

The Law of God in Church Creeds

UNQUESTIONABLY, the point of greatest controversy between Seventh day Adventists and their theological critics is with regard to the law of God. This is understandable, for if it can be proved that the law of God has been abolished, then the seventh day Sabbath has been abolished also. On the contrary, if the law of God stands revealed as perpetual in its claim upon men, then the fourth commandment confronts us with its injunction to keep holy the "seventh day."

The chief argument of those who seek to prove that the Ten Commandments has been abolished is this: The Bible speaks of only one law, which includes moral and ceremonial precepts. The Bible also speaks of the law's being abolished at the cross. Therefore the Ten Commandments has been abolished. Those who thus reason seek to give added force to their argument and to make Adventists appear to be the promoters of strange doctrine, by implying, when they do not explicitly state, that the idea that two laws are described in the Bible is a peculiarly Adventist doctrine. For example, one writer declares: "The place to find emphasis placed upon these supposed distinctions [between the moral and ceremonial laws] is in the lectures and printed matter of the Seventh day Adventists. Their 'two laws' theory is based upon mere assumptions, incorrect applications of Scripture, and detached Biblical phrases extracted from their proper connections."

This statement has been widely quoted in the literature of critics. If it means anything, it means that Adventists are unique, in contrast to Christendom at large, in holding to the doctrine that the Bible sets forth two laws. The most charitable way to view this statement is to say that its author and its many fervent quoters have never carefully read the creeds of Christendom from Reformation days onward.

From Reformation times down to the definite organization of the main Protestant bodies, the confessions of faith and creeds of Protestantism have generally contained some statement concerning the law of God. An examination of these statements reveals that Protestantism in general believes three important facts concerning the law:

1. That the Ten Commandments is God's moral standard for Christians.
2. That there is a clear distinction between the Ten Commandments and the ceremonial and other laws of ancient Israel.
3. That obedience to the Ten Commandments is not to be construed as being contrary in any way to grace—that law and gospel belong together in the Christian life.

For some readers, two words in the following quotations may require explanation. The word catholic, written thus with a small c and coupled with the word church in the Protestant creeds, means the whole body of Christian believers. The word catholic simply means "universal." The word symbol is used as a synonym for creed or confession.

The text of these creedal statements and the quoted comments on them are those given in the authoritative source work by Philip Schaff, *The Creeds of Christendom*.*

The Waldensian Catechism

"The Waldensian Catechism ... must have been written before 1500.... It consists of fifty-seven questions.... and as many answers. ... It embodies the Apostles' Creed, the Lord's prayer, and the Ten Commandments.... Under the head of Faith we have a practical exposition of the Apostles' Creed and the Ten Commandments, showing their subjective bearing on a living faith." - Volume 1, pp. 572, 573.

"9. What is living faith?

"It is faith active in love (as the apostle testifies, Gal. 5:15), that is, by keeping God's commandments. Living faith is to believe in God, that is, to love Him and to keep His commandments." -Ibid., p. 575.

The Confession of the Waldenses, AD. 1655

"This confession belongs to the Calvinistic family.... It is still in force, or at least highly prized among the Waldenses in Italy. The occasion which called it forth entitles it to special consideration. It was prepared and issued in 1655, together with an appeal to Protestant nations, in consequence of one of the most cruel persecutions which Roman bigotry could inspire." - Volume 3, p. 757.

"We believe, . . .

-XXXIII. Finally, that we ought to receive the symbol of the apostles, the Lord's prayer, and the decalogue as fundamentals of our faith and our devotion." -Ibid., p. 768.

Luther's Small Catechism, AD. 1529

Speaking of this catechism in connection with the Heidelberg and the Shorter Westminster Catechisms, Schaff says: ... These are the three most popular and useful catechisms that Protestantism has produced." - Volume 1, p. 543. Part 1 is entitled "The Ten Commandments," consisting chiefly of a series of questions on each of the Ten Commandments in order. Then follow immediately the two questions and answers given below.

"What does God say about all these commandments?"

"He says this:

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments."

"What does this mean?"

"Answer:

"God threatens to punish all who transgress these commandments: we should, therefore, fear His anger, and do nothing against such commandments. But He promises grace and every blessing to all who keep them: we should, therefore, love and trust in Him, and gladly obey His commandments." - Volume 3, p. 77.

The Heidelberg Catechism, AD. 1563

"The Heidelberg Catechism was translated into all the European and many Asiatic languages.... It is stated that, next to the Bible, the 'Imitation of Christ,' by Thomas ;1 Kempis, and Bunyan's 'Pilgrim's Progress,' no book has been more frequently translated, more widely circulated or used As a standard of public doctrine the Heidelberg Catechism is the most catholic and popular of all the Reformed symbols.'--Volume 1, pp. 536, 540. Schaff adds that this "was the first catechism planted on American soil," and that it is "the honored symbol of the Dutch and German Reformed Churches in America." -Ibid., p. 549.

"Question 92-What is the law of God?"

"Answer.-[The answer consists of a verbatim quotation of the Ten Commandments as given in Exodus 20:1-17.]

"Ques. 93-How are these commandments divided?"

"Ans.-Into two tables, the first of which teaches us, in four commandments, what duties we owe to God; the second, in six, what duties we owe to our neighbor."

[The next twenty questions, 94 to 113, deal with the significance of each of the Ten Commandments.]

"Ques. 114-Can those who are converted to God keep these commandments perfectly?"

"Ans.-No; but even the holiest men, while in this life, have only a small beginning of this obedience, yet so that with earnest purpose they begin to live, not only according to some but according to all the commandments of God.

"Ques. 115-Why, then, cloth God so strictly enjoin upon us the Ten Commandments, since in this life no one can keep them?"

"Ans.-First, that all our life long we may learn more and more to know our sinful nature, and so the more earnestly seek forgiveness of sins and righteousness in Christ; secondly, that we may continually strive and beg from God the grace of the Holy Ghost, so as to become more and more changed into the image of God, till we attain finally to full perfection after this life." - Volume 3, pp. 340-349.

The Form (or Formula) of Concord, AD. 1577

"The last of the Lutheran Confessions The Formula of Concord is, next to the Augsburg Confession, the most important theological standard of the Lutheran Church, but differs from it as the sectarian symbol of Lutheranism, while the other is its catholic symbol." - Volume 1, pp. 258, 338. The object of this Formula was to bring harmony into Lutheranism after some thirty years of theological disputation. Among the many questions raised by various theologians was that of the proper relation of the law to the gospel. Schaff well observes in this connection: -Protestantism in its joyful enthusiasm for the freedom and all-sufficiency of the gospel, was strongly tempted to antinomianism [no-law-ism], but restrained by its moral force and the holy character of the gospel itself." - Ibid., p. 277. The following quotation from the Formula of Concord shows how clearly and how vigorously the no-law doctrine was repudiated:

ART. VI-OF THE THIRD USE OF THE LAW

STATEMENT OF THE CONTROVERSY

"Since it is established that the law of God was given to men for three causes. First, that a certain external discipline might be preserved, and wild and intractable men might be restrained, as it were, by certain barriers. Secondly, that by the law men might be brought to an acknowledgment of their sins. Thirdly, that regenerate men, to all of whom, nevertheless, much of the flesh still cleaves, for that very reason may have some certain rule after which they may and ought to shape their life, etc. A controversy has arisen among some few theologians concerning the third use of the law, to wit: whether the law is to be inculcated upon the regenerate also, and its observation urged upon them or not? Some have judged that the law should be urged, others have denied it.

AFFIRMATIVE

"The sound and godly doctrine concerning this controversy. " 1. We believe, teach, and confess that although they who truly believe in Christ, and are sincerely converted to God, are through Christ set free from the curse and constraint of the law. They are not, nevertheless, on that account without law, inasmuch as the Son of God redeemed them for the very reason that they might meditate on the law of God day and night, and continually exercise themselves in the keeping thereof (Ps. 1:2; 119:1 sqq.). For not even our first parents, even before the fall, lived wholly without law, which was certainly at that time graven on their hearts, because the Lord had created them after His own image. (Gen. 1:26 sq.; 2:16 sqq.; 3:3).

"2. We believe, teach, and confess that the preaching of the law should be urged not only upon those who have not faith in Christ, and do not yet repent, but also upon those who truly believe in Christ, are truly converted to God, and regenerated and are justified by faith. . . . [Sections 3 to 6 amplify the foregoing statement.]

NEGATIVE

"Rejection of false doctrine.

"We repudiate therefore, as a false and pernicious dogma, contrary to Christian discipline and true piety, the teaching that the law of God (in such wise as is described above) is not to be set forth before the godly and true believers, but only before the ungodly, unbelievers, and impenitent, and to be urged upon these alone." - Volume 3, pp. 130-135.

The Scotch Confession of Faith, AD. 1560

"Subscription [to this Confession] was required from all ministers [in Scotland] first in 1572. From that time till the Revolution of 1688 this native Confession was the only legally recognized doctrinal standard of both the Presbyterian and Episcopal Churches in Scotland. ... Edward Irving ... bestowed this encomium upon it: 'This document is the pillar of the Reformation Church of Scotland.' "-Volume 1, pp. 682, 684, 685. The old spelling is given, but with possibly a few exceptions the meaning can easily be understood.

The Second Helvetic Confession, AD. 1566

This confession was written by Henry Bullinger, of Zurich, Switzerland, Zwingli's successor. "Bullinger ... preserved and completed the work of his predecessor [Zwingli], and exerted, by his example and writings, a commanding influence throughout the Reformed Church inferior only to that of Calvin." "The Helvetic Confession is the most widely adopted, and hence the most authoritative of all the Continental Reformed symbols, with the exception of the Heidelberg Catechism.... Upon the whole, the Second Helvetic Confession, as to theological merit, occupies the first rank among the Reformed confessions." -Volume 1, pp. 391, 394, 395. This confession is accompanied by a number of explanatory footnotes, as is the case with various of the creeds and symbols. These footnotes have been placed in brackets in the text.

CHAPTER X11-OF THE LAW OF GOD

"We teach that the will of God is set down unto us in the law of God; to wit, what He would have us to do, or not to do, what is good and just, or what is evil and unjust. We therefore confess that 'the law is good and holy' (Rom. 7:12). And that this law is, by the finger of God, either 'written in the hearts of men' (Rom. 2:15), and so is called the law of nature, or engraved in the two tables of stone, and more largely expounded in the books of Moses (Ex. 20:17; Deut. 5:22). For plainness' sake we divide it into the moral law, which is contained in the commandments, or the two tables expounded in

the books of Moses. Into the ceremonial, which does appoint ceremonies and the worship of God; and into the judicial law, which is occupied about political and domestic affairs.

"We believe that the whole will of God, and all necessary precepts, for every part of this life, are fully delivered in this law. . . .

"We teach that this law was not given to men, that we should be justified by keeping it; but that, by the knowledge thereof, we might rather acknowledge our infirmity, sin, and condemnation; and so, despairing of our strength, might turn unto Christ by faith. . . .

"The law of God [to wit, the moral law, comprehended in the Ten Commandments], therefore, is thus far abrogated; that is, it does not henceforth condemn us, neither work wrath in us; 'for we are under grace, and not under the law' (Rom. 6:14). Moreover, Christ did fulfill all the figures of the law; wherefore the shadow ceased when the body came, so that, in Christ, we have now all truth and fullness. Yet we do not therefore disdain or reject the law. We remember the words of the Lord, saying, 'I came not to destroy the law and the prophets, but to fulfill them' (Matt. 5:17). We know that in the law [to wit, in the moral law] are described unto us the kinds of virtues and vices. We know that the Scripture of the law [to wit, the ceremonial law], if it be expounded by the gospel, is very profitable to the church, and that therefore the reading of it is not to be banished out of the church. For although the countenance of Moses was covered with a veil, yet the apostle affirms that 'the veil is taken away and abolished by Christ' (2 Cor. 3:14). We condemn all things which the old or new heretics have taught against the law of God." - Volume 3, pp. 854-856.

The Thirty-nine Articles of Religion of the Church of England, AD. 1571

The official statement of doctrine of the Church of England. In 1801 the Protestant Episcopal Church in the United States of America adopted the Thirty-nine Articles with minor deletions and variations. Article IX, "Of the Resurrection of Christ," reads the same in the American Revision of 1801 as in the original English edition of 1571. To avoid the old English spelling, we quote from the 1801 revision.

ARTICLE VI - OF THE OLD TESTAMENT

"The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral."-Ibid., pp. 491, 492.

American Revision of the Thirty-nine Articles by the Protestant Episcopal Church, AD. 1801

ARTICLE VI-OF THE OLD TESTAMENT

"The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral."-Ibid., p. 816.

The Anglican Catechism, AD. 1549 and 1662

(Church of England, and Protestant Episcopal Church in the United States of America)

"The Catechism of the Church of England, and of the Protestant Episcopal Church in the United States of America, is found in all editions of 'The Book of Common Prayer,' between the baptismal service and the order of confirmation." - Volume 3, p. 517. The American edition contains a few minor changes. Such changes as occur in the section quoted below are indicated in parentheses.

"Question.-You said that your godfathers and godmothers (sponsors) did promise for you that you should keep God's commandments. Tell me how many there be.

"Answer-Ten.

"Ques.-Which be (are) they?

"Ans.-The same which God spoke in the twentieth chapter of Exodus. [Then follows the

recital of the Ten Commandments.]

"Ques.-What does thou chiefly learn by these Commandments.

"Ans.-I learn two things: my duty towards God, and my duty towards my neighbor. [Then follow two questions, one concerning the duty to God, and the other, the duty to our neighbor.]

"Catechist.-My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer."-Ibid., pp. 518-520.

The Irish Articles of Religion, AD. 1615

'Probably composed by the learned Archbishop James Ussher.... Adopted by the ... Irish Episcopal Church.... Practically superseded by the Thirty-nine Articles. . . . Important as the connecting link between the Thirty-nine Articles and the Westminster Confession, and as the chief source of the latter. "-Volume 3, p. 526.

"84. Although the law given from God by Moses as touching ceremonies and rites be abolished, and the civil precepts thereof be not of necessity to be received in any commonwealth, yet, notwithstanding, no Christian man whatsoever is freed from the obedience of the commandments which are called moral."-Ibid., p. 541.

The Westminster Confession of Faith, AD. 1647

Of the Westminster Assembly that drew up this confession, Schaff declares: "Whether we look at the extent or ability of its labors, or its influence upon future generations, it stands first among Protestant Councils." - Volume 1, p. 728. The Westminster Assembly carried on its work during that period in English history when the Puritans, who desired to reform more fully- the English church from any trace of Roman Catholicism, were in the ascendancy. With minor variations, the Westminster Confession is considered authoritative by Presbyterian bodies everywhere.

Particular attention is called to the texts of Scripture given as proofs of the statements in the confession. Those texts most frequently used by the No-Law advocates, are here used in such connections by the framers of this confession as to show the difference between moral and ceremonial laws, and the perpetuity of the former, etc.

CHAPTER XIX - OF THE LAW OF GOD

'T God gave Adam a law, as a covenant of works, by which He bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.'[1]

"II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mt. Sinai in Ten Commandments, and written in two tables; [2] the first four commandments containing our duty toward God, and the other six our duty to man.'[3]

1. Gen. 1:26,27 with Gen. 2:17; Rom. 2:14,15; 10:5; 5:12,19; Gal. 3:10,12; Eccl. 7:29; Job 28:28.

2. James 1:25, 2:8,10,12. Rom. 13:8,9; Deut. 5:32; 10:4; Ex. 34:1, Rom. 3:19.

3. Matt. 22:37-40, Ex. 20:3-18.

"III. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; [4] and partly holding forth divers instructions of moral duties. [5] All of which ceremonial laws are now abrogated under the New Testament. [6]

"IV. To them also, as a body politic, He gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require. [7]

"V. The moral law does forever bind all, as well justified persons as others, to the obedience thereof; [8] and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. [9] Neither does Christ in the gospel any way dissolve, but much strengthen this obligation. [10]

"VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned. [11] Yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly." [12] Discovering also the sinful pollution of their nature, hearts, and lives. [13] So as, examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin. [14] Together with a clearer sight of the need they have of Christ, and the perfection of His obedience. [15] It is

likewise of use to the regenerate, to restrain their corruption, in that it forbids sin; [16] and the threatening of it serve to show

4. Heb. 9, 10:1; Gal. 4:1-3; Col. 2:17.
5. 1 Cor. 5: 7; 2 Cor. 6:17. Jude 23.
6. Col. 2:14,16,17; Dan. 9:27; Eph. 2:15 16.
7. Ex. 21; 22:1-29; Gen. 49:10, 1 Pet. 2:13,14; Matt. 5:17, with verses 38, 39; 1 Cor. 9:8-10.
8. Rom. 13:8-10; Eph. 6:2; 1 John 2:3,4,7,8; Rom. 3:31, 6:15
9. James. 2:10,11.
10. Matt. 5:17-19; James 2: 8; Rom. 3:31
11. Rom. 6:14; Gal. 2:16; 3:13; 4:4,5; Acts 13.39; Rom. 8:1.
12. Rom. 7:12, 22, 25; Ps. 119:4-6; 1 Cor. 7:19; Gal. 5:14-16,18-23.
13. Rom. 7:7, 3:20.
14. James 1:23-25; Rom. 7:9,14,24.
15. Gal. 3:24; Rom. 7:24,25; 8:3,4.
16. James 2:11; Ps. 119:101,104,128.

what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. [17] The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof; [18] although not as due to them by the law as a covenant of works. [19] So as a man's doing good, and refraining from evil, because the law encourages to the One, and deters from the other, is no evidence of his being under the law, and not under grace." [20]

VIL Neither are the fore mentioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it". [21] The Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requires to be done." [22]

CHAPTER XX-OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE

"1. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law." [23] . . . All which were common also to believers under the law. [24] But under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected." [25] "-Volume 3, pp. 640-644.

The Westminster Shorter Catechism, AD. 1647

"This catechism was prepared by the Westminster Assembly in 1647, and adopted by the General Assembly of the Church of Scotland, 1648; by the Presbyterian Synod of New York and Philadelphia, May, 1788; and by nearly all the Calvinistic Presbyterian and Congregational Churches of the English tongue.... It is more extensively used

17. Ezra 9:13,14; Ps. 89:30,34.
18. Lev. 26:1,10,14 with 2 Cor. 6:16; Eph. 6:2,3; Ps. 37:11 with Matt. 5:5; Ps. 19:11.
19. Gal. 2:16; Luke 17:10.
20. Rom. 1:14. 1 Peter 3:8-12 with Ps. 34:12-16; Heb. 12:28,29
21. Gal. 3:21; Titus 2:11-14
22. Ezek. 36:27; Heb. 8:10, with Jer. 31:33.
23. Tit. 2:14; 1 Thess. 1:10; Gal. 3:13.
24. Gal. 3:9,14.
25. Gal. 4:1-3,6,7; 5:1; Acts 15:10,11.

than any other Protestant catechism except perhaps the Small Catechism of Luther and the Heidelberg Catechism."-Ibid., p. 676.

"Question 14-What is sin?

"Answer-Sin is any want of conformity unto, or transgression of, the law of God."

"Ques. 39-What is the duty which God requires of man?

"Ans.-The duty which God requires of man is obedience to His revealed will.

"Ques. 40-What did God at first reveal to man for the rule of his obedience?

"Ans.-The rule which God at first revealed to man for his Obedience, was the moral law.

"Ques. 41-Wherein is the moral law summarily comprehended?

"Ans.-The moral law is summarily comprehended in the Ten Commandments.

"Ques. 42-What is the sum of the Ten Commandments?"

"Ans-The sum of the Ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

"Ques. 43-What is the preface to the Ten Commandments?"

"Ans-The preface to the Ten Commandments is in these words: 'I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.'

"Ques. 44-What doth the preface to the Ten Commandments teach us?"

"Ans.-The preface to the Ten Commandments teaches us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all His commandments."

[Then follows a series of questions and answers explaining in order each of the Ten Commandments.]-Ibid., pp. 678, 684, 685.

The Savoy Declaration of the Congregational Church, AD. 1658

Concerning the "general creeds or declarations of faith which have been approved by the Congregational Churches in England and America," Schaff declares: "They agree substantially with the Westminster Confession, or the Calvinistic system of doctrine, but differ from Presbyterianism by rejecting the legislative and judicial authority of presbyteries and synods, and by maintaining the independence of the local churches The American Congregationalists have from time to time adopted the Westminster standards of doctrine [the Westminster Confession of Faith], with the exception of the sections relating to synodical church government."

"The first and fundamental Congregational confession of faith and platform of polity is the Savoy Declaration, so called from the place where it was composed and adopted [Savoy, in the Strand, London]." -Volume 1, pp. 829, 835. "The Savoy Declaration is merely a modification of the Westminster Confession to suit the Congregational polity." Volume 3, p. 718. Schaff indicates "the principal omissions, additions, and changes." No change is noted in Chapter XIX, "Of the Law of God," or in Section 1 of Chapter XX, "Of Christian Liberty, and Liberty of Conscience," of the Westminster Confession.

The Confession of the Society of Friends, Commonly Called Quakers, AD. 1675

"The most authoritative summary of the principles and doctrines of the Religious Society of Friends." -Ibid., p. 789.

THE EIGHTH PROPOSITION

"Concerning Perfection

"In whom this holy and pure birth is fully brought forth [the "spiritual birth," as discussed in the seventh proposition] the body of death and sin comes to be crucified and removed, and their hearts united and subjected unto the truth, so as not to obey any suggestion or temptation of the evil one, but to be free from actual sinning and transgressing of the law of God, and in that respect perfect. Yet does this perfection still admit of a growth; and there remains a possibility of sinning where the mind doth not most diligently and watchfully attend unto the Lord."-Ibid., pp. 794, 795.

The Baptist Confession of 1688

(The Philadelphia Confession)

"This is the most generally accepted confession of the Regular or Calvinistic Baptists in England and in the Southern States of America. It appeared first in London, 1677.... It was adopted early in the eighteenth century by the Philadelphia Association of Baptist Churches, and is hence called also the Philadelphia Confession of Faith.

"It is a slight modification of the Confession of the Westminster Assembly (1647) and the Savoy Declaration (1658), with changes to suit the Baptist views on church polity and on the subjects and mode of baptism."-Ibid., p. 738. Schaff notes the specific changes made in certain chapters of the Westminster Confession. No change is noted in Chapter XIX, "Of the Law of God," or of Section I of Chapter XX, "Of Christian Liberty, and Liberty of Conscience."

The New Hampshire Baptist Confession, AD. 1833

"Widely accepted by the Baptists, especially in the Northern and Western States. . . . The text is taken from the 'Baptist Church Manual,' published by the American Baptist Publication Society, Philadelphia.' - Ibid., p. 742.

XII - OF THE HARMONY OF THE LAW AND THE GOSPEL

"We believe that the law of God is the eternal and unchangeable rule of His moral government. [1] That it is holy, just, and good. [2] And that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin. [3] To deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church. [4] "-Ibid., p. 746.

The Methodist Articles of Religion, AD. 1784

"The Twenty-five Articles of Religion were drawn up by John Wesley for the American Methodists, and adopted at a Conference in 1784. They underwent some changes, chiefly verbal... They are a liberal and judicious abridgment of the Thirty-nine Articles of the Church of England... The text is taken from the official manual of The Doctrines and Discipline of the Methodist Episcopal Church, ed. by Bishop Harris, New York, 1872."-Ibid., p. 807. All the important branches of Methodism contain in their creeds the following from these Articles of Religion:

1. Rom. 3:31; Matt. 5:17. Luke 16:17. Rom 3:20; 4:15.
2. Rom. 7:12,14, 22; Gal 3:21; Psalm 119.
3. Rom 8:7,8. Josh 24:19; Jer. 13:23; John 6:44, 5:44
4. Rom. 8:2,4; 10:4; 1 Tim. 1:5; Heb. 8:10; Jude 1:20,21; Heb. 12:14; Matt. 16:17, 18; 1 Cor. 12:28.

VI-OF THE OLD TESTAMENT

"The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, does not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral." - Ibid., p. 808.

The Longer Catechism of the Orthodox, Catholic, Eastern Church, AD. 1839

"The most authoritative doctrinal standard of the orthodox Graeco-Russian Church." Volume 2, p. 445.

"ON THE LAW OF GOD AND THE COMMANDMENTS

'485. What means have we to know good works from bad?

"The inward law of God, or the witness of our conscience, and the outward law of God, or God's commandments.

'486. Does Holy Scripture speak of the inward law of God?

"The apostle Paul says of the heathen: 'Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.' Rom. 2:15.

'487. If there is in man's heart an inward law, why was the outward given?

"It was given because men obeyed not the inward law, but led carnal and sinful lives, and stifled within themselves the voice of the spiritual law, so that it was necessary to put them, in mind of it outwardly through the commandments. 'Wherefore then serves the law? It was added because of transgressions.' Gal. 3: 19.

'488. When and how was God's outward law given to men?

"When the Hebrew people, descended from Abraham, had been miraculously delivered from bondage in Egypt, on their way to the Promised Land, in the desert, on Mt. Sinai, God manifested His presence in fire and clouds, and gave them the law, by the hand of Moses, their leader."

'490. You said that these commandments were given to the people of Israel: must we, then, also walk by them?

"We must; for they are in substance the same law which, in the words of St. Paul, has been 'written in the hearts' of all men, that all should walk by it.

'491. Did Jesus Christ teach men to walk by the Ten Commandments?

"He bade men, if they would attain to everlasting life, to 'keep the commandments;' and taught us to understand and fulfill them more perfectly than had been done before He came. Matt. 19:17; and 5."-Ibid., pp. 521, 522.

Questions No. 492 to 608 deal in detail with each of the ten commands.

D. L. Moody on the Ten Commandments

In addition to these quotations from the great Protestant creeds and confessions, it is pertinent to quote also from the writings of the evangelist D. L. Moody. He was the founder of the Moody Bible Institute, which has been followed by the creation of Bible institutes in various parts of the country. These Bible institutes today are probably the most pronounced in their declarations against the law of God, and in their denunciation of those who teach that the law has any place in the life of the saved man. The statements from D. L. Moody speak for themselves.

The book from which the following quotations are taken is entitled *Weighed and Wanting, Addresses on the Ten Commandments*, by D. L. Moody, published by Fleming H. Revell Company, Chicago, copyrighted 1898 by The Bible Institute Colportage Association. The frontispiece consists of a reproduction of the Ten Commandments as given in Exodus 20:3-17. There are twelve chapters, an introductory chapter entitled "Weighed in the Balances," then a chapter on each of the Ten Commandments, and a closing chapter entitled "The Handwriting Blotted Out." The first quotation is from the chapter entitled "Weighed in the Balances."

"It is a favorite thing with infidels to set their own standard, to measure themselves by other people. But that will not do in the day of judgment. Now we will use God's law as a balance weight....

"Let me call your attention to the fact that God wrote on the tables of stone at Sinai as well as on the wall of Belshazzar's palace....

"The law that was given at Sinai has lost none of its solemnity. Time cannot wear out its authority or the fact of its authorship.

"I can imagine some one saying, 'I won't be weighed by that law. I don't believe in it.'

"Now men may cavil as much as they like about other parts of the Bible, but I have never met an honest man that found fault with the Ten Commandments....

"Now the question for you and me is, Are we keeping these commandments? Have we fulfilled all the requirements of the law? If God made us, as we know He did, He had a right to make that law; and if we don't use it aright, it would have been better for us if we had never had it, for it will condemn us. We shall be found wanting. The law is all right, but are we right? ...

"Some people seem to think we have got beyond the commandments. What did Christ say? 'Think not that I am come to destroy the law, and the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' 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. The Jews said the law was not given in Palestine (which belonged to Israel), but in the wilderness, because the law was for all nations.

"Jesus never condemned the law and the prophets, but He did condemn those who did not obey them. Because He gave new commandments, it does not follow that He abolished the old. Christ's explanation of them made them all the more searching. .

"The people must be made to understand that the Ten Commandments are still binding, and that there is a penalty attached to their violation. We do not want a gospel of mere sentiment. The sermon on the mount did not blot out the Ten Commandments....

"Paul said: 'Love is the fulfilling of the law.' But does this mean that the detailed precepts of the decalogue are superseded, and have become back numbers? Does a father cease to give children rules to obey because they love him? Does a nation burn its statute books because the people have become patriotic? Not at all. And yet people speak as if the commandments do not hold for Christians because they have come to love God. Paul said: 'Do we then make void the law through faith? God forbid: yea, we establish the law.' It still holds good. The commandments are necessary. So long as we obey, they do not rest heavy upon us; but as soon as we try to break away, we find they are like fences to keep us within bounds. Horses need bridles even after they have been properly broken in....

"Now my friend, are you ready to be weighed by this law of God? A great many people say that if they keep the commandments, they do not need to be forgiven and saved through Christ. But have you kept them? I will admit that if you perfectly keep the commandments, you do not need to be saved by Christ; but is there a man in the wide world who can truly say that he has done this? Young lady, can you say: 'I am ready to be weighed by the law'? Can you, young man? Will you step into the scales and be weighed one by one by the ten commandments?

"Now face these Ten Commandments honestly and prayerfully. See if your life is right, and if

you are treating God fairly. God's statutes are just, are they not? If they are right, let us see if we are right. Let us pray that the Holy Ghost may search each one of us. Let us get alone with God and read His law-read it carefully and prayerfully, and ask Him to show us our sins and what He would have us to do." Pages 10-17.

The next quotation is from the chapter entitled "The Fourth Commandment."

"I honestly believe that this commandment is just as binding today as it ever was. I have talked with men who have said that it has been 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; He freed it from the traces under which the scribes and Pharisees had put it, and gave it its true place. 'The Sabbath was made for man, not man for the Sabbath.' It is just as practicable and as necessary for men today as it ever was-in fact, more than ever, because we live in such an intense age.

"The Sabbath was binding in Eden, and it has been in force ever since. The fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote this law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with, when they will admit that the other nine are still binding? .

"Once when I was holding meetings in London, in my ignorance I made arrangements to preach four times in different places one Sabbath. After I had made the appointments, I found I had to walk sixteen miles; but I walked it, and I slept that night with a clear conscience. I have made it a rule never to use the cars, and if I have a private carriage, I insist that horse and man shall rest on Monday. I want no horse hand to rise up in judgment against me.

"My friends, if we want to help the Sabbath, let business men and Christians never patronize cars on the Sabbath. I would hate to own stock in those companies, to be the means of taking the Sabbath from these men, and have to answer for it at the day of judgment. Let those who are Christians at any rate endeavor to keep a conscience void of offense on this point." - Pages 46-50.

The next quotation is from the closing chapter, entitled "The Handwriting Blotted Out."

"We have now considered the Ten Commandments, and the question for each one of us is, Are we keeping them? If God should weigh us by them, would we be found wanting or not wanting? Do we keep the law, the whole law? Are we obeying God with all our heart? Do we render Him a full and willing obedience?

"These Ten Commandments are not ten different laws; they are one law. If I am being held up in the air by a chain with ten links and I break one of them, down I come, just as surely as if I break the whole ten. If I am forbidden to go out of an enclosure, it makes no difference at what point I break through the fence. 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' 'The golden chain of obedience is broken if one link is missing.' . . .

"For fifteen hundred years man was under the law, and no one was equal to it. Christ came and showed that the commandments went beyond the mere letter; and can any one since say that he has been able to keep them in his own strength? . . .

"I can imagine that you are saying to yourself, 'If we are to be judged by these laws, how are we going to be saved? Nearly every one of them has been broken by us, in spirit, if not in letter.' I almost hear you say: 'I wonder if Mr. Moody is ready to be weighed. Would he like to put those tests to himself?'

"With all humility I reply that if God commanded me to step into the scales now, I am ready.

"'What!' you say, 'haven't you broken the law?'

"Yes, I have. I was a sinner before God the same as you; but forty years ago I pleaded guilty at His bar. I cried for mercy, and He forgave me. If I step into the scales, the Son of God has promised to be with me. I would not dare to step in without Him. If I did, how quickly the scales would fly up!

"Christ kept the law. If He had ever broken it, He would have had to die for Himself; but because He was a Lamb without spot or blemish, His atoning death is efficacious for you and me. He had no sin of His own to atone for, and so God accepted His sacrifice. Christ is the end of the law for righteousness to every one that believes. We are righteous in God's sight because the righteousness of God which is by faith in Jesus Christ is unto all and upon all them that believe....

"If the love of God is shed abroad in your heart, you will be able to fulfill the law." - Pages 119-124.

To all this Adventists respond fervently and without reservation: Amen, Brother Moody.

NOTE-For further testimony concerning the moral law, and the difference between it and the ceremonial law, see the following chapter.