

facts show that the ten commandments were not the old covenant:

1. The old covenant was made between God and Israel, Jer. 31:32. It was therefore a mutual covenant, a covenant which two parties made. But Israel had no part in making the ten commandments. God made these without consulting them, and they are expressly declared to be God's commanded covenant. Deut. 4:13.

2. The old covenant was first made at Sinai. Deut. 5:2, 3. But the ten commandment covenant was made with Abraham and confirmed to Jacob for a law. 1 Chron. 16:15-17; Deut. 4:13; Ex. 24:12.

3. The Decalogue was a complete covenant in and of itself alone. Deut. 4:3. It took nothing else to make that covenant. But the old covenant included a good many things, the sanctuary, the priesthood, etc. Heb. 9:1-10.

4. God's law was perfect, Ps. 19:7; but the old covenant was not perfect. Heb. 8:7.

5. When the Jews failed to perform their part of the covenant, that is, broke the covenant, that ended that covenant. But it does not end a law to break it. You may break a law a thousand times, and the law is just as binding as it was before.

6. Paul distinguishes between the two covenants (circumcision & sacrifices) and the law. Rom. 9:4.

7. There were two covenants given to the people at Sinai. This is an important point, for it cannot be controverted. By reading carefully Ex. 34:10-27, it was very plainly seen that God there made a covenant with Israel, which Moses wrote in a book. The above scripture shows that this was not the ten commandments. In Deut. 31:24, this book is called the book of the law. In 2 Kings 22:8, Hilkiah, found this book of the law, and in 2 Kings 23:2 it is called the "book of the covenant." Here, then, was a covenant made between God and Israel, written by the hand of Moses in a book, and that book is called the book of the covenant, and this book was placed in the side of the ark. Deut. 31:26. That is one covenant.

That the ten commandments is another entirely distinct covenant is shown thus: In Dent. 4:13, the ten commandments are directly called

God's covenant, and he is said to have written them on tables of stone. In Deut. 9:9 they are called the "*tables of the covenant.*" That God, and not Moses, did truly write the ten commandments on the tables of stone, is shown by the following scriptures: Ex. 24:12; 31:18; 32:16; 34:27, 28. Notice the last scripture particularly, and compare it with Deut. 9:9, 10, which shows that God is the one who wrote the covenant on the tables of stone. This being so, in Ex. 34:10-32, we see one covenant written by Moses in a book, which was not the ten commandments, the other written by God on tables of stone, which was the ten commandments. So much for the old covenant of circumcision and sacrifices.

The new covenant was to be made with Israel, Jer. 31:31-34. It was to be introduced and confirmed by the Messiah at his advent. Dan. 9:21-27. That Jesus is the mediator of the new covenant is declared by Paul. Heb. 9:15. Hence, when he began his ministry he immediately chose twelve apostles, and he always kept them with him during all his ministry. While he spoke to the multitude only in parables, he privately expounded everything to these disciples. Mark 4:33, 34. Thus for three years and a half he carefully indoctrinated them in the principles of the new covenant, When he finally left them he said he would send them the Holy Ghost, which should bring to their remembrance all things that he had committed to them. John 14:26

He tells them, also, in his last commission, to go and teach all nations what he had already taught them. Matt. 28:19, 20. After they had thus become thoroughly familiar with the doctrine of the new covenant, he gathered the twelve apostles, on that memorable night, in an upper room, and there, he, as the mediator of the new covenant, and the twelve apostles, as the representatives of the twelve tribes, solemnly entered into covenant relations. Luke 22:14-20. By partaking of the bread and wine, they accepted Christ and the terms of the new covenant; for this is what that was for. Notice the language of Jesus, "*This cup is the new testament [covenant] in my blood which is shed for you.*" Here, then, the new cove-

nant was made with Israel. The next day Jesus died, and sealed it with his blood. Heb. 9:14-16.

Now all will admit that the Sabbath and law of God were binding till the death of Christ, and hence were confirmed (meaning firmly established) by that covenant. And Paul directly says the law of God was in that covenant. Heb. 8:10. But nobody places the origin of the Sunday Sabbath earlier than the day of Christ's resurrection, which is three days after the new covenant was confirmed, and sealed by the blood of Christ; and there is no getting anything into a covenant after it is confirmed. Gal. 3:15. Hence Sunday is certainly not in the new covenant. Neither is the keeping of the ceremonial law of feasts, sacrifices, and circumcision.

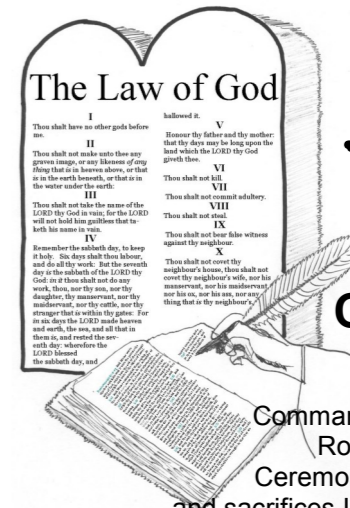
Christ was the foundation and life of that temple. His crucifixion would virtually destroy the temple, because its services were typical of the future sacrifice of the Son of God. They pointed to the great antitype, which was Christ himself. When the Jews should accomplish their wicked purpose, and do unto him what they listed, from that day forth sacrificial offerings, and the services connected with them, would be valueless in the sight of God, for type would have met antitype in the perfect offering of the Son of God. There would be no more need of burnt-offerings and the blood of beasts when the great event toward which they had pointed for ages was consummated. The temple was Christ's; its services and ceremonies referred directly to him. When Christ was crucified, the inner Vail of the temple was rent in twain from top to bottom, which event signified that the ceremonial system of the sacrificial offerings was at an end forever, that the one great and final sacrifice was made in the Lamb of God, slain for the sins of the world.

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Freely ye have received, freely give.  
Mat 10:8



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# THE TWO LAWS MORAL & CEREMONIAL

Moral Law of the Ten Commandments Is "spiritual."  
Rom. 7:14 and the  
Ceremonial Law of the feasts and sacrifices Is "carnal." Heb. 7:16.

## THE TWO LAWS COMPARED

1. **Moral**—Existed in Eden, before the fall.  
**Ceremonial**—Was given after the fall.
2. **Moral**—Was violated in the transgression which caused the fall. Gen. 3:6  
**Ceremonial**—Was given in consequence of that transgression (Moral), Gal. 3:19.
3. **Moral**—Relates only to moral duties. Ex. 20:1-17, etc.  
**Ceremonial**—Is wholly ceremonial, pointing to the promised seed. Heb. 9:10
4. **Moral**—Was spoken by God from Heaven. Deut. 4:12  
**Ceremonial**—Spoken by Moses. Deut. 1:1-6
5. **Moral**—Was written by God. Ex. 31:18  
**Ceremonial**—Was written by Moses Deut. 31:9
6. **Moral**—Was engraved upon stone. Deut. 4:13  
**Ceremonial**—Was written in a book. Deut. 31:24
7. **Moral**—Was placed in the ark. Deut. 10:5  
**Ceremonial**—Was put in the side of the ark. Deut. 31:26
8. **Moral**—Was "right," "true," and "good." Neh. 9:13  
**Ceremonial**—Was not "good." Eze. 20:25

9. **Moral**—Was a law “which if a man do, he shall even live in” it. Exe. 20:11  
**Ceremonial**—Was a law whereby they should “not live.” Eze. 20:25

**How could these possibly be the same law?**

10. **Moral**—Was perfect. Ps 19:7  
**Ceremonial**—Made nothing perfect. Heb. 7:19
11. **Moral**—Christ did not come to destroy. Matt. 5:17  
**Ceremonial**—He abolished. Eph. 2:15
12. **Moral**—Is to endure while heaven and earth stand. Matt. 5:18  
**Ceremonial**—Passed away when the seed came. Gal. 3:19
13. **Moral**—Christ said, “whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.” Matt. 5:19  
**Ceremonial**—The apostles said, “We gave no such commandment” that ye should keep the law. Acts 15:24
14. **Moral**—Is “the law of liberty.” Jas. 2:12  
**Ceremonial**—Is a “yoke of bondage.” Gal. 5:1
15. **Moral**—The apostle delighted in. Rom. 7:22  
**Ceremonial**—Was a yoke which could not be borne. Acts 15:10
16. **Moral**—Is not abolished, but established, by faith. Rom. 8:31  
**Ceremonial**—Was abolished by the cross. Eph. 2:15

**How could the same law be abolished, and not abolished, at the same time?**

17. **Moral**—Is “spiritual.” Rom. 7:14  
**Ceremonial**—Is carnal.” Heb. 7:16

**Can the same law be both spiritual and carnal at the same time? Yes; if white is black, and black is white.**

18. **Moral**—Is “holy,” and “just, and good.” Rom. 7:12

**Ceremonial**—Is called “the enmity,” “that was against us, which was contrary to us.” Col. 2:14

19. **Moral**—Contains the whole duty of man. Eccl.12:13  
**Ceremonial**—“Stood only in meats and drinks, and divers washings, and carnal ordinances.” Heb. 9:10
20. **Moral**—Was written by nature in the heart of the Gentiles. Rom. 2:14  
**Ceremonial**—Was a wall of partition between Jews and Gentiles. Eph. 2:14,
21. **Moral**—Was “the royal law.” Jas. 2:8  
**Ceremonial**—Was the law of Moses. Acts 15:10
22. **Moral**—Jesus came to magnify and make honorable. Isa. 42:21  
**Ceremonial**—He disannulled. Heb. 7:18
23. **Moral**—Is to be kept with the faith of Jesus. Rev. 14:12  
**Ceremonial**—He disannulled. Heb. 7:18
24. **Moral**—must be kept as a condition of entrance into eternal life and paradise. Matt. 19:16-19; Rev. 22:14  
**Ceremonial**—Is not a standard of character. Rom. 2:25-27
25. **Moral**—Is the law by which the world will be judged. Jas. 2:12; Eccl. 12:18, 14  
**Ceremonial**—Will judge no man. Col. 2:16

This list might be greatly extended, but the above points of contrast are sufficient to show that all inspired writers have recognized and noted the distinction between the two laws, the moral and ceremonial.

Here is where our no-law opponents always think they have a strong case; but the more we have studied this question the plainer it has become, till, of late, it has actually become the strong hold of the Sabbath argument, and the death blow to Sunday.

The nature of both the old and new covenants is stated in Heb. 8:8-12. Here we learn that the old covenant was made between God and Israel at the time he brought them out of Egypt. Paul says, Rom. 3:2, that God committed his oracles

to Israel. All other nations had apostatized from God and desecrated his law. Lev. 20:22, 23. Israel was the only nation left upon the earth who regarded the law of the true God. To them, therefore, he solemnly committed his statutes and laws to be preserved among men. For this purpose God made a solemn covenant with them, immediately after bringing them out of Egypt.

Webster defines a covenant to be a mutual agreement made between two or more parties. In Ex. 19:1-8, we have a careful history of this very covenant made between God and Israel. It slates what God proposed to do on his part, and what they solemnly promised to do on their part.

In Jer. 11:1-15, the prophet directly says that this was the covenant that God made with Israel when he brought them out of Egypt. He quotes the very words of the covenant in Ex. 19, and says that that is what God said to them when he made the covenant. In that covenant they promised to obey God's voice and keep his covenant. Then they heard God's voice as he spoke to them his law. Ex, 20. Afterward Moses went up into the mountain, and was there with the Lord a long time, where he received a great many instructions about various things.

Finally, he came down from the mountain, having written out in a book all the words that the Lord had spoken to him. He read these words to Israel, and here again they solemnly promised to obey what God had said, and stand to their former agreement. Ex. 24:3--8. Then Moses killed a beast, and took the blood and sprinkled it upon the people and upon the book, saying that it was the blood of the covenant which God had made with them. Verse 8. Here, then, the covenant was sealed and ratified. That this was the old covenant, we are positively told by the apostle Paul in Heb. 9:18--20. This settles the question beyond all dispute that the old, covenant (ceremonial) which God made with Israel is the one begun in Ex. 19:1--8, and finished and ratified in Ex. 24:3--8. Now we need to remember the words of Paul in Gal. 3:15, where he says, "*Brethren, I speak after the manner of men,*

*Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.*" When a covenant is once sealed, then nothing can be added to or taken from it.

Now that the ten commandments were no part of that covenant, were not in that covenant, were not the words written in the book, is evident from the following facts; viz.,

1. The ten commandments were not written at that time; for it was after this that the Lord called Moses up into the mountain to receive the tables.

2. Moses had not yet received the ten commandments in any shape, because after Moses had first come down from the mountain and read the words of the Lord to the people, and had ratified that covenant with blood, Ex. 24:3--8, after this the Lord said unto Moses, "*Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.*" Ex. 24:12. Here it will be noticed that after the old covenant was all finished and ratified, Moses yet had no copy of the ten commandments; for the Lord told him to come up into the mountain and receive the law written on stone, which we know to be the ten commandments, that he might teach them to Israel. This shows positively that Moses did not have the ten commandments at that time.

3. He was there with the Lord in the mountain forty days and forty nights, and did not come down with the ten commandments till the end of that time, as recorded in Ex. 32:15. And even then he immediately threw down the two tables of stone, and broke them. Then he had to prepare a second set, and was there with the Lord the second time, forty days and forty nights before he received a copy of the ten commandments permanently. Hence, neither Israel nor Moses had a copy of the ten commandments till nearly three months after the old covenant was closed up and finished. Then it was too late to put the ten commandments into that covenant, because, remember, you cannot add to a covenant after it is ratified. Furthermore, the following