

the words of the Lord and all the judgments,” and again they agree to obey **(24:3)**. Then “Moses wrote all the words of the Lord” in a book **(v4)**. Assembling the people again he read to them “the book of the covenant,” and the third time they say, “All that the Lord hath said we will do” **(v7)**. “And Moses took the blood, and sprinkled it on the people, and said, ‘Behold **the blood of the covenant**, which the Lord hath made with you concerning **all these words**’” **(v8)**. That closed the covenant. This was **the first, the Old Covenant**, for Paul quotes this very verse in Hebrews 9:18-20.

How much did the covenant embrace? There’s only one answer to that—**All** that was included in the record from Exodus 19:1 to 24:8, for this is the covenant in detail written out. Are **the Ten Commandments** included in it? Who could deny this? The Decalogue is written out in full in the very heart of the covenant **(20:1-17)**. It was so prominent a part of the covenant that it *alone* is put for *the whole covenant*. Hence the two tables of stone are called “the tables of the covenant” **(Deut 9:9)**; the book in which it was written was called “the book of the covenant” **(Exod 24:7)**; the ark in which it was deposited was called “the ark of the covenant” **(Deut 31:26)**.

He declared unto you *his covenant*, which he commanded you to perform, even **Ten Commandments**. . . When I was gone up into the mount to receive *the tables of stone*, even *the tables of the covenant* which the Lord made with you . . . **(Deut 4:13; 9:9)**

The Lord our God made *a covenant* with us *in Horeb*. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount . . . saying, I am the Lord thy God, which *brought thee out of the land of Egypt, from the house of bondage*. Thou shalt have none other gods before me. **(Deut 5:2-7)**

And the Lord said unto Moses, Write thou *these words*: for *after the tenor of these words* I have made a covenant with thee and with Israel. . . And he wrote upon the tables *the words of the covenant, the Ten Commandments*. **(Exod 34:27,28)**

There was nothing in the ark *save the two tables of stone*. . . I have set there a place for the ark, *wherein is the covenant of the Lord*, which he made with our fathers, when he brought them out of the land of Egypt. **(1 Kings 8: 9,21)**

The **Decalogue** was an *inseparable* part of **the Old Covenant!** I don’t believe a true “Bible” student would even question that. A “church doctrine” student perhaps—Yes! But not a genuine “Bible” student. There was nothing in that ark except **the tables of stone**. Yet in that ark was “**the covenant**” of the Lord which he made with Israel when he brought them out of Egypt”—**The Ten Commandments**.

**THAT OLD COVENANT VANISHED AWAY!**

The Lord foretold in Jeremiah 31:31-34 that he would make **a New Covenant** not according to the old one. Paul quotes this in full and says it’s fulfilled in the gospel:

**6** But now hath he obtained a more excellent ministry, by how much also he is the mediator of a *better covenant*, which was established upon *better promises*. **7** For if that *first covenant* had been faultless, then should no place have been sought for *the second*. **8** For finding fault with them, he saith, Behold, the days

come, saith the Lord, when I will make *a New Covenant* with the house of Israel and with the house of Judah: **9** 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, saith the Lord. **10** For *this is the covenant* that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: **11** And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. **12** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. **13** In that he saith, *A New Covenant*, he hath made **the first old**. Now that which decayeth and waxeth old **is ready to vanish away.** **(Heb 8:6-13)**

Jesus is the mediator of a “**better**” covenant **(v6)**, **better** than the Decalogue. This “*new*” covenant is *not according to the old one* **(v9)**, so we cannot have **the Old Decalogue** right over again unchanged. These covenants are termed “first” and “second.” Paul says the first is made old and is **ready to vanish away**—the destruction of the Temple and Jerusalem in AD70 being foreseen. In chapter 10 Paul plainly states that the coming of Christ ended the first covenant—“**He taketh away the first**, that he may establish the second” **(10:9)**. That finished the Old Covenant, the one from Sinai, **the Ten Commandments**.

**THAT “UNNERVING” PASSAGE  
2 CORINTHIANS 3:7-11**

**7** But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: **8** How shall not the ministration of the spirit be rather glorious? **9** For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. **10** For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. **11** For if that which is done away was glorious, much more that which remaineth is glorious.

**unnerve (1) cause somebody to lose nerve: to deprive them of courage, resolve, or self-confidence (2) make them nervous**

If there’s one passage of Scripture that brings the **SDAs** to their knees, this is it. Paul lands such a blow here—they don’t recover from it. Their nerve, their courage—it’s gone, their resolve shattered. The fight’s over. Paul takes their “Sabbath day” and “tables of stone” **(vv3&7)** and flings them *into oblivion!* **(v11)** It’s over! There’s no mistaking his language! “**That which was engraven in stones is done away!**” Paul makes use of the glory on the face of Moses, that was *only meant to last for awhile*, as an **illustration** for his whole point! These verses are in one paragraph as he writes this letter. Verses 7 & 9 are joined by the words “ministration of death” and “ministration of condemnation.” **Four times** in this one paragraph he speaks of that which “**was glorious**” (the law) and compares it with

that which “**is more glorious**” (the gospel). He speaks of that which is *past*, and that which is *present*. Notice his first reference to that which is *past* in verse 7: “the ministration of death, written and engraven in stones, **was glorious**.” And in each of Paul’s comparisons this is what he refers to. He never changes the subject; his theme remains the same: the law/the gospel. His first comparison is in verses 7 & 8, then again in verse 9, then verse 10, and verse 11. He never shifts gears; each time he refers without question to “**the tables of stone**.”

It’s easy to see Paul’s continuity, that he refers to the very same thing throughout. It’s found in his use of the word “**For**” at the beginning of verses 9, 10 & 11. He just keeps building one verse upon another with the same argument. This word “for” in the Greek is “gár,” and it’s used in argument to explain or intensify what was just said. So, after his initial comparison of the law/the gospel in verses 7 & 8, to reinforce his argument, he goes on to explain and expand it *three more times!* His topic never changes!—that which “**was glorious**” “**engraven in stones**.” It’s easy to follow him right through:

- **[7,8]** “But if the ministration of death, **WRITTEN AND ENGRAVEN IN STONES**, was glorious...”
- **[9]** “**For** if the ministration of condemnation *be glory*...”
- **[10]** “**For** even that which *was made glorious*...”
- **[11]** “**For** if that which **IS DONE AWAY** was glorious...”

Then Paul goes even further! He repeats the exact same Greek phrase “**toú katargouménou**” in verse 13! The verb is *katargeo* **(vv7,11,13)**, and it means “to *cause to cease*, to *abolish*, to *pass away*, *make void*.” Paul couldn’t spell it out any plainer if he tried!

- **[11]** “**that which IS DONE AWAY**”—**Ten Commandments!**
- **[13]** “**that which IS ABOLISHED**”—**Ten Commandments!**

**DEALING WITH A DILEMMA — SDA STYLE!**

Since the Bible is so clear about this, with such convincing evidence, we must ask how the **SDA** Church survives and what they do with it. Simple! **Ignore it! Just look the other way!** That’s right. It wasn’t difficult nor surprising to discover what they do with this dilemma. In their two Statements of Faith, *Questions on Doctrine* and *SDABelieve*, as well as in Ellen G. White’s *Great Controversy*, the **SDA** leaders **completely omit this passage!** They absolutely refuse to deal with it! It’s too hot to handle! You’ll search in vain to find “one peep” from them *on this text*. Paul makes it just *too clear* for even the simplist of readers to miss what he’s saying!—that which was “engraven in stones” is “abolished” and “done away” **(vv7,11,13)**. But what’s amusing to me is that while they won’t touch this text, they love to use *Paul’s words*: “tables of stone,” “done away” and “abolished!” See *Questions* (2003, pp108,114,116,133,135); *SDABelieve* (pp274-275) and *Great Controversy* (pp231,242,243,261, 361, *Better Living Publishing—2002*); and in one of their most popular tracts on “the Sabbath,” *Sabbath Rest* (*Light Bearers Ministry*)—“done away” and “abolished” is found on *three* consecutive columns (2,3,4), but 2 Corinthians 3 is *nowhere to be found!*

So, if they’re ignoring this text and not using these biblical words as Paul did, what are they doing with them? They’re using them to teach the very **OPPOSITE** of that which Paul taught! The following quotes are from the references above:

**#1** The Bible indicates that while Christ’s death **abolished** the ceremonial law, *it affirmed the continued validity of the moral law*. . . While Christ’s death ended the authority of the ceremonial law, *it established that of the Ten Commandments*, Christ took away the curse of the law, thereby liberating believers from its condemnation. His doing so, however, **did not mean that the law was abolished**, giving us liberty to violate its principles.

**#2** Why would any argue that the Sabbath, which is one of God’s *Ten Commandments*, is by some means *done away with* or changed? . . . These words concerning God’s law include all of *the Ten Commandments*. If there is no law, or any part of it changed or **abolished**, then there is no sin, for sin is the transgression of the law.



**#3** The claim that Christ by His death **abolished His Father’s law** *is without foundation*. Had it been possible for the law to be changed or *set aside*, then Christ need not have died . . . The death of Christ, **so far from abolishing the law, proves that it is immutable**.

**#4** The precepts inscribed upon *the tables of stone* . . . being a revelation of His will, a transcript of His character, **must forever endure** . . . **Not one command has been annulled**.

There it is! God’s Word says one thing; the **SDA** says another!

- **Quote #1**— Christ’s death established the authority of the Ten Commandments; his death did not mean that the law was abolished.
- **Quote #2**— No part of the Ten Commandments is done away or abolished.
- **Quote #3**— Christ’s death neither abolished nor set aside the Decalogue.
- **Quote #4**— Not one command of the tables of stone has been annulled.

Yet the Word of God says,

**THAT WHICH WAS WRITTEN AND ENGRAVEN IN STONES IS ABOLISHED AND DONE AWAY!**

They may as well be honest and confess as the Jews did in Christ’s day—“**We are Moses’ disciples!**” **(John 9:28)** for they’ve got their hands clutched around those tablets of stone ever bit as tight as Moses does in that picture! They’re just not gonna let ’em go! Of course, if they do, so goes the **SDA** Church!

Did you see *how* they *explain away* God’s Word where the term “abolished” is used? **They divide the law into two parts! “moral!” “ceremonial.”** Clever! This way they can have their cake and eat it, too! “We don’t need that ceremonial stuff; let’s toss it! But those ‘tablets of stone’—that’s our **SDA** lifeblood!” Nice try! but there was *no such thing* as *two* separate laws given to Israel! And the **SDA** knows it. That’s evident from their first

quote above. See the first 3 words: not, “**The Bible teaches,**” because it doesn’t! but rather, “**The Bible indicates**” (*SDAB*, p274). But they use these two terms, *moral law/ceremonial law*, as though they were all through the Bible! And they’re *nowhere!* God’s Word makes *no such distinction* between the moral, the ceremonial, or the civil laws. It just says, “**The Law!**” When Jesus established the New Covenant, he abolished not only ceremonial, civil, and judicial laws by which the covenant was administered—he abolished **THE COVENANT ITSELF!**

This brings us to another scheme the **SDA** has concocted concerning Paul’s disturbing passage in 2 Corinthians 3. How *far* are they willing to go to make it go away?—as far as the *false teachers* of Paul’s day! who “walking in craftiness, corrupted, and handled the Word of God deceitfully” (*2Cor 2:17; 4:2*). Let’s see this “clearly.” In 1994, they came out with *their own Bible!*—**The Clear Word**—published by the **SDA**. It claims to make “the meaning of Scripture *more transparent* and *as plain as possible*.” So, for Adventists to study the Word of God, they’re not only encouraged to open *their* Bible, the KJV, but also this “**Clear Word**” paraphrase, which should help explain and clarify particular passages being studied. Let’s take a look at our text, and see what becomes abundantly “clear!”

**THE “CLEAR WORD” BIBLE “COVER-UP”**

**7** At Sinai God wrote the law on tables of stone. The giving of the commandments was accompanied by such glory that when Moses came down from the mountain, the Israelites couldn’t even look at him. But that glory had to pass away. **8** When you think of the Holy Spirit writing the law on people’s hearts, isn’t that more glorious than God writing his law on tables of stone? **9** If that system of religious services containing only promises of salvation was full of glory, how much more glorious is God’s offer of salvation today now that those Old Testament promises have been fulfilled and ratified by Jesus Christ! **10** Because of the unspeakably glorious act of God in giving His Son to die for us, the Old Testament services are now at an end. **11** If that which lasted for only a short time was so glorious, how much more glorious is that which lasts forever!

**The Ten Commandments**, “tables of stone,” shine brightly in verses 7 & 8, but immediately in verse 9 they *shift* our thinking from that which Paul is focused upon in this entire paragraph, “**the law on tables of stone**” (*v7*) to something they call “**that system of religious services,**” which they refer to in verse 10 as “**the Old Testament services.**” That’s their subtle shift. This underhanded move has completely shifted your thinking from what Paul is talking about, **the Ten Commandments**, to an “**Old Testament system of religious services.**” Why have they done this? Because they want you to think about something *other than* what Paul is talking about! What does every **SDA** think of when they hear the words, “**Old Testament system of religious services**”? their *so-called* “**ceremonial law!**” They have *divided* this paragraph into **two parts**, the first part

“**moral**” (*vv7,8*) and the second part “**ceremonial**” (*vv9,10*). The reason for this is obvious—because Paul clearly has something coming to “**an end**” in verse 10, and in verse 11, “**lasting only for a short time.**” There’s one thing for sure that **SDA** doctrine will not allow to “**last only for a short time**” or “**come to an end**”—**the Ten Commandments!** That’s their bugle horn! their trumpet at the head of their parade! with their whole emphasis on *the Sabbath!* Go into their assemblies, you’ll see it, displayed in huge letters, in one form or another: a banner, a poster, painted on the wall, carved in wood, or chiseled in stone! And straight from Mount Sinai! **Exodus 20:8, “Remember the Sabbath day, to keep it holy.” Right out of the Old Covenant!** This is their way of keeping it before the minds of their people!—“**etched in stone**”—so to speak.

Notice what they had to *leave out* of the text to accomplish this “*cover-up*.” They completely leave out “ministration of death” (*v7*) and “ministration of condemnation” (*v9*). Why? because they have to make “**the switch**” in verse 9 from their “**moral**” to their “**ceremonial**” law; but they can’t do this—“switch laws” in their readers’ minds—if they leave these two phrases in the Bible, because it’s too obvious that Paul uses these phrases to depict *the same thing*—the “**tables of stone**” (*vv7,8*). The **SDA** reader would “clearly” see the connection between verse 7 and verse 9 and know that Paul is referring to **the Ten Commandments** right down the line! This is “clearly” a “Classic Cult Cover-up!” deliberately designed to *deceive!*

**“SIN IS THE TRANSGRESSION OF THE LAW”**

The **SDA**’s second quote above ended like this: “If there is no law, or any part of it changed or abolished, then there is no sin, for **sin is the transgression of the law.**” This is one of their favorite phrases they fool their followers with. You say, “But that’s a Bible verse!” (*1 John 3:4*) You’re right! but it’s an unfortunate translation in the King James Bible. It should have been rendered “**Sin is lawlessness.**” It’s that way in most Bibles—NKJV, NIV, NASB, ESV, NEB, RSV, AMPLIFIED, ASV, WEB. The word is “anomia,” signifying rebellion against God, defiance, and most frequently translated “iniquity” or “lawlessness.” But *every time* the **SDA** quotes it—and you can take this to the bank!—it’ll *always* be from the **KJV!** Why is that? because they’ve “*trained*” their readers to hear “**The Ten Commandments**” in the phrase “**the law.**” Therefore, what the **SDA** reader is hearing is not “Sin is anomia,” but “**Sin is the transgression of the Ten Commandments!**” Thus, in their minds, the Decalogue *can never be abolished!* or there would be no sin! This is just another cunning technique of the **SDA** to trap people and hold them captive! See it in *Questions* (pp114,133); *Great Controversy* (pp261,264); their Catechism, *Bible Answers* (pp9,29); *Sabbath Rest* (a tract), **3 times!** (*col 3,4*); and *SDA Believe* (pp102,265,268,270), and note: the KJV is *not* the version they use throughout this book! but the *NewKJV!* They *switch* versions each time they quote *this verse* to hide “**lawlessness.**” But their craftiness is found out—*twice!* (pp183 & 194) Paul uses the *same word*: “man of sin” (*anomia*), and what do they have? “**man of lawlessness!**” They will *never do that* with 1 John 3:4!

**THE NEW COVENANT & THE NEW LAWGIVER**

The **SDA**’s first quote above ends with one of their most common “**SDA hoodwinkers**”—“If the law is abolished, then we have liberty to violate its principles!” That’s just a bunch a hooley! Don’t be duped by it. With **the New Covenant** came **a New Lawgiver!** He says, “If ye love me, keep my commandments [plural]” (*John 14:15*). “My commandments” is all that Jesus teaches us in the New Covenant, as well as that which came from those who wrote the New Covenant documents (*Acts 1:2; 1 Cor 14:37; 1 Thess 4:2*). A New Covenant “**commandment keeper**” is one who “hears the sayings of Christ, and does them” (*Mat 7:24,26*). Christians are not without moral law, we’re under a new Lawgiver. And neither Christ nor his apostles ever commanded anyone to keep the seventh day! Over and over again, though, the other 9 commands of the Decalogue are stated in the New Covenant in one form or another.

The **SDA** asks, “If the Ten Commandments are *abolished*, does that mean we can steal?” We ask them, “When you travel from Canada to the USA, does that mean you can steal?” Of course not! Any of the same laws can be contained within two completely different “codes of law”—Israel and “the law of Moses” *vs.* Christians and “the law of Christ” (*Gal 6:2*). With a change of covenants comes “a change *also of the law*” (*Heb 7:12*); we’re “under law to Christ” (*1 Cor 9:21 ASV*)—“**Hear ye Him!**” (*Mat 17:5*). His “**commandments**” are “**his words**” and “**his sayings**” (*John 14:21-24*). He replaced **Aaron** as *high priest*, he *also* replaced **Moses** as *lawgiver!* God promised to raise up One and *put his words in his mouth.* Jesus is “that Prophet” (*Deut 18:15,18*). Therefore, to “keep the commandments **of Christ**” is to “keep the commandments **of God.**” The New Testament message will not be rightly understood until we see the historical shift from the authority of Moses to the full and final authority of Jesus. Until their eyes are opened, the **SDA** will go on in their **Day-dream**, deriding others, and *boasting that they alone* “keep the commandments of God, and the faith of Jesus” (*Rev 14:12*).—A figment of their imagination! (See it **5 times** in *one chapter!* **GC** pp243-245,249,251, and **3 times** on *the same page!* **SDAB** p190)

The American colonies were under the constitution and laws of England till 1776. In that year the colonies became the United States of America. They united under the constitution of the United States, and thus were **under a new rule.** The laws and constitution of England no longer had any legal authority over any American. Those statutes were totally *nullified* in respect to Americans as a nation. None of England’s laws could be appealed to as the final authority on any matter whatsoever. America was under the authority of a **NEW** constitutional document or covenant. The constitution of the United States was now the full and final authority over every American. That is the exact parallel between “the tables of the covenant” given to Israel and **the New Covenant** given to the Church. That which established and governed Israel is *no longer in effect* over God’s people! □ —*Dan Shanks*

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**That Dreaded Passage  
that “HAUNTS” the SDA!**

Not being able to take their scissors and cut it out of the Bible, the Seventh-day Adventists (**SDA**) have come up with other ways to deal with a New Testament passage that for almost two centuries has threatened to take them down. Paul deals such a blow he rocks their very existence. That which they hold on to for dear life he strips right out of their hands and tosses! Of course, as history has it, they keep pickin up those two tables; they brush ’em off, and hug ’em ever so tightly. This all has to do with **the Old Covenant** and **the New Covenant**, which many people have real questions about. Let’s take a tour. Through the Scriptures, yes, but also through prominent **SDA** literature. This is an opportunity for you to get a firsthand account of how they operate and connive.

**WHAT WAS THE OLD COVENANT?**

“Behold, the days come, saith the Lord, that 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 that I took them by the hand to bring them out of the land of Egypt” (*Jer 31:31,32*). Here we learn these facts about the Old Covenant: **(1)** It was made between God and Israel, **(2)** when he brought them out of Egypt; **(3)** a New Covenant is to be made; **(4)** it will not be like the old one.

A “**covenant**” is “a mutual consent or agreement of two or more persons to do or forbear some act or thing; a contract.” Since the Decalogue was the principal thing in the covenant between God and Israel, it’s often put for the whole, and so called “**the covenant.**” By itself, the Decalogue is not a mutual agreement, thus it must enter into, or so become a part of some agreement, to be called “**the covenant.**”



He declared unto you *his covenant*, which he commanded you to perform, even *Ten Commandments*; and he wrote them upon *two tables of stone*...He wrote upon the tables *the words of the covenant*, the *Ten Commandments.* (*Deut 4:12,13; Exod 34:28*)

The **SDA** agree that this Old Covenant is found in **Exodus 19 to 24**, that the Ten Commandments have the prominent place in those chapters, and are even called “**the covenant.**” Let’s look at this passage: It was at Sinai as they came out of Egypt (*Exod 19:1*). Moses is mediator (*v3*). God says, “If ye will obey my voice, and keep my covenant...” (*v5*). The people respond, “All that the Lord hath spoken we will do” (*v8*). That’s an agreement, **a covenant**, between God and Israel. They agree to obey his voice; he agrees to bless them. Next, they prepare to hear his voice (*vv9-25*). In chapter 20 the Lord speaks **the Ten Commandments** and follows them with various precepts to the end of chapter 23. Moses then rehearses to the people “all