



*Brotherhood
In
Jesus Christ*

Bible Studies

The Laws of God

Lesson # 9

The Ten Commandments

The Law of God – Exodus 20:3-17

I

Thou shalt have no other gods before me.

II

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for 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 shewing mercy unto thousands of them that love me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV

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

V

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbour.

X

Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

“For this is the love of God, that we keep His commandments: and His commandments are not grievous” (1Jn. 5:3). “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Rev: 14:12).

- 3 Laws of morality in Deut. 25
- 4 The listing of blessings and curses Deut. 28
- 5 The law of clean and unclean meats Deut: 14:3-20

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He definitely is not referring to the law, which Moses wrote in a book. Jesus refers here specifically to the moral law, to the Ten Commandments. His own law, which He himself had written in two tables of stone [Ex. 24: 12, 31:18] to which He added no more and which He had delivered unto Moses on mount Sinai [Deut: 5:22].

Because the Pharisees distinguished more important laws from the less therefore one of the experts, a lawyer, once asked Jesus the question:

“Master, which is the great commandment in the law?”

Jesus answered:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.” Jesus quoted here Deuteronomy 6:5 and Leviticus 19:18 and then continued to tell this lawyer that: “On these two commandments hang all the law [all the Ten Commandments] and the prophets” [Mt: 22:36:40].

“Whosoever therefore shall break one of these least commandments [or leave one out], and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them [all ten of them], the same shall be called great in the kingdom of heaven.” [Mt: 5:19]
 “But whoso looks into the perfect law of liberty, and continues therein, he being not a forgetful hearer, but *a doer* of the work, this man shall be blessed in his deed.” [Jms: 1:25]

The following are additional laws that pertain to behavioral attitudes:

- 1 Family Laws as seen in Deut. 22
- 2 Laws of human relations in Deut. 24

The Ten Commandments are God's Moral Law

- 1) It was *spoken by God* Deut. 4:12
- 2) It was *written by God* on tables of stone Ex. 24:12 and 31:18
- 3) This law was “right , true and Good” Neh. 9:13
- 4) Law “which if a man do , he shall live in it” Ez. 20: 11,13,21
- 5) “The law of God is perfect” Ps: 19:7
- 6) Jesus said “think not that I come to destroy the law” Mat. 5:17
- 7) The Lord “magnified the law and made it honorable” Is. 42:21
- 8) “Heaven and earth shall pass away, but not one jot or tittle from the law” Mat. 5:18
- 9) It is a “law of liberty” James 2:12
- 10) Is “established through faith in Christ” Rom. 3:31
- 11) Is a “spiritual law” Rom. 7:14
- 12) Is the “royal law, holy and just and good” Jms. 2:8; Rom. 7:12
- 13) Is the “engrafted law” which saves our souls Jms 1: 21
- 14) Was written by God Himself, & “He added no more” Deut. 5:22

The Law of Moses or Ceremonial Law In comparison to the above

- 1) Was *spoken by Moses* Deut. 1:1-6, Jn 7:19
- 2) *Written by Moses* “in a book” Deut. 31: 24-26, Numb. 36:13
- 3) These “statutes were not good” Ez. 20:25
- 4) “Statutes by which they should not live” Ez. 20:25
- 5) This “law made nothing perfect” Heb. 7:19
- 6) Jesus “abolished it” Eph. 2:15 He “changed the customs Moses delivered us” Acts 6:14; 21:21
- 7) Christ “took it out of the way, nailing it to the cross” Col. 2:14

- 8) "It was added because of transgressions, till the seed should come" Gal. 3:19
- 9) Was a "yoke of bondage" Gal. 5:1
- 10) "Was our schoolmaster to bring us unto Christ" Gal. 3:24-25
- 11) A law of "carnal commandments and ordinances" Heb. 7:16; 9:10
- 12) A law in "handwriting of ordinances which was against us, was contrary to us" Col. 2:14; Gal. 3:19
- 13) Was "disannulled because of its weakness and unprofitable ness" Heb. 7:18
- 14) Was "a shadow of things to come" Heb. 10:1

The Ten Commandments were known before Sinai.

There are many people today who believe that the Ten Commandments did not exist until God gave them to Moses at Mount Sinai. They believe this, not because they read it in the Bible, but because they have been so told by preachers and teachers, who made the Commandments of God of none effect by their tradition [Mt: 15:6-9]. Such men and teachers began to come into the church in the days of the Apostles [2 Thes: 2: 7; Jude 3, 4; 3 John 9-10]. These men did misrepresent God's Word to their own destruction. even today they lead many people in their misunderstanding astray [See 2 Peter 3: 15, 17].

The law of God, has always existed. It is indestructible. It reveals the very nature of God's character. Everything that God does is planned in accordance to the Ten Commandments.

The author of confusion is the devil , and all that teach against God's Law are influenced of the devil. For "sin is the transgression of the law [1 John 3:4-8].

Transgression of what law?

Of the Ten Commandments written in stone!

James tells us: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said: Do not

The New Covenant is superior.

"This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. ***By a new and living way***, which he hath consecrated for us, through the veil, that is to say, his flesh. And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." [Heb: 10:16-22]

It is the New and living Covenant

which we received by Jesus Christ. This superior covenant, is now written in our hearts and minds. Jesus does not refer to the law of ordinances that was written by Moses. "We are now grace saved by grace through faith; and not of works, lest any man should boast (Eph: 2:8-9).

The temple is our body not a building. And the Vail is our heart, not a piece of cloth which separates the holy from the most holy. The heart is the most secret part of our bodily temple, because in it we find the decisions that arise whether they be good or bad and only God can know what therein is, because no man can see in the heart of another man.

When Jesus said:

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. 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." [Mt: 5:17]

What law is Jesus here referring to?

He is the mediator of the New Testament
[or Covenant],

Through whom even those which were called and who died while the first testament [covenant] was in force, may receive the promise of eternal life [Heb. 9: 14-24].

“In that He said, a New Covenant, *He hath made the first old.* Now that which *decays and* waxes old *is ready to vanish away* [or replaced by the New Testament].” [Heb: 8:13]

“Then said He, Lo, I come to do thy will, O God. *He takes away the first, that he may establish the second.* By which will [under this new plan] we are sanctified through the offering of the body of Jesus Christ once for all” [Heb: 10:9-10]. His sacrifice was definitely more effective therefore *Jesus changed the customs which Moses had delivered* us [Acts 6:14]. We also should not forget that *the blessings of Abraham come unto the Gentiles through Jesus Christ* and not through adherence to parts of Moses law [Gal. 3: 14].

“Wherefore, my brethren, *ye also are become dead to the law by the body of Christ*; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. But now *we are delivered from the law*, that being dead *wherein we were held*; that we should serve *in newness of spirit, and not in the oldness of the letter.*” [Rom: 7:4, 6]

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins” [Heb: 10:1-4], but God forgave the people their sins when they adhered in faith to Moses law, which *was God’s law for the time than present.*

commit adultery, said also: Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law” [James 2:10-11].

This shows that the Ten Commandments are indestructible, for they reveal sin and transgressions. If this Law would not exist, there would be no knowledge of sin. If there were no sin, we would not need a Saviour and Jesus Christ would have died in vain, because He came to take away sin [1 Cor. 15: 3; 5:8].

When there is no law, there is no transgression [Rom: 4: 15]. For by the Law is the knowledge of sin; it tells us what sin is [Rom: 3:20].

Apostle Paul said he would not have known lust except the Ten Commandments said, “Thou shalt not covet” [Rom: 7:7]. Where there is no law, sin does not exist” [Rom: 5: 13]. But sin came into the world through Adam (Rom: 5: 12-16, 21). So if sin came on us through Adam, the Law of God had to be known, otherwise Adam could not have sinned.

The Ten Commandments were known in Genesis

For we read:

When God ended His work which He had made; He rested on the seventh day. And than **blessed the seventh day, and sanctified it:** because that in it he had rested from all His work which God created and made. – We see here that the fourth of the Ten Commandments came into being at creation.

Genesis 3:6 shows that Eve began to desire and lust after the fruit of the tree of which God said should not be eaten. Therefore the commandment “*Thou shalt not covet,*” was known to Eve and Adam, but Eve looked upon this tree with desire to eat [Rom: 7:7 and Mt: 5:28].

If there had been no law that said: “*Honour thy father and thy mother,*” it would not have been wrong for them to disobey God, the only Parent they had. Therefore Adam and Eve had knowledge of the Commandments.

Again we note in Genesis 4:1-8; that the Law “*Thou*

shalt not kill." must have been known to Cain to become so angry with his brother Abel that he killed him

There is no sin against God or man that the Ten Commandments do not cover. So if the Ten Commandments did not exist in the days of Noah, God would have been unjust in destroying the antediluvian world. [Rom: 7:7; Gen. 6:1-13 and 2 Pet: 2:5]

Noah was a 'preacher of righteousness' for 120 years and none, but only his immediate family believed him. David writes that God's righteousness endures forever, that His commandments are sure, standing fast forever and ever [Ps: 111:3, 8]. There is no other law of righteousness than that of God's Ten-Commandments. They existed from the very beginning and remain for forever.

Anyone that wants to enter into life must keep the commandments of God" [Jn. 14:15; Mt: 19: 17].

Abraham, received the promise that through his seed all the nations of the earth would be blessed, because he obeyed God's voice, and kept His charge, His commandments, statutes and laws" [Gen. 26:3, 5]. If you are part of his seed through Christ, you have to obey God, even as Abraham did. The Ten Commandments existed in Abraham's day and they still exist today. Not one letter has changed in the law written by the finger of God. They were **not** abolished on the cross of Calvary, as some religious 'teachers' want us to believe. Christ was the Lawgiver and has now become the author of salvation to those who obey Him [Heb: 5:9]. "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" (Mt: 5:18).

Apostle Paul describes the nations as **once knowing God**. [1 Jn: 2:3-4]. "When they *knew God* ..but.. they became vain in their imaginations, and their foolish heart was darkened." So they began to break the Law of God, and God gave them over to a reprobate mind [Rom: 1:21-32]. And this is the condition we find in the world today.

"But **Christ** being come **an high priest** of good things to come, **by a greater and more perfect tabernacle, not made with hands**, that is to say, not of this building; Neither by the blood of goats and calves, but **by His own blood**. He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they, which are called, might receive the promise of eternal inheritance.

"For where a testament is, there must also of necessity be *the death* of the testator. For a testament is of force **after** men are dead: otherwise it is of no strength at all while the testator lives" [Heb: 9:11-17].

So the New Testament came into force when the Vail of the temple was torn, *after* Jesus Christ had died on the cross. Until then the Old Testament, the Law of Moses, was adhered to.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands [physical worship], which are the figures of the true; but into heaven itself, now to appear in the presence of God for us [in a spiritual relationship]." [Heb: 9:23-24 and Jn. 4: 23-24].

Jesus Christ is now our high priest

Who appears in the presence of God for us. Although He was without sin, He was tempted while He lived on earth just as we are tempted today and therefore He is able also to understand and help us.

was to come. For following the letter of the law made nothing perfect, but the bringing of a better hope did [Heb. 7: 19].

The time of reformation began with Jesus Christ, the Son of God. With Jesus Christ we now have an high priest who is not made after the law of carnal ordinances, but by the power of an endless life. During the time of the Law of Moses men were made high priests which had infirmities. But God, our Father in heaven, testified of Jesus:

“Thou art a priest who is made, not after the law of a carnal commandment, but after the power of an endless life, forever after the order of Melchisedec.”

“For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath He was made priest: (For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord swore and will not repent, Thou art a priest for ever after the order of Melchisedec:)” [Heb: 7:16-21]

“For the priesthood being changed, there is made of necessity a change also of the law. For He of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood” [Heb: 7:12-14].

Jesus Christ Himself lived without sin, but took the penalty of sin upon Himself and died on the cross to offer us salvation **from** our sins – **not** in our sins. God, His Father raised Him up the third day and set Him on the right hand of His throne. Jesus Christ was thereby made a high priest of the sanctuary of the true tabernacle that God almighty built and not man.

We are told to come out of this world’s deception and accept Jesus as our sacrifice. We ought to let Him cover our sins and become the Author of our salvation. He will do so if we repent and obey Him [Acts 2:38 and Heb. 5:9]. For “the Spirit and the bride say, COME. And let him that hears say, COME. And let him that is athirst COME. And whosoever will, let him take of the water of life freely The grace of our Lord Jesus Christ be with you all” [Rev. 22:17-21].

The Law (or book) of Moses

Paul at first persecuted the Christians severely until God confronted him on the road to Damascus. Then it took 10 more years until he was spiritually accepted by the Christian community so that he could preach the gospel. In the beginning he preached only in synagogues where he was asked to do so. Later on he journeyed around and preached the gospel until he was captured and put to death for it.

By discussions about “the law” Apostle Paul’s writings are of great influence. Paul was born a few years after Christ. He had an excellent education, which could be compared with today’s education of lawyers and theologians; so he used their kind of expressions when he wrote his teachings, which are sometimes hard to understand and confuse people in their meaning.

2 Peter 3:15-17 tells us of this problem when he wrote “Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, *speaking* in them *of* these *things*; in *which are* some things *hard to be understood, which they that are unlearned and unstable wrest*, as they do also the other scriptures, *unto their own destruction*. Ye therefore, beloved, seeing ye know these things before, *beware lest ye also, being led away with the error* of the wicked, fall from your own steadfastness.”

In regards to the Law of Moses God said:

“ I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you.” (Jer. 7: 22-24)



We see here that *this law* (of burned offerings and sacrifices) was *not spoken nor commanded by God* to be kept when they were led out of Egypt, but *came later into existence because of disobedience and rebellion* against God's Ten Commandments. It was much later given as a witness and harsh reminder for their transgression. But the precepts of

God's moral Law were known **before** the ceremonial institution was put in place.

Paul, when writing about “the law” referred in general to the Law of Moses with its sacrifices and ordinances, which was written in a book, as following scriptures indicate:

Gal 3:10 “For as many as are of the **works of the law** are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in **the book of the law** to do them.”

Gal: 3:19: “Wherefore then serves “the law”? It **was added because of transgressions, till the seed should come** to whom the promise was made; and it was ordained by angels in the hand of a mediator.” (The mediator was Moses)

Gal: 3:11: “But that **no man is justified by “the law”** in the sight of God, it is evident: for, **The just shall live by faith**” (and not by doing the works of Moses

as a covenant rite in which the drink of the fruit of the vine symbolizes the suffering of Jesus and the blood of the covenant [Ex. 24: 8, Mark 14:24-25, Mt. 26: 28-29, 1 Cor. 11: 25], Jesus being the intermediary of the New Covenant or New Testament [Heb. 8: 6; 9:15-17, 20; 13: 20, 1 Pet. 1: 2].

Now we let the scriptures reveal to us which of the covenants we ought to adhere to.

Reading in Hebrews 8:7-9 we find the difference explained to us with the words:

“For if that first covenant [the law between God and Israel] had been faultless, then should no place have been sought for the second. [But] For finding fault with them, he says, Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, says the Lord.” [Heb: 8:7-9]

The scriptures compare the Old Covenant of the law between God and Israel and the New Covenant of grace, which goes beyond, including the Gentiles also. With it Jesus Christ offers to forgive us our sins and bring us unto God the Father through His death. We enter a new relationship not in strict adherence to the law, but in obedience by faith with our hearts and minds. The first covenant was made according to the patterns of the real, as it was given to Moses [Heb. 8: 5]. It was sufficient for the time than present. Within those services were offered both gifts and sacrifices, which could not make him that did the service perfect pertaining to the conscience. These services stood only in meats and drinks, diverse washings and carnal ordinances that were imposed on them until the time of reformation. So these services were only the temporal substitute of the real eternal service which

not accept them: neither will I regard the peace offerings of your fat beasts.”

Am: 5:24 Instead “let judgment run down as waters, and righteousness as a mighty stream.”

The superior covenant

To make a correct comparison between the Old and the New Covenant and to find out which one is the superior one, we should first determine what the word covenant really means.

According to the Encyclopedia Britannica

A covenant is an agreement between two or more persons. A covenant, in law, is a promise made under seal: i. e., in a deed. The promise may be positive [to do something] or negative [not to do something]; the deed may be a deed poll with no party to it other than the covenantor, or there may be two or more parties.

In religion the Hebrew word berith, translated ‘covenant’, denotes a relation between two persons or groups, between God and man. This relation is characterized as harmonious existence [peace], law and order, reconciliation, mutual or unilateral protection, trust etc. The term is often used to describe a relation between two parties in the sphere of law, business, politics and individual friendship and employed in a more important religious sense to express the nature and meaning of man’s fellowship with God.

In **the Old Testament** in its ancient usage, covenant symbolized the interrelations between God and man’s responsibility, between “Gospel” and “Law”. Although covenant was sometimes interpreted in a legalistic way [Deut. 26: 17-19]. The institution of covenant presupposed God’s forgiveness [Ex. 34: 6,7,10; Jer. 31: 34].

Covenant **in the New Testament** refers to the life and death of Jesus Christ and is understood in terms of the *New Covenant, which has replaced the Old*. The last supper is seen

Law!).

Eph: 2:13-15 But **now in Christ Jesus** ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; **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;

Col: 2:14: “**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;*”

Heb: 7:19: “For “**the law**” made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.”

Heb: 10:1: For “**the law**” having a *shadow* of good things to come, and not the very image of the things, **can never with those sacrifices** which they yearly offered *make the comers thereunto perfect*.

Here we see that the Ten Commandments, or law of God, remains in stark contrast to the “*law of works*” or “book of ordinances” *written by Moses*. He gave this book to the Israelites after returning from mount Sinai. To verify this statement we turn to following scriptures:

Deut: 31:9: **Moses wrote this law**, and delivered it unto the priests the sons of Levi,

Deut: 33:4: **Moses commanded us a law**, even the inheritance of the congregation of Jacob.

Deut: 31:24-26 *When Moses had made an end of writing the words of this law in a book, until they were finished. Then Moses commanded the Levites, . . . Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.*

We must differentiate between those two laws

- A.) The “**spiritual law**” written with the finger of God in two tablets of stone, which was kept *inside* of the ark and
- B.) The “**law of works**,” written by Moses, that was placed *in the side* of the ark as a witness against them.

Moses law was a law of works that was added because of transgression and all that follow it receive their reward not of grace, but of debt, because it was a law of works as we see revealed with following scripture:

Rom: 4:4-5 Now *to him that worketh is the reward not reckoned of grace, but of debt.* But to *him that worketh not* (does not adhere to the Law of Moses), *but believes on Him that justifies* the ungodly, *his faith* is counted for righteousness.

This study should help us to come to the same understanding as Apostle Paul did when he said in Galatians 5:1, 4-5, 18; Colossians 2:20-22 and Timothy 3: 9:

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be *not entangled* again *with the yoke of bondage.*”

“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For *we through the Spirit wait* for the hope of righteousness *by faith* (and) if we be led of the Spirit, we are not under the law!” “Wherefore if ye be dead with Christ from the rudiments of the world, *why*, as though living in the world, *are ye subject to ordinances* (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?” And “*avoid foolish questions*, and genealogies, *and contentions*, and strivings *about the law*; for they are unprofitable and vain.”

All above scriptures reveal that the ten-commandment law is the spiritual law that remains in force even today.

Heb: 10:5-7 He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure, *which are offered by the law (of Moses)*

Heb: 10::9, 16-20:

Then said he, Lo, I come to do thy will, O God. He *taketh away the first*, that He may *establish the second*. - *This is the covenant* that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. (For we now) enter into the holiest by the blood of Jesus, by *a new and living way*, which He hath consecrated for us.

Isaiah 1:13-14 tells us:

“Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.”

Is: 1:16-18 “Wash you, make you clean; put away the evil of your doings from before mine eyes; *cease to do evil; Learn to do well; seek judgment, relieve the oppressed*, judge the fatherless, *plead for the widow*. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

In Amos 5:21-22 we read:

“I hate, I *despise* your feast days, and I will not smell in your solemn assemblies. Though ye offer Me burnt offerings and your meat offerings, I will