousness and truth, and such is the nature of His law. The psalmist says, "Thy law is the truth"; "all thy commandments are righteousness" (**Psalms 119: 142, 172**). And the apostle Paul declares, "The law is holy, and the commandments holy, and just, and good" (**Romans 7: 12**). Such a law, an expression of the mind and will of God, must be as enduring as its Author.

And this law is the standard by which the lives and characters of men will be tested in the judgment. After pointing out our duty to obey His commandments, Solomon adds: "For God shall bring every work into judgment" (**Ecclesiastes 12: 14**). The apostle James admonishes his brethren, "So speak ye, and so do, as they that shall be judged by the law of liberty".

**Ellen G. White, Reflecting Christ, 62**

Paul says it is not by hearing, but by doing. Of course, if I hear that I should not steal and rob, I am only a hearer and not a doer, consequently, I cannot be justified. But millions believe the lie that no matter how you live, God loves you and forgives you and saves you. Funny fable, very appropriate to encourage the impure to continue on his path!

For it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

**Romans 2: 13**

## 7. Complementary material

### 7.1. Comparison with the Catholic Decalogue

I had mentioned that the differences between the Decalogue as it appears in **Exodus 20** and how it is presented in the Catechism of the Catholic Church are extremely evident. The following table shows the comparison between the two versions making very clear the alterations in substance (most of them) and even in form. I would like to note that even the form is a change that I do not consider acceptable, since apparently it is an attempt to say things better than God says them. It takes a lot of arrogance on the part of





some religious leaders to even pretend to express in another way what God in His wisdom has so clearly defined.

Comparison of the Decalogue			
Bible		Catholic Catechism	
1	You shall have no other gods before Me.	You will love God above all things.	1
2	You shall not make to yourselves any graven image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow yourself down to them, nor serve them. For I Jehovah your God am a jealous God, visiting the iniquity of the fathers upon the sons to the third and fourth generation of those that hate me, and showing mercy to thousands of those that love Me and keep My commandments.		
3	You shall not take the name of Jehovah your God in vain. For Jehovah will not hold him guiltless that takes His name in vain.	You shall not take God's name in vain.	2
4	Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work. But the seventh day is the Sabbath of Jehovah your God. You shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger within your gates. For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore, Jehovah blessed the Sabbath day, and sanctified it.	You shall sanctify the feasts.	3
5	Honor your father and your mother, so that your days may be long upon the land which Jehovah your God gives you.	You will honor your father and mother.	4
6	You shall not kill.	You shall not kill.	5
7	You shall not commit adultery.	You shall not commit unclean acts.	6
8	You shall not steal.	You shall not steal.	7
9	You shall not bear false witness against your neighbor.	You shall not bear false witness or lie.	8
10	You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbor's.	You shall not indulge in impure thoughts or desires.	9
		You shall not covet another's goods.	10

It can be observed that the second commandment that forbids to represent the Divinity (or other beings) with images, to honor them or to worship them has been removed from the Decalogue. The evident purpose has been to sustain the worship of images advocated by Catholicism in open contradiction to the will of God expressed in His Law.

Likewise, the fourth commandment, so explicit in indicating the sanctification of the Sabbath, while at the same time remembering the Creator, has been replaced by the sanctification of feasts, elevated to that category by man and not by God. The reason, too, is easy to elucidate: to try to give Sunday, a spurious day of rest, the status of a holy day.

In order to keep the number of commandments, the last one has been artificially divided into two, thus bringing out the theme of





covetousness for one's neighbor's wife to constitute a commandment. It is a vain attempt by man to change what was determined by the great Lawgiver. But what God has written has not changed, only that man, in his folly, thinks he can alter... what he cannot change, for it is a reflection of the character of God, who is unchangeable.

The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses in the Pentateuch were an unerring transcript.

**Ellen G. White, The Great Controversy, 434**

Before the temple was destroyed, God made known to a few of His faithful servants the fate of the temple, which was the pride of Israel, and which they regarded with idolatry, while they were sinning against God. He also revealed to them the captivity of Israel. These righteous men, just before the destruction of the temple, removed the sacred ark containing the tables of stone, and with mourning and sadness secreted it in a cave where it was to be hidden from the people of Israel because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It has never been disturbed since it was secreted.

**Ellen G. White, The Story of Redemption, 195**

Interesting, isn't it? Will we ever see the ark of the covenant? Look into that and we'll talk about it sometime.

## 7.2. The other biblical version of the Decalogue

The Word of God presents two versions of the Decalogue. Both are found in the books that Moses wrote. While the first version, **Exodus 20: 3-17**, is the historical version (i.e., written as a result of the account of the event), the other version, **Deuteronomy 5: 7-21**, corresponds to the one presented by Moses in his final discourses to Israel. Both versions are extremely similar as you will easily see from the chart below. However, there is an interesting difference in the way the fourth commandment is presented: the Holy Sabbath, but there are also other minors, but interesting, differences in some of the others.

Comparison between versions of the Decalogue			
Exodus 20		Deuteronomy 5	
1	You shall have no other gods before Me.	You shall have no other gods besides Me.	1
2	You shall not make to yourselves any graven image, or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow yourself down to them, nor serve them. For I Jehovah your God am a jealous God, visiting the iniquity of the fathers upon the sons to the third and fourth generation of those that hate me, and showing mercy to thousands of those that love Me and keep My commandments.	You shall not make a graven image for you, any likeness of anything that is in the heavens above, or in the earth beneath, or in the waters beneath the earth. You shall not bow yourself down to them, nor serve them. For I Jehovah your God am a jealous God, visiting the iniquity of the fathers upon the sons to the third and fourth generation of those who hate Me, and doing mercy to thousands of those who love Me and keep My commandments.	2
3	You shall not take the name of Jehovah your God in vain. For Jehovah will not hold him guiltless that takes His name in vain.	You shall not take the name of Jehovah your God in vain, for Jehovah will not acquit the one who takes His name in vain.	3
4	Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work. But the seventh day is the Sabbath of Jehovah your God. You shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger within your gates. For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore, Jehovah blessed the Sabbath day, and sanctified it.	Keep the sabbath day to sanctify it, as Jehovah your God has commanded you. Six days you shall labor and do all your work. But the seventh day shall be the sabbath of Jehovah your God. In it you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your ass, nor any of your cattle, nor your stranger inside your gates, so that your manservant and your maidservant may rest like yourself. And remember that you were a slave in the land of Egypt, and Jehovah your God brought you out from there with a mighty hand and with a stretched-out arm. Therefore Jehovah your God commanded you to keep the sabbath day.	4



Comparison between versions of the Decalogue			
Exodus 20		Deuteronomy 5	
5	Honor your father and your mother, so that your days may be long upon the land which Jehovah your God gives you.	Honor your father and your mother, as Jehovah your God has commanded you, so that your days may be made longer, and that it may go well with you in the land which Jehovah your God gives you.	5
6	You shall not kill.	You shall not kill.	6
7	You shall not commit adultery.	And you shall not commit adultery.	7
8	You shall not steal.	And you shall not steal.	8
9	You shall not bear false witness against your neighbor.	And you shall not bear false witness against your neighbor.	9
10	You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbor's.	And you shall not lust after your neighbor's wife, nor shall you covet your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is your neighbor's.	10

Let's compare both versions command-to-command:

Comparison between versions of the Decalogue			
Exodus 20		Deuteronomy 5	
1	No difference.		1
2		The word sculpture is mentioned as a complement to an image. Same approach.	2
3	No difference.		3
4	It is stressed that the commandment must be remembered.	The duty to keep it in obedience to God is stressed.	4
		The need for the servants to rest is stressed. Remembering that Israel was a slave in Egypt should generate mercy for the present servants.	
	The command to keep it is explained because God rested during creation and it is emphasized that he sanctified and blessed it there.	The Sabbath is asked to be remembered as a sign of God's liberation from Egypt and obedience is reiterated. The parallel with the work of salvation is evident.	
5		Obedience is stressed as a reason to honor the fathers.	5
		The obedient will do well in the new land.	
6	No difference.		6
7	No difference.		7
8	No difference.		8
9	Very similar.		9
10		The wife of one's neighbor is mentioned before one's possessions.	10
		One should not covet the land possessed by one's neighbor.	

These versions allow you to see especially the Sabbath under two complementary approaches:

- a. The Sabbath as a memorial of creation. By keeping it, we recognize the Creator and his ability to

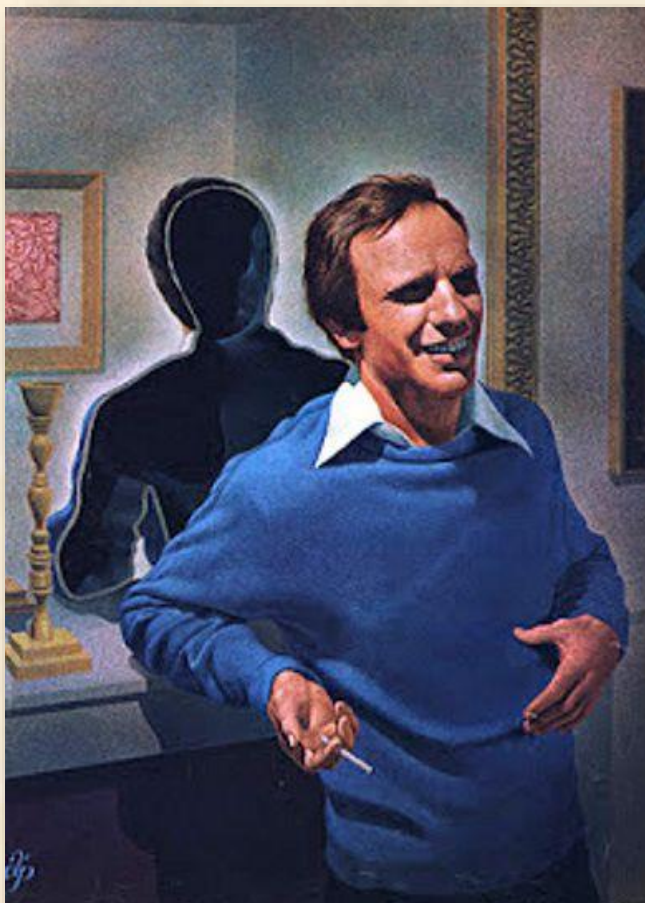


- recreate our hard heart.
- b. The Sabbath as a commemoration of liberation, so that the Sabbath also becomes a symbol of the liberation from sin that God worked for us on the cross. This liberation from slavery should not make us forget that others have not yet been freed, so the Sabbath should provide rest for those servants, for those who have not come out of spiritual Egypt.

### 7.3. The Situational Ethics

Although the term situational ethics has been coined recently, it indeed summarizes the thought that man has always had, that is, since the fall. The attempt to free oneself from the obligations imposed by the Law of God (contrary to our evil inclinations and our always willing spirit of rebellion) has always been the leitmotif (guiding principle) of those who hold these concepts.

The strange thing is that, while this might be expected from atheists, unbelievers, or agnostics, it also finds ardent defenders within Christianity. Some take their boldness to unsuspected levels by using the Bible and the words of Jesus Christ to support this pattern of thought. But understand me well, I am not talking about some unsuspecting, untrained person, but about leading professors in Christian seminaries around the world, where pastors, theologians, and chaplains are trained. I am not talking then about people with little theological education, but about those who have supposedly drunk from the highest sources of Christian knowledge. I do not know if any of them are Seventh-day Adventists, or pretend to be, but I am sure that this position is incompatible with the principles that our church holds.



The defenders of the so-called Situationism (one of the many “isms” of modern man, which in the long run provoke a series of empty lives) maintain that the Christian religions in general and Judaism, are legalistic. This somewhat derogatory term, which is applied by all evangelical churches to ours, in particular, assumes that the focus of “the legalists” is more on obedience than on grace. Furthermore, the “situationists” tell us that we fall into what they call a systematic orthodoxy. Well, yes, if obeying God is being orthodox, I accept that, and if by systematic we mean something that is done continuously through a system (a complex set of processes), for that is how any body of doctrine that claims to be so should work, I accept that too.

Joseph Fletcher, a well-known situationist, says “only the commandment to love is categorically good”. He sums up his whole concept in love with phrases such as “to love God is to love one's neighbour”. Sure, it sounds nice, but isn't it that, of the 10 commandments, the first 4 are dedicated to the concept of loving God and that they precede those that define how to love our neighbor? Could it be that manifesting love for others replaces love for God, and obedience to his commandments?

The truth is that the Bible clearly states what is good or bad, what is sin and what is not. It does not leave us the option of deciding depending on the situation. Situationism tells us that nothing is inherently good or bad, that it depends on the situation. This has been called the “new morality”. I wonder: if a person who accepts this swears in a trial that he will tell the truth about a matter, should we believe him? Not that his decision to lie will depend on whether or not he benefits from the outcome.

This thought holds that absolute codes (like the Ten Commandments, for example) are not feasible in the real world. They think that their application must be defined by each person at every moment. Therefore, what one person would do might be right, while for another it would still be sin (by taking the



Christian approach). What an excellent argument for Satan! This is equivalent to doing whatever you want, because eventually, it could be good. This can justify, for example, euthanasia, killing someone so that they do not continue to suffer, or eliminating handicapped newborns (as the Spartans did) so that their family does not suffer either emotionally or economically. Abortion would be justified because the child is unwanted and would be a great burden on a teenage mother who could not provide the care and attention she should.

Beneath this disguise of apparent ethics and righteousness lies the desire to justify the immoral, unethical and to live as one pleases without anyone saying: what are you doing? The Law of God, is the true Law of Freedom, to move us away from the slavery of the worst passions, which pretend to be liberated with approaches like this.

#### 7.4. Some complicated verses

Among those who claim that the law should not be obeyed, they quote a few verses very often. Some we will discuss here, others when we come to the treatise on the ceremonial law.

Some of the frequently quoted verses are:

Is the Law then against the promises of God? Let it not be said! For if a law had been given which could have given life, indeed righteousness would have been out of Law. But the Scripture shut up all under sin, so that the promise by faith of Jesus Christ might be given to those who believe. But before faith came, we were kept under Law, having been shut up to the faith about to be revealed. So that the Law has become a trainer of us until Christ, that we might be justified by faith. But faith coming, we are no longer under a trainer.

**Galatians 3: 21-25**

Of course, the key part is in the last verse when by stating that “we are no longer under a trainer” some interpret this to mean that we should not obey it. Certain Adventist speakers have claimed to defend this by pointing out that it refers to the ceremonial law here, which is not correct, for it refers to both the moral law and the ceremonial law. Let me quote the Spirit of Prophecy to clarify this concept.

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.

**Ellen G. White, Selected Messages, Volume I, 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.

**Ellen G. White, Selected Messages, Volume I, 234**

It is interesting to note that those who draw this conclusion from these passages do not seem to have continued the reading of the following passages, where the same apostle makes clear his position of obedience (and consequently of validity) of the law.

I will explain my point. In those times, when a person was still a child, he was assigned a slave who was his guide and guardian, his servant. This child learned from the slave (who, by the way, was a very educated person, above the child's own father at times) until he reached a certain age. While he did this, even though his condition was that of a son (of the slave master), he was not treated as such, since he had to be subject (obedience and respect) to his servant. See, please, what the following verses of the same chapter say.

For you are all sons of God through faith in Christ Jesus. For as many as were baptized into Christ, you put on Christ. There cannot be Jew nor Greek, there is neither bond nor free, there is no male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed and heirs according to the promise.

**Galatians 3: 26-29**

You see, the verse that follows says that under faith I am now a child of God, when I am baptized. The Law which was my tutor, by convincing me of my desperate condition as a sinner, presents me with salvation by faith which is in Christ Jesus and so if we are Christ's, “you are Abraham's seed, and heirs according to the promise”.

Note that I am still reading in the same order.

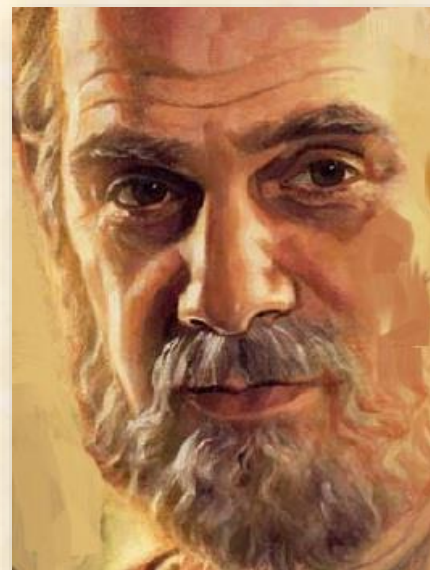
But I say, over so long a time the heir is an infant, he does not differ from a slave, though being lord of all; but he is under guardians and housemasters until the term appointed before by the father. Even so we, when we were infants, were in bondage under the elements of the world. But when the fullness of the time came, God sent forth His Son, coming into being out of a woman, having



come under Law, that He might redeem those under Law, so that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father. So that you are no longer a slave, but a son; and if a son, also an heir of God through Christ.

**Galatians 4: 1-7**

Here Paul ratifies that although I was a son, I was to remain under guardians who would take me until the time of my change to a son. When Jesus came, He freed me from my condition as a slave to sin, whom the law accused and condemned for his life away from God. He allowed me to be a child of God, adopted by God, since I was once a child of the devil, a child of anger. Now as a child of God my life has to change, I must live differently from when I walked as my previous father. I cannot go on living like before because now the Holy Spirit will act in my heart and will be polishing my life so that it reflects my divine filiation. Notice how Paul points this out a little later in the same book of Galatians and explains what it is like not to “be under the law”.



I say, then, walk in the Spirit and you shall not fulfill the lusts of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh. And these are contrary to one another; lest whatever you may will, these things you do. But if you are led by the Spirit, you are not under law. Now the works of the flesh are clearly revealed, which are: adultery, fornication, uncleanness, lustfulness, idolatry, sorcery, hatreds, fightings, jealousies, angers, rivalries, divisions, heresies, envyings, murders, drunkennesses, revelings, and things like these; of which I tell you before, as I also said before, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is: love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control; against such things there is no law. But those belonging to Christ have crucified the flesh with its passions and lusts. If we live in the Spirit, let us also walk in the Spirit.

**Galatians 5: 16-25**

If I am led by the Holy Spirit I am no longer under the law. It never says that to cease to be under the law is to live without the law, it is to sin, it is to disobey... It tells me that against the fruits of the Spirit there is no law, the law can no longer accuse me, I am free from condemnation.

#### **7.5. It is obedience equal to legalism**

The same people who hold that the law has been abrogated, are the ones who call Seventh-day Adventists as legalists, for they understand that by exalting obedience to the law we are preaching salvation by works and deserve this title.

I would like to quote what some distinguished evangelical preachers say about the Law of God. These quotes appear in Allen Walker's article, “Law and the Sabbath” and we can draw very similar conclusions to those he presents.

The commandments of God given to Moses in the mount at Horeb are as binding today as ever they have been since the time when they were proclaimed in the hearing of the people.

**Dwight L. Moody, Weighed and Wanted, 15**

The people must be made to understand that the Ten Commandments are still binding, and that there is a penalty attached to their violation.

**Dwight L. Moody, Weighed and Wanted, 16**

The law of Ten Commandments has to do with moral principles, and these are unchanging in any dispensation.

**H. A. Ironside, The Sunday School Times, October 17, 1948**

Regarding the fourth commandment, which teaches to keep the seventh day, the author initially mentioned in the same book says:

I honestly believe that this commandment is just as binding today as it ever was. I have talked with men who have said it was abrogated, but they have never been able to point to any place in the



Bible where God repealed it. When Christ was on earth, He did nothing to set it aside.

**Dwight L. Moody, Weighed and Wanting, 46**

I am more than certain that, if these statements had been made by any of our writers, our esteemed evangelical brothers would have spoken of legalism. But there is more...

We believe the Scriptures teach that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good... Unfeigned obedience to the holy law is the end of the gospel.

**Standard Manual of Baptist Churches, 66**

God bless you.