*Deuteronomy**

Deuteronomy 5:6-21 (6) I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
(7) Thou shalt have none other gods before me.
(8) Thou shalt not make 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 waters beneath the earth:
(9) Thou shalt not bow down thyself unto 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,
(10) And shewing mercy unto thousands of them that love me and keep my commandments.
(11) 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.
(12) Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.
(13) Six days thou shalt labour, and do all thy work:
(14) 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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.
(15) And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.
(16) Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy

God giveth thee.
(17) Thou shalt not kill.
(18) Neither shalt thou commit adultery.
(19) Neither shalt thou steal.
(20) Neither shalt thou bear false witness against thy neighbour.
(21) Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbor's.
The last of the five books of Moses is Deuteronomy, which means "second law." It is not a different law but is given a second time, a repetition and amplification of the law God gave to Moses on Mount Sinai nearly forty years earlier. The name is derived from the fact that Deuteronomy reiterates the ten commandments as well as many other Mosaic ordinances, as first given in Exodus, Leviticus and Numbers. The earlier ordinances are also enlarged and applied in various ways. This new generation of people had never known any other spiritual leader other than Moses. It had been their grandparents and parents that pledged allegiance to the Lord at Mount Sinai nearly forty years earlier. So, Moses led them in a renewal of the covenant, made between God and His people. No prophet like Moses would come on the scene again until Jesus, a priest after the order of Melchizedek. Moses was a servant ***IN*** *the household of God, but Jesus is a Son* ***OVER*** *the household of God. Jesus would lead a new exodus thereby liberating people from the power of sin and death. Jesus quoted from Deuteronomy more than any other book of the old testament. An example is;* It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Matt 4:4). *The quote is from* Deuteronomy 8:3; man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. *Another quote is in;*

Matthew 22:34-40 (34) But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
(35) Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
(36) Master, which is the great commandment in the law?
(37) 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.
(38) This is the first and great commandment.
(39) And the second is like unto it, Thou shalt love thy neighbour as thyself.
(40) On these two commandments hang all the law and the prophets.
This quote is from Deuteronomy 6:5; And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. *Our love is shown forth in;*
Colossians 2:12-14 (12) Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
(13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
(14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
Blotting out the handwriting of ordinances: - What does that mean? The word rendered handwriting means something written by the hand, a manuscript; and here, the writings of the Mosaic law. Here the composition of the handwriting was this; it was against us, contrary to us, however, it was taken out of the way nailed to the cross of Jesus. Blotting out: denotes something has been erased or canceled. Since this refers to the handwriting of ordinances, it means that the enforcement of it as a religious law was erased or canceled.

How does this pertain to the ten commandments in Deuteronomy? turn with me to;
Romans 13:8-10 (8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
(9) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
(10) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
Are Christians to give up the ten commandments that contain what is considered to be such important principles? Paul is showing that those principles are not lost by receiving the gospel. Love, (one of the requirements of the gospel), fulfills the law by prompting one to do the commands specified. What about the sabbath day? The sabbath day is synonymous with the Lord laying in the tomb signifying it's fulfillment. God raised His Son from death and the grave on the first day of the week, known as the Lord's day. Therefore, from the beginning of the gospel dispensation, Christians have come together on the first day of the week (Acts 20:7) in love and adoration toward Christ for the great price He paid for their sins. Eating broken bread emblematic of His body broken, and drinking of the fruit of the vine emblematic of His blood shed on Calvary's cross. As a result of His resurrection on the first day of the week, the 'shadow of things to come' gave way to that Holy thing itself which cast the image, now cast your attention to;
Colossians 2:16-17 (16) Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:
(17) Which are a shadow of things to come; but the body is of Christ.

Christ's death is the death of our sins by obedience to Him; Christ's resurrection is the quickening of our souls. The law of ordinances, which was a yoke to the Jews, and a partition-wall to the Gentiles, the Lord Jesus took out of the way. When the substance was come, the shadows fled. So setting apart a portion of time for worship and service to God, is a moral and unchangeable duty, but has no necessary dependence upon the seventh day of the week, the sabbath of the Jews, which was a shadow of things to come. The first day of the week, or the Lord's day, is the day kept by Christians, in remembrance of Christ's death and resurrection (Acts 20:7). Jewish rites were shadows of gospel blessings, of which the sabbath days are especially mentioned. The sabbath days, or "sabbaths"; meaning the jubilee sabbath, which was one year in fifty (Lev 25:8-10); and the sabbath of the land which was one year in seven (Lev 25:1-4); and the weekly sabbath (Exodus 31:16-17); which were all peculiar to the Jews, were never binding on the Gentiles, and believers in Christ are by no means obliged; nor ought they to observe them. Therefore, Let no man judge you in respect of an holyday, or of the new moon, or of the sabbath days (Col 2:16). *That is, let no man judge you or condemn you, for not observing the Jews feast days, new moons, and sabbath days, by any part, chapter or section of, "concerning a feast day," the beginning of the year," or "concerning the sabbath days." That law has been replaced by the gospel, no man should judge the Christians concerning these regulations, by trying to force their observance onto them (Acts 15:10). If the assembly on the first day of the week is wrong, then the brethren at Troas were wrong, and not only that, but the Apostle Paul was wrong as well. Could anyone actually believe the Holy Spirit would allow that to happen? Or not actually believe Moses did not write Deuteronomy, as the book itself claims and as all the evidence, both internal and external, confirms. Moses' authorship was accepted as such*

by all authorities, ancient and modern, Jewish and Christian, until the rise of evolutionary higher criticism in the 19th century. Since that time, most liberal scholars have denied that Moses wrote Deuteronomy, but they cannot agree as to when and by whom it was written. Some would attribute it to the time of David, others to the revival under King Josiah, and others to the post-exile period. Such speculation is mere fantasy, deriving from the evolutionary prejudices of skeptical theologians. Beyond reasonable question, Moses wrote Deuteronomy perhaps at a time very near the end of his life. Most likely Joshua wrote the account of Moses' death (Deuteronomy 34) and possibly certain other editorial explanations. He most likely added these to the Mosaic document after Moses died, and then continued to preserve all the Mosaic writings by placing them in the ark of the covenant. It all comes down to what one will choose to believe. The word of God, or the extravagant and unrestrained fantasies of men. Now turn with me to;

Deuteronomy 31:24-29 (24) 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,
(25) That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,
(26) 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.
(27) For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?
(28) Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.
(29) For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have

commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.
How well Moses knew the emotional attributes of the nation of Israel. In the latter days of the old law, the Jews believed most firmly that all that Moses had said was true, but yet they did not believe what Moses said; for he spoke of Christ whom they continued to reject. Do not take my word, turn to;
Deuteronomy 18:15-19 (15) The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;
16) According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.
(17) And the LORD said unto me, They have well spoken that which they have spoken.
(18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
(19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.
No doubt the ten commandments were special and having been placed in the most revered item of furniture that was in Israel's sacred tabernacle the "Ark of the Covenant," that small wooden chest, overlaid with gold, which contained the tables of the ten commandments, a pot of manna, and Aaron's rod that had budded miraculously and the books Moses added. What happened to the ark? Sometime after the chest was placed in Solomon's temple, it simply vanished. Documentaries have speculated regarding its fate, but no one knows what happened to it. The real mystery is that after so many references, The Ark is lost and its location a mystery.

The Ark of the Covenant disappeared from the Jewish Temple sometime before or during the Babylonian invasion of Jerusalem in 586 BC. The last location reference to the Ark of the Covenant in the old testament was when it was placed in Solomon's Temple as recorded in;

2Chronicles 35:1-3 (1) Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.
(2) And he set the priests in their charges, and encouraged them to the service of the house of the LORD,
(3) And said unto the Levites that taught all Israel, which were holy unto the LORD, **Put the holy ark in the house which Solomon the son of David king of Israel did build**; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,

This was just 35 years before the destruction of Jerusalem and the temple by Nebuchadnezzar. The Ark was in the temple by order of Josiah, but nothing is said in Hebrew scripture as to what happened to it after that. Whether it was captured by Nebuchadnezzar and taken to Babylon is not certain because the Ark is not listed as spoils of war on any Babylonian documents. But what happened to it? Documentaries of the Ark of the Covenant make interesting viewing. Men search and investigate all clues, but finding it may be impossible, at least on this earth. However men seem to ignore a clue of divine revelation. Join me in an investigation of this clue, turn to;

Revelation 11:19 And the temple of God was opened in heaven, and there was seen in his temple the **ark of his testament**: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

John was given a view of where the ark was. It would seem reasonable to me the ark of the covenant would have returned to God, and not to have been destroyed with the1st temple.

Now it is true the Church is not subject to the law of ordinances, however 9 of the 10 commandments are justifiable today not being part of ordinances nailed to the cross. The sabbath day, the day the lord lay dead in the tomb dispersed the shadow dispensation, and with the resurrection of the Lord came the dispensation of light. Now let's turn to;

Luke 24:44-45 (44) And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.
(45) Then opened he their understanding, that they might understand the scriptures,

The law and prophets and the Psalms are three classifications or parts of the old testament, all of which contained prophecies of Christ. From the law turn with me to;

Deuteronomy 18:18-19 (18) I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
(19) And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. *From the prophets turn with me to;*

Isaiah 53:3-9 (3) He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
(4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
(5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
(6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
(7) He was oppressed, and he was afflicted, yet he opened not

his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
(8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
(9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. *From the Psalms turn with me to;*
Psalm 16:8-10 (8) I have set the LORD always before me: because he is at my right hand, I shall not be moved.
(9) Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
(10) For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.
One of the outstanding requirements of the Prophet was to be like Moses, in that He was to be a lawgiver and mediator. While on earth our Lawgiver and Mediator, Jesus Christ, established the gospel ordinance of baptism for the mark of salvation (Mark 16:16). It requires Faith in Christ that is the effect of belief, followed by repentance, confession and baptism that is the effect of faith; only those who first believe the testimony of God (Mark 16:16), and by faith repent of their sins (Acts 2:38), confess Jesus Christ is the Son of God (Romans 10:9), and are baptized into His death for remission of sins (1Peter 3:21), have the full and explicit testimony of pardon. This is the gospel teaching. If you are persuaded, don't wait longer, come and fulfill your destiny.
If any need prayer for other reasons, come and make your request known while we gently persuade with song.

This message acknowledged by
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a minister for Christ

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