

TWO LAWS & ONE TESTIMONY

PART ONE

MOSES' LAW

The two laws in the Old Testament are commonly looked upon as one law by most of the adherents of the Christian religion. And because of this lack of knowledge about two separate laws, they are not able to distinguish between the laws, when they are not specified by name, which occurs often in the New Testament. The two laws which are being spoken of is the law of Moses and the Ten Words of God, the latter also known as the Decalogue or the Ten Commandments. Many theologians of most denominations will strongly dispute our remarks suggesting they are two distinct laws. One of their most popular arguments is that the Ten Commandments were written in the Hebrew scrolls, called the Torah or what is known as "the book of the Law", which was written by Moses, but we will be speaking about this subject later.

The "books of the law" consist of the first five books of the Old Testament, namely, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These five books are called the Pentateuch in Greek, the word meaning "penta - five" and "teuchos - "book". Before explaining the relationship between the two laws, a brief statement will be said about the Pentateuch: in the first book of Genesis, the first few chapters are credited as coming from an earlier writer which Moses had incorporated into his writing. This view is shared by nearly all theological scholars. Also, the greater part of the last chapter in Deuteronomy could not have been written by Moses since it describes his death, and there are a few other scattered verses in question.

We will now discuss the Law of Moses. Moses had gone up to mount Sinai, where he had received much of the written Law by his own hand (Exodus 21, 22, and 23:1-18). Many other laws were added during Moses' life. ***"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. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill ... And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 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." Exodus 24:3, 4a, 6 to 8. It is known that Moses had spent forty days and forty nights upon the mount (Exodus 24:18), however, it is questionable, just how many times Moses had ascended up to mount Sinai. We know he went up twice to receive the two tables of the Ten Words, and once to inform the people to come to the base of the mount to hear the Ten Words of God spoken directly to them. And there were probably other times Moses had ascended this mount [known as the mount of God].

There are three points that should be explained about the preceding verses. First, the book of the covenant of Moses was also sprinkled with blood, although there are those who say Exodus does not say the book was sprinkled by blood, but we know it was by reading Hebrews 9:19: ***"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people."*** The book was purified by the blood. The second point is it would not take Moses forty days and nights to receive only the tables of the Ten Commandments from God, so why would he have been in the mount for so long? It must be assumed that he, Moses, was communing with God in prayer and believing what he wrote to be the will of God, as spoken to him in a vision or trance, but regardless in which way Moses spoke to God, Moses writes he communed with God, ***"... when he had made an end of communing with him upon mount Sinai ..."*** Exodus 31:18. The last point is that Moses wrote all the words of the book of the law, and why this is important, is that we will find out through the prophets of old and Jesus, that Moses' book of the Law contained many instructions and laws that were contrary to the Will of God, as we will see, as we read further ahead.

The famous Jewish theologian, Moses Maimonides, who was born in 1135 A.D. in Spain had this to say about the subject of God speaking: **"We must not suppose that in speaking God employed voice or sound ... Therefore the command is figuratively ascribed to God when that takes place which He wishes, and then we then say He commanded that a certain thing should be accomplished."** *Moses Maimonides: The Guide for the Perplexed*, chapter LXV on "God spake". This writer's interpretation may not be fully in agreement with Moses Maimonides, however, the basis of the idea is the same. That is to say, what Moses of the Old Testament wrote, he believed it as coming from God, and was inspired by this belief to write what he did. Was he in a trance during his praying or was he experiencing an optical illusion of a visionary revelation? We do not know the answer. But we do know that many of the laws which Moses had instituted by his hand were not laws that God would have given to mankind, such as stoning or otherwise killing others for not keeping God's Law. God's day of Judgment will occur when He decides, and until that time, mankind should not be doing any harm to his neighbour. Vengeance is God's.

The book of the Law was definitely written by Moses and the following verses will prove the point being made. There are many verses on this subject of Moses being the writer of the book, therefore only a few verses will be written, and a few others will only show the book, chapter and verses, **"And the LORD said unto Moses, Write thou these words ..."** Exodus 34:27a; **"And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses."** Leviticus 10:11; **"If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul."** Deuteronomy 30:10; **"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I [Moses] have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee..."** Deuteronomy 30:1; **"The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book ... according to all the curses of the covenant that are written in this book of the law."** Deuteronomy 29:20a, 21b; **"And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book."** Deuteronomy 29:27; -- see also

Deuteronomy 28:15; 28:58; 29:1; Numbers 9:23; 27:23; 35:2 to 8,13. And lastly: **"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, 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."** Deuteronomy 31:24 to 26. It should be evident from the previous verses that the book of the Law was written by the prophet Moses. It is important to note that the book of the law was placed in the side of the ark.

Another important issue that should be mentioned relating to the previous verses is that book that Moses wrote contained laws of death and sacrifices, which are not acts that God would find acceptable. Those laws Moses wrote instructed men to kill other men and called for the senseless slaughter of animals. These Mosaic laws stated that if you committed adultery, broke the sabbath day, dishonoured your parents, etc, you were put to death. **"Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe."** Exodus 21:24, 25; **"...whosoever doeth any work in the sabbath day, he shall surely be put to death."** Exodus 31:15b. The penalties imposed by Moses' law for breaking God's Law (ie. the Ten Words) left no opportunity for repentance or reform. In contrast, under the teachings of Christianity, the individual has every opportunity to reform during their lifetime, with no capital punishments imposed upon them, even if they should continue to transgress the Word of God during their lifetime. In other words, there is no punishment of eternal death until the coming of the Christ, when God, through his Son, divides the tares from the wheat, and that is when the disobedient are destroyed, through their own acts of sinfulness. **"But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I [Jesus] will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."** Matthew 13:29, 30; **"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."** Matthew 3:12. We can't blame God in that day if we face eternal damnation since the choice was ours and we made that choice leading to our own destruction. It is you who makes that decision for your eternal death or

eternal life. As for those mockers of the resurrected on Judgment Day which will occur at the returning of the Christ, will live the agony of knowing that they have forfeited their chance of eternal life through their ignorance: ***"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."*** Luke 13:28. ***"For many are called, but few are chosen."*** Matthew 22:14. ***"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."*** Revelation 20:13 to 15. We see, then, that God will punish those who chose to live a life of sin, but as for God telling us to put another person to death for their sinful deeds or religious beliefs is not reasonable, for all persons, no matter what race or religion, are of God's creation. Judgment is God's and not mankind's. ***"To me [ie. God] belongeth vengeance, and recompence...For the LORD shall judge his people..."*** Deuteronomy 32:35a, 36a.

Returning back to the book of Moses, an important matter mentioned in one of the preceding verses is that when Moses had completed his book of the Law, which had been written by his hand, he ordered his book to be put into the side of the "ark of the covenant" (called as such because it contained the Ten Commandments). Note that the tables of stone written by the finger of God, which contained the Ten Words, were placed inside the ark (ie. not in the side). ***"And thou shalt put into the ark the testimony which I shall give thee...And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee."*** Exodus 25:16, 21; ***"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."*** Exodus 31:18.

Amongst the instructions written by Moses in his book of the Law, or Torah, were that of the forming of the priesthood with the Levites. The forming of the Levitical priesthood and its duties is described in Exodus 29:1 to 9; Leviticus 8:1 to 13, 22 to 36; and Deuteronomy 10:8. The Torah also describes the duties of the Levites, who were the servants of the tabernacle (Numbers 1:47 to 54; 3:6 to

9; 8:10 to 19). Moses had descended from the tribe of Levi and his brother Aaron, along with his sons, had become priests, Aaron being the chief priest. His kin from the tribe of Levi became the servants in respect to the maintenance of the tabernacle and the outlying communities. Besides laws and instructions pertaining to the priesthood and sacrifices, the Torah also informs us that Moses and the generation of Israelites that he led out of Egypt would not enter into the promised land due to their murmuring and unbelief in God – read Numbers 20:1 to 11. Now read the following verse 12: **"And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."** Read also Deuteronomy 1:26 to 34, and now the following verse 35: **"Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers."** God's word was fulfilled that Moses and Aaron should not enter into the land of Canaan, nor any one of their generation. **"Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto mount Hor: ... And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount."** Numbers 20:24, 25, 28. **"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land of Gilead, unto Dan. ... And the LORD said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.** Deuteronomy 34:1, 4, 5.

There should be no doubt to anyone reading the verses provided that Moses wrote the book of the Law (Torah). Before he died, Moses gave instructions to Joshua, that when he had crossed over the river Jordan into the land of Canaan, he was to build an altar of whole stones, plastering them, and to write upon them the Law of Moses. **"And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage for thou must go with**

this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it." Deuteronomy 31:7; "And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD thy God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God: And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God. And thou shalt write upon the stones all the words of this law very plainly. And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God." Deuteronomy 27:1 to 9.

Many theologians preach about the annullment of the Ten Words of God, erroneously connecting these previous verses by implying these laws were the tables of stone. This interpretation by these biblical scholars can easily be shown to be wrong by scripture. The first and most important point is the stones, which were great whole stones, were not hewed by any iron tools, but plastered and the law of curses written upon them. Which of the laws were to be written upon whole stones? Read Deuteronomy 11:26, 27, 28a, 29, "***Behold, I set before you this day a blessing and a curse; A blessing if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God ... And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.***" Paul speaks about these letters or "ministrations of death" written on plastered whole stones. There should be no question that the Ten Words were written on tables of hewn stone and they were not laws of death and curses, but were laws based

on one's love for another, by our respect and consideration of our fellow man and God. The Ten Words or Decalogue are NOT laws of curses and death, rather, they are the laws of the two Great Commandments of love towards God and your neighbour. ***"Master, which is the great commandment in the law? Jesus said unto him, 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. On these two commandments hang all the law and the prophets."*** Matthew 22:36 to 40.

Many of the laws of Moses were death penalties for transgression of the Decalogue, in which we have read from the books of Moses, and this is what Paul talks about in II Corinthians 3:7: ***"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."*** Remember that Moses' face shone from being forty days and nights upon mount Sinai, so we also speak of the glory he had in communing with God in the midst of thunder and lightening, whether it was directly or visionary.

In ending this section about the Law of Moses, we read what Joshua did after crossing the river Jordan. ***"Then Joshua built an altar unto the LORD God of Israel in mount Ebal, as Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded,***

which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." Joshua 8:30 to 35; *"As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses."* Joshua 11:15. Moses' laws were entrenched into the minds of his people and they had become bonded to it. *"And this is the law which Moses set before the children of Israel: These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt."* Deuteronomy 4:44, 45. This section on the covenant or book of the Law by Moses, shows his establishment of the Jewish religion under the Levitical priesthood, with its tabernacle, sacrifices and feasts. That Law kept the people in continuous bondage by its curses, shame of excommunication, punishments and death. Thus ends our focus on the book of the Law of Moses.

PART TWO

GOD'S TEN WORDS

This portion of the book is about a Law that has been with mankind since the beginning of time, which are the Ten Commandments, also known as the Ten Words or Decalogue. It has been said by many Christian denominations that these Commandments were not known until the time of Moses. This is a very erroneous statement. The seventh-day Sabbath has been known since the beginning of time, just as killing and adultery was known to be sinful acts, well before Moses' time. The other seven commandments can also be pointed out before the time of Moses, so on that basis, we find these Ten Words have always existed. Note that God pointed out that Abraham kept His Laws: *"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."* Genesis 26:5. But for now, let us go directly to when God had given his Law of Ten Words to his chosen people, the Hebrews. God delivered His Ten Words to the people of Israel by voice, therefore he called Moses up to the mount for instruction. *"And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak*

with thee, and believe thee for ever. And Moses told the words of the people unto the LORD ... And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death ... when the trumpet soundeth long, they shall come up to the mount ... And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount ... And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. ... And the Lord said unto him, Away get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them." Exodus 19:9, 11, 12, 13b, 16, 17, 19, 20, 24, 25; "And God spake all these words saying, [Ten Words] ... And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven." Exodus 20:1, 18 to 22. The Hebrew people became fearful of God when they heard and saw the great thundering and lightning; they pleaded with Moses to speak to them those things of God. When the Commandments of God were spoken, because of fear, they withdrew afar off. ***"Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living***

God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it." Deuteronomy 5:25 to 27; **"And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice."** Deuteronomy 4:12. Some question whether the people actually understood the speaking of the voice, but this is unlikely, since the scriptures say that it was because of their fear of the voice coming out of the thundering and lightning that it drove the Israelites afar off as they did not want to hear God's voice. We do know that because of their lack of faith, God's Words were put on hewn stone. This provides us evidence that the two covenants were separate laws, since we know that the covenant of the book of the Law was written by the hand of Moses on scrolls, and also on whole stones by Joshua, whereas the Ten Words were written upon hewn stones by the power of God. Where people get confused is that Moses imposed upon the people the keeping of the Ten Words of God, by the adding of severe punishments in his book of the Law for those who would not observe them. But he also clearly writes that the Decalogue was not written by his hand; they were copied into his book of the Law, but he did not claim to be the originator of the Ten Words.

In the receiving of the Ten Words, God tells Moses to come up to the mount and he will give him a law written by God Himself on two tables of hewn stone: **"And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."** Exodus 24:12; **"And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. ... And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights."** Exodus 24:15,16,18; **"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."** Exodus 31:18; **"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."** Deuteronomy 4:13; **"These words the LORD spake unto all your assembly in**

*the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: **AND HE ADDED NO MORE**, And he wrote them in two tables of stone, and delivered them unto me."* Deuteronomy 5:22; *"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, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant."* Deuteronomy 9:9 to 11. It is quite obvious from these preceding verses that Moses does not claim to be the writer of the Ten Words of God, and admits the writing of it was done through the power of God. God only gave us the law of the Decalogue, and it tells us what our behavior should be towards God and our neighbour. Look again at our previous writings how Moses gave the "book of the Law", and compare it to the verses showing God gave us the Law of the Ten Words only. Read again in Deuteronomy 5:22 the words **"and he added no more"** and Deuteronomy 4:13 which clearly tells us that only the Ten Commandments is the covenant we have with God and no other law. We are also told by Jesus himself that by keeping these Words, we will gain life eternal: **"And he said unto him ... if thou wilt enter into life, keep the commandments."** Matthew 19:17.

So what did those commandments say which God spoke to the children of Israel and had Moses bring down from the mount? The following are those Ten Words [Sayings]: **"Thou shalt have no other gods before me. 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. 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. 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. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor thy manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." Exodus 20:3-17. These are the Ten Words, or law, that God imprinted upon tables of hewn stone. It is not the purpose of this booklet to go into detail on these commandments, but simply to show that there were two laws, those belonging to God, and those of Moses. So let us continue on our discussion about those laws of God.

After God began speaking the Ten Words to the children of Israel, they did not want to hear the voice of God because of fear. Moses then ascended the mount as he was told that God would give him tables of testimony. Moses would be given two tables of hewn stone that he should bring them down from the mount. **"And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves... And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."** Exodus 32:7, 15, 16; **"So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands."** Deuteronomy 9:15. We find in the following verses the anger that is aroused in Moses when he finds the people worshipping a calf on his return to the camp after coming down from mount Sinai with the tables from God: **"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to**

powder, and strawed it upon the water, and made the children of Israel drink of it. Exodus 32:19, 20. See also Deuteronomy 9:15-17. Moses became enraged on finding the people worshipping the calf idol, so he threw down the two tables, thereby breaking them. One may think that after breaking the tables of stone that he simply re-wrote them himself but this did not happen. Moses did copy God's Law into his book but only after obtaining a second set of tables from God Himself. The purpose of writing the Ten Words in his book was to make his people aware as to the keeping of them, by writing additional laws to supplement the Ten Word's of God's Law with the aim of forcing the people into keeping those Words of God. This included laws such as death penalties for not keeping the sabbath or honouring your parents.

In the following verses we see that the Ten Words were never left to the hands of Moses to write, even after his breaking of those first tables. ***"And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. ... And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone."*** Exodus 34:1, 4. See also Deuteronomy 10:1, 2. ***"And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me."*** Deuteronomy 10:4, 5. Given the various texts from the scriptures that we have examined thus far in our study provides us undeniable evidence that there were two laws: the book written by the hand of Moses, which included the laws of blessings and curses and death, which were written on great whole stones, and the Laws of God, which were written on two tables of hewn stones by the power of God. No other laws were given by God other than the Ten Words.

We need to point out that these two Laws, which are found in the Old Testament, are both called covenants. The Ten Words were called the Covenant of the Testimony, which, as already mentioned, were called the Decalogue, or the Ten Commandments. The Scriptures also mentioned the two Great

Commandments of love, which is in reference to love of God first and foremost and love towards a person's neighbour. If a person lives these two commandments of love, then he or she has fulfilled all the Ten Words of God. This is because on close examination of those Ten Words [Laws], one soon realizes that the Ten Words can be divided into two part: love towards God (the first four commandments) and love towards your neighbour (the last six commandments). **"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He [Jesus] said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."** Luke 10:25-28; **"If ye fulfil the royal law [Ten Words] according to the scripture, Thou shalt love thy neighbour as thyself, ye do well ... For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not 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. So speak ye, and so do, as they that shall be judged by the law of liberty."** James 2:8, 10 to 12; **"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."** Revelation 14:12, 13. In the preceding verses the law of God is called the "royal law of liberty". It is referred to as such for the laws of God free us from the laws and traditions of men. We should consider what the previous verses are also saying to us, and that is, there are ten commandments, and if you break any one of the ten, you are guilty of breaking the whole law. So read them one by one and contemplate on them all, the whole ten; is there one you do not keep? Whether you will receive eternal life is dependent on whether you are a transgressor of God's law. The Ten Words of God, which are built upon love, will never pass away. **"And it is easier for heaven and earth to pass, than one tittle of the law to fail."** Luke 16:17.

PART THREE

JESUS' TESTIMONY

When considering which law that was "nailed to the cross" when Jesus was crucified (see Colossians 2:14), we find that it is the covenant of customs and the laws of Moses that come into focus. Let us recall the criticism of the Mosaic laws that came by the mouth of Jesus of Nazareth. Following are a few of those criticisms about certain laws of Moses, particularly in reference to the heartlessness of them: ***"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder [ie. separate or put apart]. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."*** Matthew 19:3 to 8; ***"They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? ... So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her."*** John 8:4, 5, 7; ***"Moses therefore gave unto you circumcision: (not because it is of Moses, but of the fathers:) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?"*** John 7:22, 23. Notice the Mosaic laws that Jesus spoke against: divorce, stoning, circumcising on the Sabbath. Today, probably less than half the population in the Western World do not see marriage as a lifetime institution, but as a frivolous union, moving from one mate to another, which is immoral, for when a married person lives by this type of behavior, it is referred to as a person living in adultery. ***"So then if, while her husband liveth, she be married to***

another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Romans 7:3. This law that Paul speaks of does not come from Moses' law, but from God's Ten Words, that is, ***"Thou shalt not commit adultery."*** Exodus 20:14. Despite this law of God, Moses, in his book of the law, legalized the separation of a married couple.

It was also Moses' law which required people to be put to death for transgressing the Ten Words, and it was Moses' law which said that you could not heal on the sabbath day unless the person was on the verge of death. As stated at the outset of this study, most people believe the law written by Moses in the book of the Law came from God, but the curses, death and bondage laws were not from God, as we know from what we have already read during the course of this study. We also know that Jesus spoke against the temple [tabernacle] sacrifices and their feasts, which were connected to temple worship. The Jews wanted Jesus dead because he spoke against many of the Laws of Moses as not being the Will of God. The tabernacle was built by Moses, and the first stone temple was built by Solomon, which replaced the older tabernacle, but as for the Levitical priesthood, sacrifices and feasts with their sabbaths, they were all continued on at the temple as instituted by Moses.

The ending of the order of the Levitical priesthood that was instituted by Moses was spoken of by many of the earlier prophets, long before its destruction was spoken about by Jesus. ***"And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."*** 1 Samuel 15:22; ***"Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with tens of thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"*** Micah 6:6 to 8; ***"Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake 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." Jeremiah 7:21, 22; "To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When you come to appear before me, who hath required this at your hand, to tread my courts? 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." Isaiah 1:11 to 13. The previous verses which come from the Old Testament prophets give us evidence that God did not desire animals to be sacrificed in His name. It also states that God did not approve of the "other" or added sabbaths introduced by Moses. Sabbaths had been established by Moses for many occasions, such as for new moons, feasts, new years, etc, though God did not want man to imitate His seventh-day Sabbath, which Moses had done on numerous occasions. God had only sanctified the weekly Sabbath and no other.

All the sacrifices, the feasts and their related sabbaths had been instituted by Moses and were to be performed at the tabernacle (or at the temple after King Solomon built it) until the children of Israel increased in number and had spread out over the conquered land of Canaan, and had migrated to other countries due to different circumstances. It eventually became impossible for all the Jews to attend the feasts at Jerusalem, because of the long distance many poor Jews would have to travel, but all Jews were encouraged to attend as often as they could for the temple services. So the temple, as did the earlier tabernacle, played the main source of attraction to the Jewish religious life with its sacrificial feasts. When many of the prophets began to preach that God did not dwell in a temple or house, they were put to death for blasphemy, just as happened to Jesus and many of his apostles later for speaking about the ending of this system. This was because they spoke against the laws of Moses of which the temple was the central point of Jewish theology. Even King Solomon, David's son, who built the first temple at Jerusalem, had this to say about this house of worship. **"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"** I Kings 8:27; **"But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?"** II

Chronicles 2:6; ***"Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"*** Isaiah 66:1. God is an omnipresent Spirit, or better said, unending, and such a Spirit cannot be contained in any one structure. Let us remind ourselves as to what the temple stood for – it represented the sacrifices and feasts of the Levitical priesthood, founded by Moses, an order that Jesus said would be done away with by the extermination of their temple. As previously said, why the Jews wanted Jesus dead was for his teachings which were seen as against the laws of Moses, even though Jesus acknowledged Moses as the servant of God in receiving and of preserving the Words of God (the Ten Words) and the exodus of the Hebrew people from Egypt. Moses' teachings of curses and death which were meant to force the Israelites into obeying the Ten Commandments were grossly wrong. Moses' Law used punishment to coerce the people to observe the Ten Words, which ended up breaking the royal law when people breaking the Sabbath or other commandments were stoned to death. Moses' Law also broke God's Law when it allowed a bill of divorcement, thereby causing the divorced parties to commit adultery by remarrying others while the spouse was still living. There were other Mosaic laws which when a person followed, actually transgressed God's law.

The following verses tell us about Jesus prophesying the ending of the temple observances: ***"And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."*** Mark 13:1, 2; ***"And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."*** Luke 21:5, 6. Stephen died for the preaching of the ending of the temple services, as taught by Jesus. ***"And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."*** Acts 6:13, 14. Note that it was not that Stephen had not said those things, but that these men had not heard him directly say them, thus, becoming false witnesses. At the end of

Stephen's defense speech, he closes it by confessing that God does not need a stone building to dwell in, and the people should live by acceptance of the Holy Spirit. **"But Solomon built him a house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet ... Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost [Spirit]: as your fathers did, so do ye."** Acts 7:47, 48, 51. So again, we see that a stone building with all its splendid rituals can do nothing for us, but the Spirit of Truth, the Word of God, which became manifested in the man, Jesus of Nazareth. It is through Jesus that we can receive that Spirit of Truth, for he is truth, for he gave himself totally to the Word of God by his obedience, for which reason he became the chosen Messiah of God. We that are called out by God, seek that Spiritual temple of God through His Christ. **"But I say unto you, That in this place is one greater than the temple."** Matthew 12:6; **"We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands."** Mark 14:58. See also Mark 15:29; Matthew 26:61; 27:40. The following excerpts should make us understand that the old temple priesthood was to pass into oblivion; Jesus is saying that the Spiritual temple is his body, for his body had received the Spiritual Word of God. He also said that his own people would have him crucified for that truth, and he would lay in the tomb dead for three days and three nights, after which, he would be resurrected in the flesh by the power of God. **"And said, This fellow said, I am able to destroy the temple of God, and to build it in three days."** Matthew 26:61; **"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body."** John 2:19 to 21; **"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him ..."** Colossians 2:9, 10a; **"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"** I Corinthians 3:16; **"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."** Colossians 1:18. See also I Corinthians 6:15 to 20; 12:12, 13, 18 to 20, 27. There are too many verses pertaining to the bodily temple to write them all in this small book, but we can see that Jesus' preaching came into conflict with the practices of the Levitical priesthood instituted by Moses.

With Jesus' ministry, a new covenant or teaching of truth was coming into effect as the old covenant was found with fault, having been built upon laws of punishments and death to those who defied the law. In contrast, Jesus taught the patience of love even towards the sinner, so that they may learn of life. Each person must choose the path they will follow in life, whether death or eternal life. The scriptures have shown us that many of the prophets of old times and the apostles that came later, spoke of God who was NOT in favour of the senseless slaughter of animals, nor the deaths of those who committed sins, who were killed by the hand of their earthly brethren. All people are the children of God and we should not killing his creation. God wanted the end of the temple rituals, and all the things that the temple rites encompassed, including the killing of thousands of animals during feasts. Hear what God's prophets had to say about the feasts, which were devised and fashioned by Moses and was not of God. ***"Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it."*** Malachi 2:3; ***"Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them."*** Isaiah 1:14. Let us not deceive ourselves: the feasts were carried out by the Levitical priesthood and the related rites associated with them were established to be carried out at the tabernacle (or temple), and as we know by scripture, they were all established by Moses and written in his book of the Law. Jesus spoke of the destruction of the temple, and said he would arise a new Spiritual temple built upon a better and more pure faith towards God, and this was to have its beginning only after Jesus' death and ascension: ***"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 liveth."*** Hebrews 9:15 to 17.

During his ministry, Jesus preached only to the Jews, for he was to go to his own people first with the Word of truth. It is believed that Jesus kept all the Jewish feasts, and this is not denied. Jesus' parents were devout Jews, therefore, Jesus would have been brought up in the Jewish religious culture which observed the feasts instituted by Moses. However, being an ardent

Jewish biblical scholar, Jesus would have become aware of God's displeasure with the sacrifices, sabbaths, feasts, curses and death laws, which the old prophets had preached against and for which many of them were put to death. Jesus spoke against the killing of the prophets, therefore, he knew of their criticisms of the Law of Moses. When Jesus began his ministry, he began by preaching to his own people, going up into their synagogues, attending the feasts and their prayer hours, to reach the most people with his message about the kingdom of God and of the destruction of the temple (and thus the Levitical priesthood). What better places to reach the most people than in their synagogues during prayer and feast times. Jesus fulfilled prophecy that the Word would be preached to the Jew first. But during his three and half years of ministry, he gathered disciples around him teaching them, and telling them that after his crucifixion to go out into the world preaching the kingdom of God to all mankind (Matthew 28:19 to 20).

As already discussed, Jesus taught that the Law of Moses was to fade away. The cessation of the old Mosaic Laws and the coming in of Jesus clarification of God's Law is described well in the book of Hebrews: "***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.***" Hebrews 8:6; "***By so much was Jesus made a surety of a better testament.***" Hebrews 7:22; "***If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth 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 spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law [Moses' law] of a carnal commandment, but after the power of an endless life.***" Hebrews 7:11 to 16. The scriptures show that Jesus' covenant replaces the covenant of death by Moses with a better covenant of love. "***But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance: which glory was to be done***

away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory ... For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness [boldness] of speech: And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament [ie. the Torah]; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart." II Corinthians 3:7 to 9, 11 to 15.

Moses had established the Levitical priesthood from the sons of Levi, although a new High priest under the order of Melchisedec was to arise, which is God's promised Messiah, Jesus of Nazareth, who was prophesied all through the old testament. It was said that he would come from the tribe of Judah, through the seed of David. That "ministration of death" by Moses was written and engraved on whole stones on mount Ebal, which condemned sinners to death without the opportunity of repentance. **"He that despised Moses' law died without mercy under two or three witnesses."** Hebrews 10:28. The first covenant, which was of Moses, did not show any mercy to sinners, and in contrast, under the second covenant, which is of Jesus, there is mercy to be found for the sinner to change his ways -- if you do sin against the will of God, you still have the opportunity to repent to your Father because of the fact that you will not be put to death at the time of your sin. However, if a person continues to sin without ever repenting, he/she has sentenced himself to death in the Day of Judgment, by his/her disobedience towards the Spirit of God. The temple priesthood passed away given the destruction of the temple, where the priests offered sacrifices in accordance to the appointed feast days as laid down by the Law of Moses. However, there arose a better covenant that is more glorious than the first, under the order of Jesus. **"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."** Hebrews 10:9, 10.

The “veil” previously spoken of in Corinthians is referring to those laws of Moses, which had blinded most of the children of Israel. Paul was showing how Moses' laws had been abolished in the coming of the Christ even though the veil is spoken of in somewhat of a symbolic way. ***"But even unto this day, when Moses is read [ie. The Torah, the book of the Law], the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."*** II Corinthians 3:15,16; ***"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."*** Isaiah 25:7. This short book can not enclose all the scriptural texts pertaining to this subject of the changing of Moses' law, but just from what we have presented, it is clear the Old Testament does show the clear distinction between Moses' law and God's Ten Words. And these two laws definitely show a difference in character from one another – the carnal Mosaic Law and the merciful Law of God.

When you patiently and with sincerity look into the testimony of each prophet (ie. of Moses and of Jesus), it is easy to understand why the new covenant of Jesus succeeded that old covenant by Moses. The new covenant (or testament) by Jesus, has freed us from the bondage of that old covenant. ***"For this is my blood of the new testament, which is shed for many for the remission of sins."*** Matthew 26:28; ***"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."*** Luke 22:20; ***"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."*** Hebrews 9:15; ***"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."*** Galatians 5:1.

The “transfiguration” has many people believing that Moses and Elijah were called from a place in heaven or had come back from the dead because they appeared in this vision: ***"And was [ie. Jesus] transfigured before them:... And behold, there appeared unto them Moses and Elias talking with him."*** Matthew 17:2a, 3. What needs to be stressed to people who read about the transfiguration (Matthew 17:1 to 13; see also Mark 9:2 to 10) is that this was only a vision and neither Moses nor Elijah were actually present. Moses and Elijah

were regarded by the Jews as their two main prophets sent by God but it was only a vision that Peter, James and John had seen: **"And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."** Matthew 17:9. So what is to be made of the vision witnessed by Peter, James and John? Some scholars have suggested that the vision was to show that Jesus was equal in status to Moses and Elijah, but this vision was actually showing that Jesus was the Promised One that was prophesied of in the Old Testament. In the vision, a cloud overshadowed Jesus, Moses and Elijah and from the cloud they heard a voice say **"This is my beloved Son, in whom I am well pleased; hear ye him."** Matthew 17:5. This was a similar statement that God made at Jesus' baptism which tells us he was the Word of God on earth, in other words, the Messiah that was prophesied by the Old Testament prophets. Thus, the vision is telling us that we should listen to the words of Jesus, since he is God's Son. Here again, we see that Jesus' testimony supersedes that law of Moses.

It should be made clear to the reader that after all that has been said about Moses' laws coercing and harassing his people into keeping the Ten Words of God, we are not suggesting that Moses was not a servant of God, but he simply was not that Prophet to come, thus, his laws could not bring us to the fullness of truth contained in God's Laws. The scriptures have this to say about Moses: **"My servant Moses is not so, who is faithful in all mine house."** Numbers 12:7. Throughout the scriptures, Moses is called the servant of the LORD and there is no doubt he worshipped the same God as his ancestor, Abraham. Unfortunately, he implemented a flawed system of laws that was intended to bring his people to God, but it could not do so since since his system was not in accordance with God's Will. We have read how he, Moses, had employed laws of his own making for killing and severe punishments for those who did not observe God's Laws. **"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law [ie. Moses' law]."** Hebrews 7:11, 12. Moses' laws were not good or perfect and needed to be changed to bring in a better spiritual priesthood under the Christ than that of the Levitical priesthood.

Moses was a servant of God and he accomplished two important services: first, he was key figure in the exodus of the Hebrew people from the bondage of Egypt: **"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."** Exodus 3:10. Moses was chosen by God to lead the people of Israel out of the land of Egypt. Moses began his journey with his people on Nisan the 15th, the day following the Passover at even: **"And they departed from Rameses in the first month, on the fifteenth day of the first month, on the morrow after the passover the children of Israel went out ..."** Numbers 33:3a. The second great service he had done was the preservation of the Ten Words of God among his people, even though he used the wrong method by enforcing the people to observe them. **"And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."** Exodus 24:12. Moses was appointed by God as a servant to accomplish other deeds besides the ones previously mentioned. And even though he had instituted many of his own laws that were contrary to God's Will, he vigorously believed in the One supreme God and he served that One God to the best of his abilities.

It was because of all the imperfections of Moses' laws that God had advocated that they were to be annulled by the Messiah who would speak His Words. It should be evident from this study that the book of the Law (ie. the Mosaic Laws) were considered separate and distinct from God's Ten Words that Jesus told us to follow to obtain eternal life since they exhibited love towards our Creator and our neighbour.

TWO LAWS
and
ONE
TESTIMONY

compiled and written
by
John Gordon Cain

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TWO LAWS

and

ONE TESTIMONY

by
John Gordon Cain

This writing was done for the purpose to make people aware of the incorrect doctrine that has been introduced making people believe that the Ten Commandments were a part of the Law [covenant] of Moses. This book shows the difference between the two laws. It also gives the reason for the annulment of that first law of Moses, making way for the second covenant by Jesus.

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39 40 41 42 43 44 45 46 47 48 49 50

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27
28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50

TWO LAWS and ONE TESTIMONY

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by John Gordon Cain

