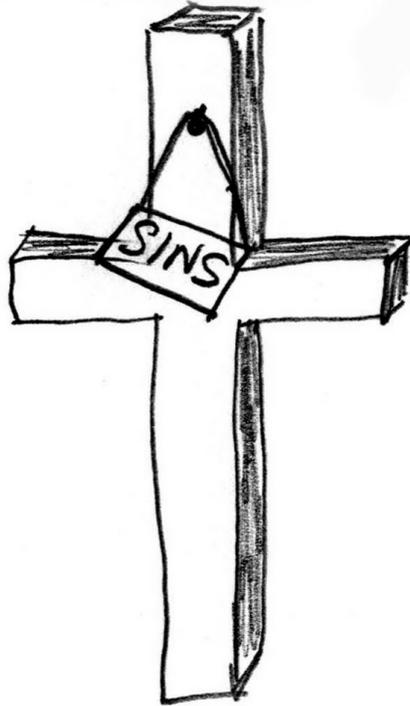


# The Law and The Covenants

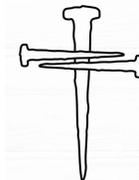
## Nailed To The Cross



The written code  
was nailed to the cross  
Colossians 2:14

Jesus, our 2520<sup>th</sup> Lamb~

"Christ hath redeemed us from  
the curse of the law, being made  
a curse for us: for it is written,  
Cursed is every one that hangeth  
on a tree:" Galatians 3:13



He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. On Him the iniquities of us all were laid. He lives to be our Advocate. He did nothing worthy of death, yet He died. And if we hear the glad words, "Well done, good and faithful servant; ...enter thou into the joy of thy Lord," we shall have done nothing worthy of life. Jesus the sinless died, having done nothing deserving of death. The sinner is saved without having done anything worthy of salvation. He is wholly without merit. But clothed with the spotless robe of Christ's righteousness, he is accepted by God. The living way has been laid open. Life and immortality have been purchased by Christ. Through obedience to God's commands sinners may find pardon and peace. *BEcho* May 21, 1900, par. 10

# THE LAW AND THE COVENANTS: STATUTES/ PRECEPTS/ ORDINANCES

**Ten Commandments** written on stone by finger of God

Eternally binding – Moral Law, Royal Law, Decalogue, 10 Precepts

**Law of Moses** written in a book by Moses- “handwriting of ordinances”

Temporary – Ceremonial Law/ Ritual Sacrificial System/ Types & Shadows/ Symbols

## OUTLINE OF 10 COMMANDMENTS

“Superiors, inferiors, and equals are all amenable to one law, the **Ten Commandments**... The curse of God and not His blessing will be upon those who do not meet this standard.” PCL 232.2

## CONTAINS MINUTE DETAILS EXPLAINING 10 COMMANDMENTS

“Contains directions” ... of “**Principles of 10 commandments amplified**... They were designed **to guard the sacredness of the ten precepts** engraved on the tables of stone” PP 364.1 **SO BOOK, LAW OF MOSES CANNOT BE NAILED TO THE CROSS!!**

“While the Saviour’s death **brought to an end the law of types and shadows**, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable.” PP 365.3

“There is **no shadow in the precepts of the decalogue**. The ten commandments are not a type.” RH July 15, 1890, par. 5

“We have the **types and the shadows in the ceremonial** and these were to last until they should meet the reality. 3LtMs, Lt 35a, 1877, par. 21

“**All the ceremonies of the feast were types** of the work of Christ... **The slain lamb, the unleavened bread, the sheaf of first fruits**, represented the Saviour. DA 77.1

“The **day of atonement was a fast day; the others were feast days**.” BHB 80.4

“How much more essential in this **antitypical day of atonement** that we understand the work of our High Priest, and know what duties are required of us.” GC88 430.3



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The **ritual system** was of an altogether different character, **added to guard the ten precepts** of the Eternal. RH 9-27, 1881. 4



Nailed To The Cross

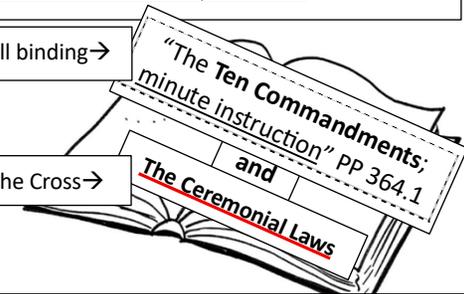


The written code was nailed to the cross Colossians 2:14

Still binding →

=

Nailed to the Cross →



The instructions given to Moses for ancient Israel, with their sharp, rigid outlines, are to be studied and obeyed by the people of God today (Letter 259, 1903). {1BC 1103.4}

“And God **spake all these words**, saying,...” Ex 20:1-17

“two tables of testimony, tables of stone, **written with the finger of God**.” Exodus 31:18

10 commandments, **a summary of the law**, to stand fast and forever; unchangeable Ps 111:7,8

“And Moses **wrote all the words** of the Lord (in a book)” Ex 24:4, 1SP 265.1

“Moses... **writing the words of this law in a book**.” Ex. 31:24

“**Giving minute instruction**” explaining 10 commandments **and** ceremonial sacrificial (remedial) system pointing to Christ, which ONLY the latter was to be abolished at the cross PP 364.1

“There are many who **try to blend these two systems**, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is **a perversion of the Scriptures**... The **ceremonial system** was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This **ritual law**, with its sacrifices and ordinances ... were to cease. **It is this law** that Christ “took ... out of the way, nailing it to His cross.” **Colossians 2:14**.” {PP 365.1}

“Moses of himself framed no law. Christ, the angel whom God had appointed to go before his chosen people, **gave to Moses statutes and requirements** necessary to a living religion and to govern the people of God. **Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call law of Moses**.” {RH May 6, 1875, par. 12}

COLOSSIANS 2:14 EXPLAINED

**Men are enshrouded in darkness, and when they array Christ in the New Testament against Christ in the Old Testament,** surely wisdom has departed from them. The Israelites of old were saved by Christ as verily as we are saved by Christ in this day. We read in the word of God, "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." RH July 15, 1890, par. 5

**The minds of the people,** blinded and debased by slavery, **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 precepts of the ten commandments.** **Unlike the decalogue,** these were delivered privately to Moses, who was to communicate them to the people. {FE 506.8}

**The law of types reached forward to Christ.** All hope and faith centered in Christ until type reached its antitype in his death. **The statutes and judgments specifying the duty of man to his fellow-men,** were full of important instruction, **defining and simplifying the principles of the moral law,** for the purpose of increasing religious knowledge, and of preserving God's chosen people distinct and separate from idolatrous nations. {RH May 6, 1875, par. 5}...

**Christ became sin for the fallen race, in taking upon himself the condemnation resting upon the sinner for his transgression of the law of God.** Christ stood at the head of the human family as their representative. **He had taken upon himself the sins of the world.** In the likeness of sinful flesh **he condemned sin in the flesh.** **He recognized the claims of the Jewish law until his death, when type met antitype.** **In the miracle he performed for the leper, he bade him go to the priests with an offering in accordance with the law of Moses.** **Thus he sanctioned the law requiring offerings.** {RH May 6, 1875, par. 11}

Moses of himself framed no law. Christ, the angel whom **God** had appointed to go before his chosen people, **gave to Moses statutes and requirements** necessary to a living religion and to govern the people of God. **Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call law of Moses.** {RH May 6, 1875, par. 12}

From Haskell's Bible Handbook:

#### **"Ceremonial Sabbaths**

Leviticus 23:7, 8, 21, 24, 25, 27, 32, 39. **There are seven ceremonial Sabbaths as follows:-** 1. 16th of Abib; 2. 23rd of Abib; 3. Pentecost; 4. 1st of the 7th month; 5. 10th of the 7th month; 6. 15th of the 7th month; 7. 22nd of the 7th month. These were annual Sabbaths, coming only once a year. As they always came on the same day of the month, they would come only occasionally on the 7th day of the week. BHB 79.8

- Colossians 2:16, 17. **These Sabbaths were all shadows of things to come.** BHB 80.1
- Hebrews 9:8-11. **The types, or shadowy service, ceased at the cross.** The Desire of Ages, 774. BHB 80.2
- Matthew 27:50-51. **At the death of Christ God rent the vail of the temple, thus showing that the shadowy service had ended.** BHB 80.3
- Hebrews 9:10; Romans 14:1-6; Colossians 2:16. **All of these ceremonial Sabbaths were connected with the annual feast days.** On the Passover Sabbath bitter herbs were mingled with the feast. The day of atonement was a fast day; the others were feast days. BHB 80.4
- Leviticus 23:38. **These annual Sabbaths were separate and distinct from the Sabbath of the Lord."** BHB 80.5

**All the ceremonies of the feast were types** of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. **The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.** DA 77.1

False standards of duty were erected; **the outward and ceremonial** was made to eclipse the spiritual requirements of God. 14LtMs, Ms 37, 1899, par. 5

The **ceremonial law**, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then **all the sacrificial offerings and services were to be abolished**. **Paul and the other apostles labored to show this**, and resolutely **withstood those Judaizing teachers who declared that Christians should observe the ceremonial law**. RH September 27, 1881, par. 3

**The ceremonial piety** of the Jews was **of no value with God**, and **calamity was permitted to come upon the nation**, because they refused the only means which would bring them light and knowledge. Christ forewarned His disciples of the destruction of Jerusalem and the signs to take place prior to the coming of the Son of man. **The whole of the twenty-fourth chapter of Matthew is a prophecy concerning the events to precede this event, and the destruction of Jerusalem is used to typify the last great destruction of the world by fire**. "This gospel of the kingdom," He said, "shall be preached in all the world for a witness unto all nations, and then shall the end come. When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) then let them which be in Judea flee unto the mountains. ... But pray ye that your flight be not in the winter, neither on the Sabbath day." [Verses 14-16, 20.] 14LtMs, Ms 77, 1899, par. 4

In **all his lessons**, **Jesus presented to men the worthlessness of merely ceremonial obedience**.... The Jews had become earthly, and they did not discern spiritual things. And so when Christ set before them the very truths that were the soul of all their service, they, **looking only at the external**, accused him of seeking to overthrow it.... He knew that they would use these works of mercy as strong arguments to affect the minds of the masses, who had all their lives been bound by the Jewish restrictions and exactions. Nevertheless he was not prevented by this knowledge from breaking down the senseless wall of superstition that barricaded the Sabbath. GCB March 5, 1895, par. 22

In the past, Christ **had been approached through forms and ceremonies**, but now He was upon the earth, **calling attention directly to Himself**, presenting a spiritual priesthood, and placing the sinful human agent **at the footstool of mercy**. "Ask, and it shall be given you," He promised; "seek, and ye shall find; knock, and it shall be opened unto you." **"If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments."** "He that hath My commandments, and keepeth them, he it is that loveth Me: ... and I will love him, and will manifest Myself to him." "As the Father hath loved Me, so have I loved you: continue ye in My love. **If ye keep My commandments, ye shall abide in My love**; even as I have kept My Father's commandments, and abide in His love." FE 399.2

**These lessons Christ gave in His teaching, showing that the ritual service was passing away, and possessed no virtue.** "The hour cometh," He said, "and now is, **when the true worshipers shall worship the Father in spirit and in truth**: for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth." **True circumcision is the worship of Christ in spirit and truth, not in forms and ceremonies, with hypocritical pretense.** FE 399.3

The principles presented by Christ, **the manner of observing feasts, of praying to God, could not be properly united to the forms and ceremonies of Phariseeism**. Instead of closing up the breach that had been made by the teachings of John, the teachings of Christ would make the **separation between the old system and the new more distinct**, and **to attempt to unite the two would only result in making the breach wider**. Jesus illustrated this fact, saying, "No man putteth new wine into old bottles; else the new

wine will burst the bottles, and be spilled, and the bottles shall perish.” The bottles to which he refers in his illustration were made of skins, and, after once being used as vessels in which to place the new wine, **they were worthless to serve the same purpose again.** In this familiar illustration Jesus presented the impossibility of making those who are satisfied with a legal religion the depositaries of the living truth of heaven. ST September 19, 1892, par. 3

**What about, “in your generations” found throughout Lev 23 regarding the feasts/ ceremonies, “it shall be a statute for ever in your generations.”? Israel was divorced from God and God’s presence would be withdrawn forever from the temple:**

**But Israel as a nation had divorced herself from God.** The natural branches of the olive tree were broken off. Looking for the last time upon the interior of the temple, Jesus said with mournful pathos, “**Behold, your house is left unto you desolate.** For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.” Hitherto He had called the temple His Father’s house; **but now**, as the Son of God should pass out from those walls, **God’s presence would be withdrawn forever from the temple built to His glory. Henceforth its ceremonies would be meaningless, its services a mockery.** DA 620.4

**STATUTE, [L., to set.].** (*Noah Webster’s 1828 Dictionary*)

1. In monarchies, the laws of the sovereign are called edicts, decrees, ordinances, rescripts, etc. NWAD STATUTE.2

2. A special act of the supreme power, of a private nature, or intended to operate only on an individual or company. NWAD STATUTE.3

After God had given Moses various **laws and ordinances**, He directed him to go down to the people and acquaint them with these **laws**. Moses was instructed to read them to the people. **While in the mount he had written them just as they had been spoken by the Son of God.** “And 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**” (**Exodus 24:3**). {2SAT 187.6}

## 10 Commandments = Statutes and Judgments

Moses wrote these judgments and statutes from the mouth of God while he was with him in the mount. **If the people of God had obeyed the principles of the ten commandments, there would have been no need of the specific directions given to Moses, which he wrote in a book,** relative to their duty to God and to one another. The **definite directions** which the Lord gave to Moses in regard to the duty of his people to one another, and to the stranger, **are the principles of the ten commandments simplified and given in a definite manner, that they need not err.** {1SP 265.1} {3SG 299.3}

The Saviour **said nothing to unsettle faith in the religion and institutions that had been given through Moses**; for every ray of divine light that Israel’s great leader communicated to his people was received from Christ. **While many are saying in their hearts that He has come to do away with the law, Jesus in unmistakable language reveals His attitude toward the divine statutes.**

“Think not,” He said, “that I am come to destroy the law, or the prophets.” {MB 47.1}

The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in his death. **The statutes and judgments specifying the duty of man to his fellow-men, were full of important instruction, defining and simplifying the principles of the moral law,** for the purpose of increasing religious knowledge, and of preserving God’s chosen people distinct and separate from idolatrous nations. {RH May 6, 1875, par. 5}

The closing words of **Malachi** are a prophecy regarding the **work that should be done preparatory to the first and the second advent of Christ**. This prophecy is introduced with the admonition, "**Remember ye the law of Moses** my servant, which I commanded unto him in Horeb for all Israel, with the **statutes and judgments**." {SW March 21, 1905, par. 1}

"**This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul.** Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to **keep His statutes, and His commandments, and His judgments,** and to **hearken unto His voice.**" This is not the voice of man; it is the voice of Christ from the unfolding pillar of cloud. **Read carefully all of Deuteronomy 26, also chapters 27 and 28; for here are stated plainly the blessings of obedience.** {RH December 25, 1900, par. 6}

I was referred to the **fourth chapter of Deuteronomy**. **The whole of this chapter is to be studied**. Notice particularly the statement: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. **Thou shalt keep therefore his statutes, and his commandments,** which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." {RH August 23, 1906, par. 1}

Nearly a century before, **during the first Passover celebrated** by Hezekiah, provision had been made for the daily public reading of the book of the law to the people by teaching priests. **It was the observance of the statutes recorded by Moses, especially those given in the book of the covenant, which forms a part of Deuteronomy, that had made the reign of Hezekiah so prosperous.** But Manasseh had dared set aside these statutes; and during his reign the temple copy of the book of the law, through careless neglect, had become lost. Thus for many years the people generally were deprived of its instruction. PK 392.2

### **MORAL LAW (STATUTES AND JUDGMENTS) STILL BINDING TODAY**

Christ declares, that **he came not to destroy the law, but to fulfill**,—"to magnify the law and make it honorable," as Isaiah, hundreds of years before, had prophesied would be the Messiah's work. RH September 27, 1881, par. 5

"**To fulfill the law**." By his own life he gives the children of men **an example of perfect obedience to that law**. In the sermon on the mount he made clear and distinct its every precept, in order to sweep away the rubbish of erroneous tradition, with which the Jews had encumbered its sacred statutes, to illustrate and enforce its principles, and to show in **all its particulars** the length and breadth and height and depth of **the righteousness required by the law of God**. RH September 27, 1881, par. 6

**While the Saviour's death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable.** PP 365.3

The gospel is given in precept in Leviticus. **Implicit obedience is required now, as then.** How essential it is that we understand the importance of this word! 6T p. 392.2 (*The first 5 books of the law that Moses wrote have not been nailed to the cross!*)

The **instructions given to Moses** for ancient Israel, with their sharp, rigid outlines, **are to be studied and obeyed** by the people of God **today** (Letter 259, 1903). {1BC 1103.4} (*pertaining to the 10 Commandments: ie tithing, clean meats, dress etc.*)

**The sacred statutes** which **Satan has hated and sought to destroy**, will be honored throughout a sinless universe. And “as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations.” Isaiah 61:11. {PP 342.2}

### **EXODUS CH 21-23**

“He that curseth his father, or his mother, shall surely be put to death” (**Exodus 21:17**). Thus God expressed His mind in regard to rebellious children. He made it a capital crime for children to curse or to smite their parents. And He will **punish** the parents, if they do not govern and control their children. How many children are lost to all virtue! How many are abandoned to vice and iniquity! How many abuse their own parents! {2SAT 187.1}

**It was Jesus Christ Himself who gave special directions to Israel.** Do these specifications testify of a Christless dispensation? **Is this code of statutes of a lower order than are the statutes which are given in this age?** The Lord guards the interests of His people. **He gives special directions** concerning the poor. How impartial are His ways! How exalted are all His requirements. {2SAT 187.2}

**The Lord gave many other statutes or judgments, which were to be strictly obeyed.** These are recorded in the twenty-first, twenty-second, and twenty-third chapters of Exodus. {2SAT 187.3}

The **Lord also specified** the conditions on which his people, the Israelites, would receive **the promised blessing**: [**Exodus 23:20-33, quoted**]. {2SAT 187.4}

**These promises are given on condition of obedience.** God will bless and honor those who honor Him. The living **God pledges Himself by promises** to those whom He lays under obligations to Himself. His people must take Him as their Ruler. They must obey the laws of His government. They must not only refrain from worshiping all other gods, but overthrow them utterly, thus evidencing their great abhorrence of idolatry. {2SAT 187.5}

Preparation was now made for the **ratification of the covenant**, according to God’s directions. [**Exodus 24:4-8, quoted**]. {2SAT 188.1}

### **AN ORDINANCE WE KEEP TODAY**

**When the Saviour yielded up His life** on Calvary, **the significance of the Passover ceased**, and **the ordinance of the Lord’s Supper** was instituted as a **memorial** of **the same event of which the Passover had been a type**. PP 539.5

### **PASSOVER, AN ORDINANCE; A MEMORIAL TODAY AS THE LORD’S SUPPER**

**The Passover** was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children should ask the meaning of **this ordinance**, the history should be repeated. Thus **the wonderful deliverance** was **to be kept fresh in the minds** of all. **The ordinance of the Lord’s Supper** was given to commemorate the great deliverance wrought out as the result of the death of Christ. **Till He shall come the second time in power and glory, this ordinance is to be celebrated.** It is the means by which His great work for us is to be kept fresh in our minds. DA 652.3 (*see Ex 20:24*)

**ARE THE ANNUAL SABBATHS ORDINANCES OR STATUTES?** Answer to question from internet:

**“The annual ceremonial sabbaths are described as part of the ordinances** (not the moral law), distinct from the weekly sabbath, which is the ongoing commandment of the Ten Commandments.” (see Haskell’s comment above on page 2)

**ORDINANCE, n.** (Noah Webster’s 1828 Dictionary)

1. A rule established by authority; a permanent rule of action. **An ordinance may be a law or statute of sovereign power.** In this sense it is often used in the Scriptures. Exodus 15:25; Numbers 10:8; Ezra 3:10. It may also signify a decree, edict or rescript, and the word has sometimes been applied to the statutes of Parliament, but these are usually called acts or laws. In the United States, it is never applied to the acts of Congress, or of a state legislature. NWAD ORDINANCE.2
2. Observance commanded. NWAD ORDINANCE.3
3. Appointment. NWAD ORDINANCE.4
4. **Established rite or ceremony.** Hebrews 9:1, 10. In this sense, **baptism and the Lord’s supper are denominated ordinances.** NWAD ORDINANCE.5.

**“Having abolished in his flesh** the enmity, even the **LAW OF COMMANDMENTS CONTAINED IN ORDINANCES;** for to make in himself of twain one new man, so making peace” Ephesians 2:15 (See Hebrews 9:1-15)

**Blotting out the handwriting of ordinances** that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the **sabbath days:** Which are a **shadow** of things to come; but the body *is* of Christ. **Col 2:14-17**

**“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep.”** (Ex 31:13) **Some, who have been anxious to make of none effect the law of God, have quoted this word “Sabbaths,” interpreting it to mean the annual sabbaths of the Jews.** But they do not connect this positive requirement with that which follows: RH August 30, 1898, par. 9

**“HANDWRITING OF ORDINANCES”**

“Think not,” were the words of Christ, “that I have come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” Matthew 5:17. **The laws of sacrificial offerings were typical and were in force until type should reach its antitype** in the greater and wholly perfect sacrifice of Jesus Christ. **These sacrifices and services of the temple were to cease with the perfect offering of Christ Himself as the Lamb without blemish; these sacrifices were abolished at the cross. This handwriting of ordinances our Lord did blot out and take away and nail to His cross.** 5LtMs, Ms 43, 1887, par. 1

**The apostles bore witness to this. Barnabas and Paul, with firmness and perseverance, withstood those who taught that Christians out (ought?) to keep the law of Moses.** Peter’s voice was heard among the apostles and elders assembled in council in regard to this matter. “Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” **Acts 15:10. This has no reference to the moral law** although the great controversy with Satan has blinded the eyes of those who believe not to work with subtlety **to crowd in the law of God written and engraven in stone as the law to be done away.** 5LtMs, Ms 43, 1887, par. 2

Satan commenced his rebellion in heaven against Jehovah's law and he has not ceased this warfare for a moment. He watches every point so that he can, if possible, **subvert and make void the law of God. He has sought to blind the minds of men by placing the moral law, engraven on stone, in the place of the ritual, the ceremonial law of ordinances that was to be abolished, nailed to the cross, because type had met antitype, the shadow had reached the substance.** 5LtMs, Ms 43, 1887, par. 3

The moral law was contained in the ten commandments and enforced by the prophets. [Christ] did not come to abolish or destroy. It was not the purpose of His coming to detract one iota from the dignity and force of any part of the moral law, for this is a law which cannot be broken with impunity. It stands fast forever as firm as the throne of God, as firm as the pillars of heaven. **The moral law stands on an entirely different foundation from the ceremonial or ritual law which was designed as a barrier built up about the law of God as a restraint upon a stiffnecked, rebellious people to guard the moral law that it should not be broken.** God's law was written upon the hearts of the children of men when they came forth from the hands of their Creator. 5LtMs, Ms 43, 1887, par. 4

“And he gave to Moses when he had made an end of communing with him upon mount Sinai **two tables of stone, written with the finger of God.** [Verse 18.] **Never could this be blotted out; for it was written, engraved in stone, with the finger of God. It was never against us, because God declared that we were to obey His commandments as a perpetual covenant. At His death Christ blotted out the handwriting that was against us,** “and took it out of the way, nailing it to his cross.” [Colossians 2:14.] **In every ceremony, in every sacrifice, His death had been prefigured.** He was the foundation of the sacrificial system, which was to last till in His death type should meet antitype. He “abolished in his flesh the enmity, even **the law of commandments contained in ordinances**”; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” [Ephesians 2:15-20.] 16LtMs, Lt 51, 1901, par. 8

Through Christ the hidden glory of the holy of holies was to stand revealed. He had suffered death for every man, and by this offering, the sons of men were to become the sons of God. With open face, beholding as in a glass the glory of the Lord, believers in Christ were to be changed into the same image, from glory to glory. **The mercy seat, upon which the glory of God rested in the holiest of all, is opened to all who accept Christ as the propitiation for sin; and through its medium, they are brought into fellowship with God. The vail is rent, the partition walls broken down, the handwriting of ordinances canceled.** By virtue of His blood the enmity is abolished. Through faith in Christ Jew and Gentile may partake of the living bread. 22LtMs, Lt 230, 1907, par. 18

Adam and Eve, at their creation, had a knowledge of the law of God; they were acquainted with its claims upon them; its precepts were written upon their hearts. **When man fell by transgression the law was not changed, but a remedial system was established to bring him back to obedience.** The promise of a Saviour was given, and sacrificial offerings pointing forward to the death of Christ as the great sin offering were established. But had the law of God never been transgressed, there would have been no death, and no need of a Saviour; consequently there would have been no need of sacrifices. PP 363.1

Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. But notwithstanding the gracious provision for man's redemption, 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 26:5.

To him was given the rite of circumcision, which was a sign that those who received it were devoted to the service of God—a pledge that they would remain separate from idolatry, and would obey the law of God. The failure of Abraham’s descendants to keep this pledge, as shown in their disposition to form alliances with the heathen and adopt their practices, was the cause of their sojourn and bondage in Egypt. But in their intercourse with idolaters, and their forced submission to the Egyptians, the divine precepts became still further corrupted with the vile and cruel teachings of heathenism. Therefore when the Lord brought them forth from Egypt, He came down upon Sinai, enshrouded in glory and surrounded by His angels, and in awful majesty spoke His law in the hearing of all the people. PP 363.2

He did not even then trust His precepts to the memory of a people who were prone to forget His requirements, but wrote them upon tables of stone. He would remove from Israel all possibility of mingling heathen traditions with His holy precepts, or of confounding His requirements with human ordinances or customs. But **He did not stop with giving them the precepts of the Decalogue.** The people had shown themselves so easily led astray that He would leave no door of temptation unguarded. **Moses was commanded to write, as God should bid him, judgments and laws giving minute instruction as to what was required. These directions relating to the duty of the people to God, to one another, and to the stranger were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. They were designed to guard the sacredness of the ten precepts engraved on the tables of stone.** PP 364.1

If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God’s law in mind, and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone. **And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses.** PP 364.2

The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instruction concerning the sacrificial service. After the completion of the tabernacle He communicated with Moses from the cloud of glory above the mercy seat, and gave him full directions concerning the system of offerings and the forms of worship to be maintained in the sanctuary. The ceremonial law was thus given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God Himself on the tables of stone, and was sacredly preserved in the ark. PP 364.3

 **There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures.** The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This **ritual law**, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. **Then all the sacrificial offerings were to cease. It is this law that Christ “took ... out of the way, nailing it to His cross.” Colossians 2:14.** But concerning the **law of Ten Commandments** the psalmist declares, “Forever, O Lord, Thy word is settled in heaven.” **Psalm 119:89.** And Christ Himself says, “Think not that I am come to destroy the law.... Verily I say unto you”—making the assertion as emphatic as possible—“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” **Matthew 5:17, 18.** Here He teaches, not merely what the claims of God’s law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages. PP 365.1

Concerning the law proclaimed from Sinai, Nehemiah says, "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them *right judgments, and true laws, good statutes and commandments.*" [Nehemiah 9:13](#). And Paul, "the apostle to the Gentiles," declares, "The law is holy, and the commandment holy, and just, and good." [Romans 7:12](#). This can be no other than the Decalogue; for it is the law that says, "Thou shalt not covet." [Verse 7](#). PP 365.2

**While the Saviour's death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable.** PP 365.3

God repeated his holy law upon Sinai, precept by precept, that his people might not be left to dishonor him in disobeying his statutes, and he declares that we shall live in them if we obey them. Yet the Christian world claims that Christ died upon Calvary's cross to abolish the law of God. We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The sacrificial offerings were continually revealing the fact that Christ was coming to our world, and when type met antitype in the death of Christ, then the sacrificial offerings, typifying Christ, were no more of any value, but the royal law of God could not be changed. Jesus addressed his disciples and the Pharisees in these words: "Think not that I am come to destroy the law, or 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. 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." The words of Christ in the day of God's retributive judgment will be sufficient to condemn the transgressor if there was not another evidence of the perpetuity of the law of Jehovah. **There is no shadow in the precepts of the decalogue. The ten commandments are not a type.** God gave his law, and in the fourth precept of the decalogue is his Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth; and just as long as heaven and earth shall remain, just so long will this law be binding upon those who are living upon the earth. **The instruction which Moses gave to the children of Israel concerning the statutes and the precepts of God, did not originate with Moses, but with the God of heaven.** We are told that Christ was in the pillar of the cloud by day, and in the fiery pillar at night. **Men are enshrouded in darkness, and when they array Christ in the New Testament against Christ in the Old Testament,** surely wisdom has departed from them. The Israelites of old were saved by Christ as verily as we are saved by Christ in this day. We read in the word of God, "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." RH July 15, 1890, par. 5

September 19, 1892

No Man Putteth New Wine into Old Bottles

EGW

"And he spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith, The old is better." ST September 19, 1892, par. 1

**At the time Jesus uttered this parable, the old typical service was soon to pass away, and the temple courts were to be left desolate. Christ, the great Antitype, both Sacrifice and High Priest, clothed in his own spotless righteousness, was soon to be slain as a lamb without blemish, for the sins of the world. But both his disciples and the disciples of John misapprehended the relation of his teaching to the doctrine of the scribes and Pharisees. The disciples of John had sought to unite the teaching of the reformer with**

the doctrines held by the Jewish leaders; but the teaching of scribes and Pharisees was fast hastening to decay, and to unite the truth with their jargon of tradition would make confusion worse confounded. ST September 19, 1892, par. 2

The principles presented by Christ, **the manner of observing feasts, of praying to God, could not be properly united to the forms and ceremonies of Phariseeism.** Instead of closing up the breach that had been made by the teachings of John, the teachings of Christ would make the separation between the old system and the new more distinct, and **to attempt to unite the two would only result in making the breach wider.** Jesus illustrated this fact, saying, "No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish." The bottles to which he refers in his illustration were made of skins, and, after once being used as vessels in which to place the new wine, **they were worthless to serve the same purpose again.** In this familiar illustration Jesus presented the impossibility of making those who are satisfied with a legal religion the depositaries of the living truth of heaven. ST September 19, 1892, par. 3

Those who would not receive the light and grace of Christ, who rejected the truth he came to bring them, were compared to old bottles, to worthless and worn-out garments. Rejecting the truth themselves, they were ever seeking to sow the seed of doubt and questioning in the mind of the disciples, **in order that the truth unfolded to them by Christ should not make its impression on heart and spirit. They **exalted ceremonies,** human exactions, and the commandments of men, as more essential than the teachings of Christ.** The difference between the fresh, pure doctrines of heaven and the lifeless teaching of the Pharisees made manifest the fact that **the vital truth of God could find no place for expansion in the old religious rites that were ready to vanish away.** ST September 19, 1892, par. 4

As a result of intercourse with Christ, the disciples were led to behold the precious gems of truth recovered from systems of error, and reset in the framework of truth. As their minds expanded to comprehend the doctrines of Christ, they saw that the faith which works by love and purifies the soul **could find no place for union with the old religion of the Pharisees, which was made up of ceremonies,** injunctions, and the traditions of the elders. **An effort to unite the teachings of Jesus with the established religion would have shown the utter mistake of such a course.** For the new doctrines, like fermenting wine, would have burst the old decaying bottles of the Pharisaical tradition. To the Pharisees the teaching of Jesus was new in almost every respect, was unrecognized and unacknowledged as truth. They professed to have respect for the religion of Abel, Enoch, Noah, Abraham, and Moses. But, although Christ taught the original truths that had been committed to the fathers, his teaching was new to the Pharisees, because they had perverted, and misinterpreted, and burdened down the requirements of God, until the truth had lost its original significance and beauty. ST September 19, 1892, par. 5

The Pharisees opposed the teachings of Jesus with all their force, and Jesus turned from the recognized religious leaders to find in others new bottles for the new wine. In the untutored fisherman, in the publican at the market-place, in the woman of Samaria, in the common people who heard him gladly, he found his new bottles for the new wine. **Priests and scribes and rulers were fixed in a rut of **ceremonies,** observances, and traditions.** For long years they had lost their vitality, and their hearts had become contracted, like the old withered, dried-up bottles to which he had compared them; but in the fishermen, the Samaritans, the publicans and sinners, Jesus found hearts that he could impress and make receptacles for his divine truth. ST September 19, 1892, par. 6

**God's people must go on from light to a greater light, or they will become, as did the Pharisees, unwilling to receive additional light.** They will find themselves in the condition represented by withered, dried-up bottles. In their religious faith they will be unmovable, inflexible, like the withered fig tree dried up by the roots. Those whom Jesus chose for his work were people to whom the world gave little attention; the fishermen, the despised publicans and Samaritans, had no connection with the schools of the scribes and Pharisees; but Christ saw in them the requisite qualifications for the work of God. The Pharisees looked upon his association with publicans and sinners as a matter that merited their condemnation; for it was in marked contrast to their habits,

customs, and traditions. But Christ taught his disciples lessons concerning the broad character of his kingdom, which was to be perpetuated through eternal ages. ST September 19, 1892, par. 7

**The lessons which Jesus taught in the parables should be carefully studied; they contain instruction for his people in these last days, that we may not make the mistakes which the Jewish nation made in the time of Christ.** The gospel was first preached to the Jews; but they felt whole and in no need of a physician. Christ came to minister to the sin-sick soul; for only those will be converted who feel and know that they are sinners. Christ came holding forth precious truth for the acceptance of men, presenting heavenly principles to be woven into the life, bestowing spiritual benefits to be passed on to others. Christ, the consolation of Israel, had come unto his own, but his own received him not. He must find new bottles to contain his new wine. ST September 19, 1892. 8

Why could not the old bottles contain the new wine? Why were the lessons of Jesus refused? The life of Christ should have been a constant inspiration. But the scribes and Pharisees refused him, because they allowed pride, ambition, and bigotry to stand in their way. Jesus did not follow the teachings of the schools; he did not copy any living model, nor draw his lessons from any earthly source. His teachings were simplicity itself, so clear that a child could understand them, so deep that the prejudiced Pharisees and priests could not comprehend them. No one but a heavenly teacher could present so lofty a morality in such simple words, making his sayings applicable to the necessities of all. The brightness of the Father's glory was revealed in the face of Jesus Christ. But the old bottles could not contain the precious new wine. The bigoted Pharisees, scribes, and rulers had no preference for the new wine; they were filled with the old, and, until emptied of the old traditions, old customs, old practices, they had no place in mind or heart for the truth of Christ. ST September 19, 1892, par. 9

In the question, "What shall we do that we might work the works of God?" the attitude of scribes and Pharisees is set forth; for the question meant, **What shall we do to deserve heaven?** Mark the answer of Christ: "This is the work of God, that ye believe on Him whom he hath sent." **The price of heaven is the Messiah. The way to heaven is Christ.** "This is the work of God, that ye believe on Him whom he hath sent." But the Pharisees scoffed at his doctrine, and the Sadducees derided him. The most precious truth could find no harmony with the false theories and commandments of men. But the common people, who were not filled with the wine of superstition and tradition, heard him gladly. They recognized the heavenly power of his teaching, and were charmed with the new truth concerning his kingdom. Many, many, found the living Bread that came down from heaven, and drank of the living Water. Their hungry souls were satisfied with heavenly manna, and refreshed with the streams of salvation. **In their acceptance of his doctrine, they proved the truth of his words, "My sheep know my voice, and they follow me."** ST September 19, 1892, par. 10

**Let it not be with us who are living in the last days as it was with the Pharisees.** Let it not be said of us, as it was of them, that new wine cannot be put into old bottles. Let not those who have been long in the truth, who have been made the depositaries of the law of God, exalt the ideas and opinions of men above the advancing truth of heaven, lest they be left as old, withered bottles, whose place will be filled by new bottles which the Lord shall select for the new wine. We must be in a position where we shall ever have an appetite for the fresh manna, for the new wine of heaven. ST September 19, 1892, par. 11

**Let all beware lest they imitate the example of the Jews, and, fearing they must give up some cherished idea, or discard some idol of opinion, refuse the truth which cometh down from the Father of lights.** It was adherence to tradition that proved the ruin of the Jews, and will prove the ruin of many, many souls in every age. Let us fear to become satisfied, with that which we already have acquired, but ever advance with the light, that Jesus may not have to cast us aside as worthless bottles, when he would present to us new truth. ST September 19, 1892, par. 12

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink."

[John 7:37.] 10LtMs, Lt 97, 1895, par. 3