

God's Eternal Law

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God's Eternal Ten Commandment Law

Before his conversion Paul had regarded himself as blameless "touching the righteousness which is in the law." Philippians 3:6. But since his change of heart he had gained a clear conception of the mission of the Savior as the Redeemer of the entire race, Gentile as well as Jew, and had learned the difference between a living faith and a dead formalism. In the light of the gospel the ancient rites and ceremonies committed to Israel had gained a new and deeper significance. That which they shadowed forth had come to pass, and those who were living under the gospel dispensation had been freed from their observance. God's unchangeable law of Ten Commandments, however, Paul still kept in spirit as well as in letter. **[Acts Of The Apostles, Page 190]**

In the ten commandments God has laid down the laws of His kingdom. Any violation of the laws of nature is a violation of the law of God. **[SDA Bible Commentary, Volume 1, page 1105]**

This yoke was not the law of Ten Commandments, as some who oppose the binding claims of the law assert; Peter here referred to the law of ceremonies, which was made null and void by the crucifixion of Christ. **[Acts Of The Apostles, Page 193]**

The intemperate and licentious delight in the oft-repeated assertion that the law of the Ten Commandments is not binding in this dispensation. Avarice, thefts, perjuries, and crimes of every description are carried on under the cloak of Christianity. **[Confrontation, page 75]**

It is as truly a sin to violate the laws of our being as it is to break the Ten Commandments. To do either is to break God's laws. Those who transgress the law of God in their physical organism, will be inclined to violate the law of God spoken from Sinai. **[Counsels Diets, page 17]**

The law of Ten Commandments has been lightly regarded by man; but the Lord would not come to punish the transgressors of that law without first sending them a message of warning. The third angel proclaims that message. Had men ever been obedient to the law of Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be. **[Counsels Diets, page 69]**

The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. "The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deuteronomy 6:24. And through the psalmist the message was given to Israel, "Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise." Psalm 100:2-4. And of all who keep "the Sabbath from polluting it," the Lord declares, "Even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:6, 7. **[Desire Of Ages, page 288]**

He was willing that those who professed faith in Jesus should believe that the laws regulating the Jewish sacrifices and offerings ceased at the death of Christ, if he could push them farther and make them believe that the law of Ten Commandments also died with Christ. **[Early Writings, page 215]**

When type met antitype in the death of Christ, the sacrificial offering ceased. The ceremonial law was done away. But by the crucifixion the law of Ten Commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still. Review and Herald, June 26, 1900. **[Evangelism page 598]**

Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. But there were few who accepted it and rendered obedience. By transgression the world became so vile that it was necessary to cleanse it by the Flood from its corruption. The law was preserved by Noah and his family, and Noah taught his descendants the Ten Commandments. As men again departed from God, the Lord chose Abraham, of whom He declared, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Genesis 25:5. **[Faith Live By, page 83]**

The law of the Ten Commandments lives and will live through the eternal ages. **[Faith Live By, page 106]**

The Ten Commandments, Thou shall, and Thou shall not, are ten promises, assured to us if we render obedience to the law governing the universe. "If ye love me, keep my commandments" (John 14:15). Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. **[Amazing Grace, page 134]**

In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of Ten Commandments. Above the ark, and forming the cover to the sacred chest, was the mercy seat, a magnificent piece of workmanship, surmounted by two cherubim, one at each end, and all wrought of solid gold. In this apartment the divine presence was manifested in the cloud of glory between the cherubim. **[Great Controversy, page 412]**

He committed the Sabbath to His people Israel as a sacred trust; but the very fact that the desert of Sinai, and not Palestine, was the place selected by Him in which to proclaim His law, reveals that He intended it for all mankind. The law of Ten Commandments is as old as creation. Therefore the Sabbath institution has no special relation to the Jews, any more than to all other created beings. God has made the observance of the Sabbath obligatory upon all men. "The Sabbath," it is plainly stated, "was made for man." Let every one, therefore, who is in danger of being deceived on this point give heed to the Word of God rather than the assertions of men. **[Lift Him Up, page 53]**

Only One Standard In The Judgment

He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment. **[Christ Object Lessons, page 314]**

The law of God takes note of the jealousy, envy, hatred, malignity, revenge, lust, and ambition that surge through the soul, but have not found expression in outward action, because the opportunity, not the will,

has been wanting. And these sinful emotions will be brought into the account in the day when "God shall bring every work into judgment, with every secret thing." **[Sons Daughters, page 61]**

In this time of well-nigh universal apostasy, God calls upon His messengers to proclaim His law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the Ten Commandments, so we are to give, with no uncertain sound, the message: "Fear God, and give glory to him; for the hour of his judgment is come." With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's Second Advent. **[Faith I Live By, page 290]**

In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified" (Romans 2:12-16). Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please him." And "whatsoever is not of faith is sin" (Hebrews 11:6; Romans 14:23). **[Lift Him Up, page 42]**

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." The apostle James admonishes his brethren, "So speak ye, and so do, as they that shall be judged by the law of liberty." **[Reflecting Christ, page 62]**

When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death. **[1 Selected Messages, page 225]**

Says the psalmist, "The law of the Lord is perfect" (Psalm 19:7). How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! It is so brief that we can easily commit every precept to memory, and yet so far-reaching as to express the whole will of God, and to take cognizance, not only of the outward actions, but of the thoughts and intents, the desires and emotions, of the heart. Human laws cannot do this. They can deal with the outward actions only. A man may be a transgressor, and yet conceal his misdeeds from human eyes; he may be a criminal--a thief, a murderer, or an adulterer--but so long as he is not discovered, the law cannot condemn him as guilty. The law of God takes note of the jealousy, envy, hatred, malignity, revenge, lust, and ambition that surge through the soul, but have not found expression in outward action, because the opportunity, not the will, has been wanting. And these sinful emotions will be brought into the account in the day when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). **[1 Selected Messages, page 217]**

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In the day of judgment those who have refused the light and have led others to honor the false Sabbath will see the course Satan has pursued in causing men to transgress the law of God. They will see and fully comprehend the virtue of God's sign. **[Upward Look, page 140]**

Satan's Hatred Of God's Law

From the very beginning of the great controversy in heaven it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator, and though he was cast out of heaven he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends "in one point," manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes "guilty of all." James 2:10. **[Great Controversy, page 582]**

This prophecy has been fulfilled in a marked manner. Every indignity, reproach, and cruelty that Satan could instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be again fulfilled in a marked manner; for the carnal heart is still at enmity with the law of God, and will not be subject to its commands. The world is no more in harmony with the principles of Christ today than it was in the days of the apostles. The same hatred that prompted the cry, "Crucify Him! crucify Him!" the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit which in the Dark Ages consigned men and women to prison, to exile, and to death, which conceived the exquisite torture of the Inquisition, which planned and executed the Massacre of St. Bartholomew, and which kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering. **[Acts Apostles, page 84]**

The law, obeyed, leads men to deny "ungodliness and worldly lusts," and to "live soberly, righteously, and godly, in this present world." Titus 2:12. But the enemy of all righteousness has taken the world captive and has led men and women to disobey the law. As Paul foresaw, multitudes have turned from the plain, searching truths of God's word and have chosen teachers who present to them the fables they desire. Many among both ministers and people are trampling under their feet the commandments of God. Thus the Creator of the world is insulted, and Satan laughs in triumph at the success of his devices. **[Acts Apostles, page 505]**

He is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. And men in responsible positions, teaching the claims of God's law, whose mouths are filled with arguments in vindication of His law, against which Satan has made such a raid--over such he sets his hellish powers and his agencies at work and overthrows them upon the weak points in their character, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man. Mind, soul, body, and conscience are involved in the ruin. If he be a messenger of righteousness and has had great light, or if the Lord has used him as His special worker in the cause of truth, then how great is the triumph of Satan! How he exults! How God is dishonored! **[Adventist Home, page 327]**

Satan works on human minds, leading them to think that there is wonderful knowledge to be gained apart from God. By deceptive reasoning he led Adam and Eve to doubt God's word, and to supply its place with a theory that led to disobedience. And his sophistry is doing today what it did in Eden. Teachers who mingle the sentiments of infidel authors with the education they are giving, plant in the minds of youth thoughts that will lead to distrust of God and transgression of His law. Little do they know what they are doing. Little do they realize what will be the result of their work. **[Christ Object Lessons, page 108]**

Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience, to exalt treason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven. **[Christian Experience Teachings, page 207]**

The Holy Spirit And The Law

The conversion of Saul is a striking evidence of the miraculous power of the Holy Spirit to convict men of sin. He had verily believed that Jesus of Nazareth had disregarded the law of God and had taught His disciples that it was of no effect. But after his conversion, Saul recognized Jesus as the one who had come into the world for the express purpose of vindicating His Father's law. He was convinced that Jesus was the originator of the entire Jewish system of sacrifices. He saw that at the crucifixion type had met antitype, that Jesus had fulfilled the Old Testament prophecies concerning the Redeemer of Israel. **[Acts Apostles, page 120]**

There are very many who claim to serve God, but who have no experimental knowledge of Him. Their desire to do His will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Savior, but they do not believe that He will give them power to overcome their sins. They have not a personal relation with a living Savior, and their characters reveal defects both hereditary and cultivated. **[Christ Object Lessons, page 48]**

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The "Light which lights every man that cometh into the world" (John 1:9), is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God. **[Christ Object Lessons, page 385]**

I wish all to understand that my confidence in the light that God has given stands firm, because I know that the Holy Spirit's power magnified the truth, and made it honorable, saying: "This is the way, walk ye in it." In my books, the truth is stated, barricaded by a "Thus said the Lord." The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God, upon the tables of stone, which are now in the ark, to be brought forth in that great day when sentence will be pronounced against every evil, seducing science produced by the father of lies. Letter 90, 1906. **[Colporteur Ministry, page 126]**

The Only Definition Of Sin

Paul's testimony of the law is: "What shall we say then? Is the law sin [the sin is in the man, not in the law]? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me" **(Romans 7:7-11). [1 Selected Messages, page 212]**

Does this text mean that the human agent can remove one stain of sin from his soul? No. Then what does it mean to purify himself? It means to look upon the Lord's great moral standard of righteousness, the holy law of God, and see that he is a sinner in the light of that law. "Whosoever commits sin transgresses also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." **[SDA Bible Commentary, Volume 7, page 950]**

God's Law the Only Standard of Righteousness. God has not separated from you, but your sins and your iniquities have separated your soul from God. You are sin-sick, and you need a physician. Look into the mirror, God's holy law, which is the only standard of righteousness. It is the sin detector. Will you see your sins in the light of the law? Will you have faith in Jesus as the sin-pardoning Savior? The royal law is before you, and you must meet its requirements. It is the only standard of righteousness; it measures your life and your character. I am sad to be compelled to tell you that you are a transgressor of the law. Practical

faith in Jesus Christ is the only thing that will save you; the precious blood of Jesus alone will cleanse from every spot and stain of sin. **[Testimonies Sexual Behavior, page 151]**

The soul must first be convicted of sin before the sinner will feel a desire to come to Christ. "Sin is the transgression of the law" (1 John 3:4). "I had not known sin, but by the law" (Romans 7:7). When the commandment came home to Saul's conscience, sin revived, and he died. He saw himself condemned by the law of God. The sinner cannot be convinced of his guilt unless he understands what constitutes sin. It is impossible for an individual to experience Bible sanctification while he holds that if he believes in Christ it is immaterial whether he obeys God's law or disobeys it. **[Faith And Works, page 31]**

A terrible doom awaits the sinner, and therefore it is necessary that we know what sin is, in order that we may escape from its power. John says, "Whosoever commits sin transgresses also the law; for sin is the transgression of the law" (1 John 3:4). Here we have the true definition of sin; it is "the transgression of the law." How often the sinner is urged to leave his sins, and come to Jesus; but has the messenger who would lead him to Christ clearly pointed out the way? Has he clearly pointed out the fact that "sin is the transgression of the law," and that he must repent and forsake the breaking of God's commandments? **[Faith And Works, page 117]**

What is to bring the sinner to the knowledge of his sins unless he knows what sin is? The only definition of sin in the Word of God is given us in 1 John 3:4. "Sin is the transgression of the law." The sinner must be made to feel that he is a transgressor. Christ dying upon the cross of Calvary is drawing his attention. Why did Christ die? Because it was the only means for man to be saved. He took upon Himself our sins that He might impute His righteousness to all who believe in Him. The goodness and the love of God lead the sinner to repentance toward God and faith toward our Lord Jesus Christ. The awakened sinner is pointed to the law he has transgressed. It calls to him to repent, yet there is no saving quality in law to pardon the transgression of law, and his case seems hopeless. But the law draws him to Christ. However deep are his sins of transgression, the blood of Jesus Christ can cleanse him from all sin. **[Our High Calling, page 141]**

Will Convict of Sin.--The law and the gospel, revealed in the Word, are to be preached to the people; for the law and the gospel, blended, will convict of sin. God's law, while condemning sin, points to the gospel, revealing Jesus Christ, in whom "dwells all the fullness of the Godhead bodily." The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jewish economy of types and shadows. Thus both the law and the gospel are blended. In no discourse are they to be divorced. Manuscript 21, 1891. **[Evangelism, page 231]**

Only Definition of Sin. "Sin is the transgression of the law." This is the only definition of sin. Without the law there can be no transgression. "By the law is the knowledge of sin." The standard of righteousness is exceeding broad, prohibiting every evil thing (MS 27, 1899). **[SDA Bible Commentary, Volume 7, page 951]**

What Is the Justice of God? The transgression of God's law in a single instance, in the smallest particular, is sin. And the non execution of the penalty of that sin would be a crime in the divine administration. God is a judge, the avenger of justice, which is the habitation and foundation of His throne. He cannot dispense with His law, He cannot do away with its smallest item in order to meet and pardon sin. The rectitude and justice and moral excellence of the law must be maintained and vindicated before the heavenly universe and the worlds sinless. **[SDA Bible Commentary, Volume 7, page 951]**

If ministers who preach the gospel would do their duty, and would also be ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of Israel their sins. Ministers who exhort sinners to be converted should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of His law, and faith toward our Lord Jesus Christ. **[Confrontation, page 75]**

The apostle teaches that while we should manifest Christian courtesy we are authorized to deal in plain terms with sin and sinners; that this is not inconsistent with true charity. "Whosoever commits sin," he

writes, "transgresses also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abides in Him sins not: whosoever sins has not seen Him, neither known Him." **[Acts Apostles, page 555]**

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousness are as filthy rags." Isaiah 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. **[Christ Object Lessons, page 311-312]**

When the mind is drawn to the cross of Calvary, Christ by imperfect sight is discerned on the shameful cross. Why did He die? In consequence of sin. What is sin? The transgression of the law. Then the eyes are open to see the character of sin. The law is broken but cannot pardon the transgressor. It is our schoolmaster, condemning to punishment. Where is the remedy? The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness to fallen, sinful man and thus present men to His Father in His righteous character (MS 50, 1900). **[SDA Bible Commentary, Volume 6, page 1110]**

Only One Standard Of Righteousness

God's Law the Only Standard of Righteousness. God has not separated from you, but your sins and your iniquities have separated your soul from God. You are sin-sick, and you need a physician. Look into the mirror, God's holy law, which is the only standard of righteousness. It is the sin detector. Will you see your sins in the light of the law? Will you have faith in Jesus as the sin-pardoning Savior? The royal law is before you, and you must meet its requirements. It is the only standard of righteousness; it measures your life and your character. I am sad to be compelled to tell you that you are a transgressor of the law. Practical faith in Jesus Christ is the only thing that will save you; the precious blood of Jesus alone will cleanse from every spot and stain of sin. **[Testimonies Sexual Behavior, page 151]**

In giving His only-begotten Son to die for sinners, God has manifested to fallen man love that is without a parallel. We have full faith in the scripture that says, "God is love" (1 John 4:8); and yet many have shamefully perverted this word, and have fallen into dangerous error because of a false interpretation of its meaning. God's holy law is the only standard by which we can estimate divine affection. If we do not accept the law of God as our standard, we set up a standard of our own. God has given us precious promises of His love, but we are not to ascribe to Jehovah a tenderness that will lead Him to pass over guilt and wink at iniquity. **[1 Selected Messages, page 311]**

The law of God is the only true standard of moral perfection. That law was practically exemplified in the life of Christ. He says of Himself, "I have kept my Father's commandments." **[Faith I Live By, page 85]**

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 must 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 reads thou?" And when the questioner replied, "Thou shall love the Lord thy God with all thy heart, and thy neighbor as thyself," Jesus said, "Thou hast answered right: this do, and thou shall live." Luke 10:26-28. **[Faith I Live By, page 217]**

Righteousness can be defined only by God's great moral standard, the Ten Commandments. There is no other rule by which to measure character. Signs of the Times, June 20, 1895. **[Reflecting Christ, page 59]**

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." Righteousness can be defined only by God's great moral standard, the Ten Commandments. There is no other rule by which to measure character. Signs of the Times, June 20, 1895. **[Reflecting Christ, page 59]**

The law of God is the only true standard of moral perfection. That law was practically exemplified in the life of Christ. He says of Himself, "I have kept my Father's commandments." [Faith Live By, page 85]

The Law Given At Mount Sinai

Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. Alone he climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah's presence. Israel was now to be taken into a close and peculiar relation to the Most High--to be incorporated as a church and a nation under the government of God. The message to Moses for the people was: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation."

Moses returned to the camp, and having summoned the elders of Israel, he repeated to them the divine message. Their answer was, "All that the Lord hath spoken we will do." Thus they entered into a solemn covenant with God, pledging themselves to accept Him as their ruler, by which they became, in a special sense, the subjects of His authority.

Again their leader ascended the mountain, and the Lord said unto him, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever." When they met with difficulties in the way, they were disposed to murmur against Moses and Aaron, and accuse them of leading the hosts of Israel from Egypt to destroy them. The Lord would honor Moses before them, that they might be led to confide in his instructions.

God purposed to make the occasion of speaking His law a scene of awful grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. The Lord said to Moses, "Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai." During these intervening days all were to occupy the time in solemn preparation to appear before God. Their person and their clothing must be freed from impurity. And as Moses should point out their sins, they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity.

The preparations were made, according to the command; and in obedience to a further injunction, Moses directed that a barrier be placed about the mount, that neither man nor beast might intrude upon the sacred precinct. If any ventured so much as to touch it, the penalty was instant death.

On the morning of the third day, as the eyes of all the people were turned toward the mount, its summit was covered with a thick cloud, which grew more black and dense, sweeping downward until the entire mountain was wrapped in darkness and awful mystery. Then a sound as of a trumpet was heard, summoning the people to meet with God; and Moses led them forth to the base of the mountain. From the thick darkness flashed vivid lightning, while peals of thunder echoed and re-echoed among the surrounding heights. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." "The glory of the Lord was like devouring fire on the top of the mount" in the sight of the assembled multitude. And "the voice of the trumpet sounded long, and waxed louder and louder." So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, "I exceedingly fear and quake." Hebrews 12:21.

And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and then the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law. Moses, describing the scene, says: "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law

for them. Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words." Deuteronomy 33:2, 3.

Jehovah revealed Himself, not alone in the awful majesty of the judge and lawgiver, but as the compassionate guardian of His people: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." He whom they had already known as their Guide and Deliverer, who had brought them forth from Egypt, making a way for them through the sea, and overthrowing Pharaoh and his hosts, who had thus shown Himself to be above all the gods of Egypt--He it was who now spoke His law.

The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27. See also Deuteronomy 6:4, 5; Leviticus 19:18. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man.

01. Thou shall have no other gods before Me

Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.

02. Thou shall not make unto thee any graven images

"Thou shall not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shall not bow down thyself to them, nor serve them." The second commandment forbids the worship of the true God by images or similitude. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped, but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man's conception of God. The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded.

"I the Lord thy God am a jealous God." The close and sacred relation of God to His people is represented under the figure of marriage. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy.

"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin.

"Showing mercy unto thousands of them that love Me, and keep My commandments." In prohibiting the worship of false gods, the second commandment by implication enjoins the worship of the true God. And to those who are faithful in His service, mercy is promised, not merely to the third and fourth generation as is the wrath threatened against those who hate Him, but to thousands of generations.

03. Thou shall not take the name of God in vain

"Thou shall not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that takes His name in vain."

This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him. "Holy and reverend is His name." Psalm 111:9. All should meditate upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity.

04. Remember the Sabbath day

"Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force.

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and honor Him, not doing your own ways, nor finding your own pleasure." Isaiah 58:13. Nor does the prohibition end here. "Nor speaking your own words," says the prophet. Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day.

05. Honor thy father and thy mother

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God gives thee."

Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.

This, says the apostle, "is the first commandment with promise." Ephesians 6:2. To Israel, expecting soon to enter Canaan, it was a pledge to the obedient, of long life in that good land; but it has a wider meaning, including all the Israel of God, and promising eternal life upon the earth when it shall be freed from the curse of sin.

06. Thou shall not kill.

All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for "whosoever hates his brother is a murderer"); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health--all these are, to a greater or less degree, violations of the sixth commandment.

07. Thou shall not commit adultery.

This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed.

08. Thou shall not steal.

Both public and private sins are included in this prohibition. The eighth commandment condemns man stealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven.

09. Thou shall not bear false witness against thy neighbor.

False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment.

10. Thou shall not covet

"Thou shall not covet thy neighbor's house, thou shall not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to God's law refrains from indulging even a sinful desire for that which belongs to another will not be guilty of an act of wrong toward his fellow creatures.

Such were the sacred precepts of the Decalogue, spoken amid thunder and flame, and with a wonderful display of the power and majesty of the great Lawgiver. God accompanied the proclamation of His law with exhibitions of His power and glory, that His people might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of His law.

The people of Israel were overwhelmed with terror. The awful power of God's utterances seemed more than their trembling hearts could bear. For as God's great rule of right was presented before them, they realized as never before the offensive character of sin, and their own guilt in the sight of a holy God. They shrank away from the mountain in fear and awe. The multitude cried out to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." The leader answered, "Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not." The people, however, remained at a distance, gazing in terror upon the scene, while Moses "drew near unto the thick darkness where God was."

The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments. These laws were called judgments, both because they were framed in infinite wisdom and equity and because the magistrates were to give judgment according to them. Unlike the Ten Commandments, they were delivered privately to Moses, who was to communicate them to the people.

The first of these laws related to servants. In ancient times criminals were sometimes sold into slavery by the judges; in some cases, debtors were sold by their creditors; and poverty even led persons to sell themselves or their children. But a Hebrew could not be sold as a slave for life. His term of service was limited to six years; on the seventh he was to be set at liberty. Man stealing, deliberate murder, and rebellion against parental authority were to be punished with death. The holding of slaves not of Israelite birth was permitted, but their life and person were strictly guarded. The murderer of a slave was to be punished; an injury inflicted upon one by his master, though no more than the loss of a tooth, entitled him to his freedom.

The Israelites had lately been servants themselves, and now that they were to have servants under them, they were to beware of indulging the spirit of cruelty and exaction from which they had suffered under their Egyptian taskmasters. The memory of their own bitter servitude should enable them to put themselves in the servant's place, leading them to be kind and compassionate, to deal with others as they would wish to be dealt with.

The rights of widows and orphans were especially guarded, and a tender regard for their helpless condition was enjoined. "If thou afflict them in any wise," the Lord declared, "and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." Aliens who united themselves with Israel were to be protected from wrong or oppression. "Thou shall not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

The taking of usury from the poor was forbidden. A poor man's raiment or blanket taken as a pledge, must be restored to him at nightfall. He who was guilty of theft was required to restore double. Respect for magistrates and rulers was enjoined, and judges were warned against perverting judgment, aiding a false cause, or receiving bribes. Calumny and slander were prohibited, and acts of kindness enjoined, even toward personal enemies.

Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties. The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, "Ye shall be holy men unto Me"--worthy to be acknowledged by a holy God.

These laws were to be recorded by Moses, and carefully treasured as the foundation of the national law, and, with the ten precepts which they were given to illustrate, the condition of the fulfillment of God's promises to Israel.

The message was now given them from Jehovah: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him. But if thou shall indeed obey His voice, and do all that I speak; then I will be an enemy unto your enemies, and an adversary unto your

adversaries." During all the wanderings of Israel, Christ, in the pillar of cloud and of fire, was their Leader. While there were types pointing to a Savior to come, there was also a present Savior, who gave commands to Moses for the people, and who was set forth before them as the only channel of blessing.

Upon descending from the mountain, "Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do." This pledge, together with the words of the Lord which it bound them to obey, was written by Moses in a book.

Then followed the ratification of the covenant. An altar was built at the foot of the mountain, and beside it twelve pillars were set up, "according to the twelve tribes of Israel," as a testimony to their acceptance of the covenant. Sacrifices were then presented by young men chosen for the service.

Having sprinkled the altar with the blood of the offerings, Moses "took the book of the covenant, and read in the audience of the people." Thus the conditions of the covenant were solemnly repeated, and all were at liberty to choose whether or not they would comply with them. They had at the first promised to obey the voice of God; but they had since heard His law proclaimed; and its principles had been particularized, that they might know how much this covenant involved. Again the people answered with one accord, "All that the Lord hath said will we do, and be obedient." "When Moses had spoken every precept to all the people according to the law, he took the blood, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." Hebrews 9:19, 20.

Arrangements were now to be made for the full establishment of the chosen nation under Jehovah as their king. Moses had received the command, "Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord." While the people worshiped at its foot, these chosen men were called up into the mount. The seventy elders were to assist Moses in the government of Israel, and God put upon them His Spirit, and honored them with a view of His power and greatness. "And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." They did not behold the Deity, but they saw the glory of His presence. Before this they could not have endured such a scene; but the exhibition of God's power had awed them to repentance; they had been contemplating His glory, purity, and mercy, until they could approach nearer to Him who was the subject of their meditations.

Moses and "his minister Joshua" were now summoned to meet with God. And as they were to be some time absent, the leader appointed Aaron and Hur, assisted by the elders, to act in his stead. "And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai." For six days the cloud covered the mountain as a token of God's special presence; yet there was no revelation of Himself or communication of His will. During this time Moses remained in waiting for a summons to the presence chamber of the Most High. He had been directed, "Come up to Me into the mount, and be there," and though his patience and obedience were tested, he did not grow weary of watching, or forsake his post. This period of waiting was to him a time of preparation, of close self-examination. Even this favored servant of God could not at once approach into His presence and endure the exhibitions of His glory. Six days must be employed in devoting himself to God by searching of heart, meditation, and prayer before he could be prepared for direct communication with his Maker.

Upon the seventh day, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire. "And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights." The forty days' tarry in the mount did not include the six days of preparation. During the six days Joshua was with Moses, and together they ate of the manna and drank of "the brook that descended out of the mount." But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days.

During his stay in the mount, Moses received directions for the building of a sanctuary in which the divine presence would be specially manifested. "Let them make Me a sanctuary; that I may dwell among them" (Exodus 25:8), was the command of God. For the third time the observance of the Sabbath was enjoined.

"It is a sign between Me and the children of Israel forever," the Lord declared, "that ye may know that I am Jehovah that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Whosoever doeth any work therein, that soul shall be cut off from among his people." Exodus 31:17, 13, 14. Directions had just been given for the immediate erection of the tabernacle for the service of God; and now the people might conclude, because the object had in view was the glory of God, and also because of their great need of a place of worship, that they would be justified in working at the building upon the Sabbath. To guard them from this error, the warning was given. Even the sacredness and urgency of that special work for God must not lead them to infringe upon His holy rest day.

Henceforth the people were to be honored with the abiding presence of their King. "I will dwell among the children of Israel, and will be their God," "and the tabernacle shall be sanctified by My glory" (Exodus 29:45, 43), was the assurance given to Moses. As the symbol of God's authority and the embodiment of His will, there was delivered to Moses a copy of the Decalogue engraved by the finger of God Himself upon two tables of stone (Deuteronomy 9:10; Exodus 32:15, 16), to be sacredly enshrined in the sanctuary, which, when made, was to be the visible center of the nation's worship.

From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. If the Israelites would be true to their trust, they would become a power in the world. God would be their defense, and He would exalt them above all other nations. His light and truth would be revealed through them, and they would stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry. **[Patriarchs And Prophets, page 303-314]**

Law Of The Heavenly Government

Sanctification is obtained only in obedience to the will of God. Many who are willfully trampling upon the law of Jehovah claim holiness of heart and sanctification of life. But they have not a saving knowledge of God or of His law. They are standing in the ranks of the great rebel. He is at war with the law of God, which is the foundation of the divine government in heaven and in the earth. These men are doing the same work as their master has done in seeking to make of none effect God's holy law. No commandment-breaker can be permitted to enter heaven; for he who was once a pure and exalted covering cherub was thrust out for rebelling against the government of God. **[Faith Works, page 29]**

None who have had the light of truth will enter the city of God as commandment-breakers. His law lies at the foundation of His government in earth and in heaven. If they have knowingly trampled upon and despised His law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. **[Faith Works, page 43]**

But it is ever the purpose of Satan to make void the law of God and to pervert the true meaning of the plan of salvation. Therefore he has originated the falsehood that the sacrifice of Christ on Calvary's cross was for the purpose of freeing men from the obligation of keeping the commandments of God. He has foisted upon the world the deception that God has abolished His constitution, thrown away His moral standard, and made void His holy and perfect law. Had He done this, at what terrible expense would it have been to Heaven! Instead of proclaiming the abolition of the law, Calvary's cross proclaims in thunder tones its immutable and eternal character. Could the law have been abolished, and the government of heaven and earth and the unnumbered worlds of God maintained, Christ need not have died. The death of Christ was to forever settle the question of the validity of the law of Jehovah. Having suffered the full penalty for a guilty world, Jesus became the Mediator between God and man, to restore the repenting soul to favor with God by giving him grace to keep the law of the Most High. Christ came not to destroy the law or the prophets, but to fulfill them to the very letter. The atonement of Calvary vindicated the law of God as holy, just, and true, not only before the fallen world but before heaven and before the worlds sinless. Christ came to magnify the law and to make it honorable. **[Faith Works, page 118]**

Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministration of Christ in the heavenly sanctuary. Men sought to close the door which God had opened, and to open the door which He had closed. But "He that opens, and no man shuts; and shuts, and no man opens," had declared: "Behold, I have set before thee an open door, and no man can shut it." Revelation 3:7, 8. Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in heaven, and the fourth commandment was shown to be included in the law which is there enshrined; what God had established, no man could overthrow. **[Great Controversy, page 435]**

While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet: "The heavens shall declare His righteousness: for God is judge Himself." Psalm 50:6. That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the Decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth. **[Great Controversy, page 639]**

An Eternal Unchanging Law

It has ever been the effort of the enemy of righteousness to lead men to disregard the claims of the law of Jehovah. And through his prophets, God has ever sought to bring men to a realization of the binding claims of His eternal and unchangeable law. Of his ancient people, it is written: "the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." 2 Kings 17:13. **[Christian Experience Teachings, page 247]**

"Till heaven and earth pass," said Jesus, "one jot or one tittle shall in nowise pass from the law, till all be fulfilled." The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that His law is changeless and eternal. Though they may pass away, the divine precepts shall endure. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. The system of types that pointed to Jesus as the Lamb of God was to be abolished at His death; but the precepts of the Decalogue are as immutable as the throne of God. **[Desire Ages, page 308]**

"Till heaven and earth pass," said Jesus, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:18. The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that His law is changeless and eternal. Though they may pass away, the divine precepts shall endure. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. **[Faith Live By, page 85]**

The law of the ten commandments lives and will live through the eternal ages. **[Faith Live By, page 106]**

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of His law in order to save man; for the law is the foundation of His government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer Himself as a sacrifice for sin. He who knew no sin became sin for us, He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of His law. **[Amazing Grace, page 80]**

His mission was to "magnify the law, and make it honorable" (Isaiah 42:21). He was to show the spiritual nature of the law, to present its far-reaching principles, and to make plain its eternal obligation. **[Amazing Grace, page 102]**

The Word of the only true God is infallible. Infinite wisdom, holiness, power, and love are blended in pointing us to the standard by which God measures character. God's Word so plainly defines the laws of His kingdom that none need to walk in darkness. His law is the transcript of His character. It is the standard that all must reach if they would enter the kingdom of God. No one need walk in uncertainty. The law of God is not abolished. It will live through the eternal ages. By Christ's death it was magnified, and sin was exposed in its true light. **[Heavenly Places, page 137]**

God is omnipotent, omniscient, immutable. He always pursues a straightforward course. His law is truth, immutable, eternal truth. His precepts are consistent with His attributes. But Satan makes them appear in a false light. By perverting them, he seeks to give human beings an unfavorable impression of the Lawgiver. Throughout his rebellion he has sought to represent God as an unjust, tyrannical being. **[Heavenly Places, page 146]**

The voice that spoke to Israel from Sinai is speaking in these last days to men and women, saying, "Thou shalt have no other gods before me" (Exodus 20:3). The law of God was written with His own finger on tables of stone, thus showing that it could never be changed or abrogated. It is to be preserved through the eternal ages, immutable as the principles of His government. Men have set their will against the will of God, but this cannot silence His words of wisdom and command, though they may set their speculative theories in opposition to the teachings of revelation, and exalt human wisdom above a plain "Thus said the Lord" (Counsels to Parents and Teachers, page 248). **[Lift Him Up, page 142]**