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GROUP STUDY GUIDE

The Law of God vs. the Law of Moses

TEACHING SUMMARY

This teaching addresses the common claim that the "Law of God" and the "Law of Moses" are two different bodies of law. According to this view, only the Ten Commandments are considered the Law of God and remain binding today, while the remainder of the commandments given through Moses are viewed as the temporary "Law of Moses." The purpose of the lesson is to examine Scripture to determine whether this distinction actually exists. The teaching argues that the Bible consistently presents the Law of Moses and the Law of God as one and the same. Moses did not originate a separate law but faithfully delivered God's instructions to His people.

The lesson begins by comparing passages that use the phrases "Law of Moses" and "Law of God." Joshua refers to the Book of the Law of Moses, while Nehemiah speaks of the Law of God. Ezra uses both expressions interchangeably, describing himself as skilled in the Law of Moses that the Lord, the God of Israel, had given, and later as one devoted to studying the Law of the Lord. These examples demonstrate that Scripture itself does not distinguish between two different laws. Instead, the titles emphasize different aspects of the same Torah: it is God's Law because He gave it, and it is called the Law of Moses because Moses served as God's chosen mediator and messenger.

The teaching then examines passages from Deuteronomy and Numbers to establish the true source of the commandments. Moses repeatedly declares that the statutes and judgments were commanded by YHWH, not invented by Moses. Moses simply communicated what God instructed him to teach. Numbers 15 is especially significant because it states that there is one law for both the native-born Israelite and the stranger who joins himself to Israel. This demonstrates that God's Law was not intended to be one standard for Israel and another for foreigners but one unified instruction for all who belong to God's covenant people.

The lesson next addresses the common argument that only the Ten Commandments are eternal because God spoke and wrote them directly, while the remainder of the Torah was written by Moses and is therefore temporary. The teaching reviews Exodus 20 and Deuteronomy 5, explaining that after hearing God's voice at Mount Sinai, the people became fearful and asked Moses to receive the rest of God's instruction on their behalf. God approved their request and continued giving His commandments through Moses. Therefore, the remainder of the Torah carries the same divine authority because it originated with God even though it was communicated through His servant. This pattern is consistent with the rest of Scripture, where God regularly speaks through prophets and inspired writers. As Paul later affirms, all Scripture is breathed out by God and profitable for teaching, correction, and training in righteousness.

The teaching also considers the location of the Law within and beside the Ark of the Covenant. Some argue that the Ten Commandments were placed inside the Ark because they are superior and eternal, while the Book of the Law placed beside the Ark represents temporary commandments. The lesson challenges this conclusion by pointing out that Yeshua identified the two greatest commandments as loving God and loving one's neighbor. Neither of these commandments appears explicitly within the Ten Commandments but is found later in Deuteronomy and Leviticus. Furthermore, Yeshua quoted from Deuteronomy when resisting Satan's temptations, demonstrating that He regarded the words delivered through Moses as the very words of God. The teaching concludes that the entire Torah expresses these two foundational principles and that every commandment teaches believers how to love God or love their neighbor.

Attention is then given to the Hebrew phrase *Aseret ha-D'varim*, traditionally translated "Ten Commandments." The lesson explains that the phrase literally means "Ten Words," "Ten Sayings," or "Ten Declarations." These ten statements are presented as summary principles that encompass the entire Torah. The first group focuses on humanity's relationship with God, while the second group governs relationships with other people. In this way, the Ten Words function as a concise summary of the broader instruction that follows throughout the Torah rather than existing independently from it.

The teaching explores the symbolism of the Ark of the Covenant by suggesting that it represents the heart. The stone tablets placed inside the Ark illustrate God's desire for His Law to be written on the hearts of His people. Numerous passages from Deuteronomy, Jeremiah, the Psalms, and Romans are cited to show that God has always intended His Word to dwell within His people. The teaching compares the Ten Words to a seed containing everything necessary to produce a mature tree. Likewise, when God's Word is planted within the heart, it produces outward obedience throughout a believer's life. The Torah written on the heart naturally results in faithful living according to all of God's instruction.

Finally, the lesson addresses passages such as Acts 7 and Galatians 3, which mention the Law being delivered through angels or messengers. The teaching explains that these passages do not deny that God gave the Torah. Rather, they describe the means through which God communicated His instruction. YHWH remained the source of the Law, while

Moses served as the mediator and God's messengers helped deliver His revelation. The teaching concludes that there is no biblical distinction between the Law of God and the Law of Moses. The Torah originated with YHWH, was faithfully delivered through Moses, and continues to serve as God's instruction for His people. Moses never authored an independent law; he simply wrote down and taught the Law of God so Israel could become a light to the nations by demonstrating God's righteous ways.

SUMMARY POINTS

- Scripture uses "Law of God" and "Law of Moses" interchangeably.
 - Moses delivered God's Law but did not originate it.
 - The commandments came from YHWH through Moses.
 - There is one law for Israel and the sojourner.
 - The remainder of the Torah carries the same authority as the Ten Commandments.
 - God approved Israel's request for Moses to receive His instruction.
 - All Scripture is inspired by God.
 - The two greatest commandments summarize the entire Torah.
 - The Ten Words function as summary principles for God's instruction.
 - The Ark of the Covenant illustrates God's desire to write His Law on the heart.
 - God's Word planted in the heart produces obedient living.
 - Acts 7 and Galatians 3 describe the Law being delivered through messengers, not originating from them.
 - The Torah is both the Law of God and the Law of Moses.
 - Israel was called to be a light to the nations through God's instruction.
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FILL-IN-THE-BLANK

Basic

1. The teaching concludes that the Law of God and the Law of _____ are the same.
2. Moses served as God's _____ for delivering the Torah.

3. The commandments originated with _____.
 4. Numbers 15 teaches that there is one _____ for Israel and the sojourner.
 5. Yeshua said the two greatest commandments are to love God and love your _____.
 6. The Hebrew phrase *Aseret ha-D'varim* literally means the Ten _____.
 7. God desires to write His Law upon our _____.
 8. All Scripture is _____ out by God.
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Challenging

1. Ezra described himself as skilled in the Law of _____ that YHWH had given.
 2. Deuteronomy 5 records that Israel asked _____ to receive the rest of God's instruction.
 3. Yeshua resisted Satan by quoting from the book of _____.
 4. The Ark of the Covenant is presented as a picture of the _____.
 5. The first group of the Ten Words emphasizes our relationship with _____.
 6. Acts 7 says the Law was delivered through _____.
 7. Galatians 3 describes Moses as the _____.
 8. Israel was called to be a _____ to the nations through God's Law.
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GROUP DISCUSSION QUESTIONS

1. Why do you think some people distinguish between the Law of God and the Law of Moses?
2. What biblical evidence most strongly supports the teaching that these are the same Law?
3. Why is it significant that God chose Moses to communicate His instruction after Sinai?

4. How do the two greatest commandments help us understand the purpose of the entire Torah?
5. What does the symbolism of the Ark teach about God's desire for His people?
6. Why is it important to recognize that all Scripture is inspired by God?
7. How do Acts 7 and Galatians 3 support rather than contradict the Torah's divine origin?
8. What does it mean practically for God's Law to be written on the heart?

ANSWER KEY – GROUP GUIDE

Basic

1. Moses
2. Messenger
3. YHWH
4. Law
5. Neighbor
6. Words
7. Hearts
8. Breathed

Challenging

1. Moses
2. Moses
3. Deuteronomy
4. Heart
5. God
6. Angels (messengers)
7. Mediator
8. Light