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SILVER STAR BIBLE SCHOOL 1996

THE SPIRIT OF CHRIST IN THE LAW

Speaker: Bro. Colin Badger

Class #1

Christ in the Law: An Introduction

Reading: Romans 10

Good morning my dear brethren and sisters.

As we approach the topic 'Christ in the Law', we can think of, perhaps more than one way that this topic might be approached. We could approach 'Christ in the Law' by considering Christ through the types and shadows of the Law. Or perhaps, less frequently as an approach, we could take the approach of considering specific principles, divine concepts, that were embedded in the Law, that point to Christ and the New Covenant. I suggest that we are more familiar with the first approach; looking for Christ, understanding Christ in the Law through the types and through the shadows. A very necessary and absolutely important basis for seeking the Master's work and the meaning of His work in the Old Testament, especially in the Law. But to look at the Law more from the point of view of the divine precepts and principles, the concepts that are very Christ based or New Testament based, that perhaps is an approach that is a little less familiar to at least some of us.

We've chosen the latter approach as our approach this coming week, and we've also decided to limit our focus. We are going to be this week, as we consider 'Christ in the Law', to be looking specifically at Deuteronomy. And in particular, one section in Deuteronomy with most of our emphasis, a section that begins in chapter 29 to the end. We'll be looking at the whole book, but it will not be a book study. We are going only into the book of Deuteronomy to try and extract from that book, by leads from the New Testament, the principles and concepts that are those principles and concepts unique to Christ and His work, under the New Covenant. So it is not a book study as such, and therefore, we are not going to start this morning with any kind of formal introduction to the book of Deuteronomy, but rather, by our introductory considerations this morning, we want to generate a need to ask basic questions about Deuteronomy; to generate a need to ask those questions, which then, will require that we take a back step and look at the book as a whole, to understand how it is arranged, not from the point of view of simply, a book study, but from the point of view of how it's arranged, as a teaching tool to convey the understanding we need, and that the Jews needed to understand the New

Covenant principles.

So first, we're going to generate a number of questions, by taking a look at how Deuteronomy provides links into the New Covenant. What we'll be doing then is providing a rationale this morning, as to why Christ's face shines so brightly, so brightly in the very last book of the Law. Why is it in this book, that so much is embedded within its pages, concerning the New Covenant principles? And if we think for a moment and say to ourselves, 'Well I've read Deuteronomy many times in the readings, I've picked up a few links and a few echoes here and there with the New Testament, but I've never seen Deuteronomy quite from that perspective? Well, all the better! there is something very unique in the book of Deuteronomy, in terms of it teaching us, principles and concepts related to the face of our Lord Jesus Christ.

What we're also saying however, when we talk about New Covenant principles, we're also saying as a parallel expression, we're looking for Abrahamic principles. That may sound a little strange to some of us; Abrahamic principles in the Old and New Testament are the same, simply under a different title or a different label, as New Covenant principles. We are going to be looking for principles in the Law, especially in Deuteronomy then, that have tie-ins with the promises made to Abraham, for the gospel was preached to Abraham, and Deuteronomy enfolds Abrahamic principles, words, terms and phrases, which of course, reinforce why it is such an important link to the New Covenant, and explains why it's used so frequently in the New Testament, when expounding Christ in the Old Testament.

To begin with, by way of introduction this morning then, we'd like to consider 4 key passages, to help underline these New Testament principles, or these New Covenant principles, or Abrahamic principles, that we find in the Law in the book of Deuteronomy, in particular. The four passages we've chosen are all from the New Testament except one. We're going to look at them briefly, they're not new, I'm sure many will be very familiar to you, but we're looking at a vocabulary. We're trying to establish a set of terms, to raise our level of awareness of those terms, and think about those terms all through the week, as we look for Christ in the Law. With the New Testament terms, principles, and concepts in mind, through those 4 key passages, we have some tools to equip us, to look at the Law carefully and scrutinize its secrets for the revelation of Jesus Christ. So then, let's begin!

I'd like you to turn to Ephesians, if you would, chapter 2, a very well known passage that we often use when we're discussing the importance of the promises made to the fathers, in relation to first principles in the gospel message. But, sometimes, we can be so familiar with these well-worn first principle passage that we may feel that we've gathered all there is to learn about them, and perhaps miss some important points. That's certainly true of myself as we look so many times at passages we're familiar with, and take for granted we know all there is about them. So Ephesians chapter 2, I'd like to look at verse 12. Says the apostle to the Ephesians, 'that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world'. The phrase that I want us

to notice in particular here, in verse 12, is that phrase 'covenants of promise'. Why would the apostle use that phrase in that way, in a New Testament epistle, Ephesians in particular, with its loftiness, paralleling very much that of the gospel of John by way of comparison to the four gospels, and such a lofty and spiritual epistle, stressing the privileges we have in Christ Jesus in heavenly places, why would he put it that way? In other words you might be saying, 'Well, what other way might he put it?' Well, just the covenants, strangers from the covenants, why covenants of promise though? for when you look at it in the Old Testament, there were covenants of promise and there were covenants.

There was one covenant in particular made at Sinai, which is not deserving of the term 'covenant of promise' for it was predicated on Law not promise. You see, there's a phrase, 'covenants of promise' so familiar to us, that perhaps at times, it eludes us in terms of the emphasis of that expression, for there are other covenants in the Old Testament. And there is one in particular, as we've said, that contrasts with this phrase 'covenants of promise' namely the one made at Sinai. And it's not associated with promise in the sense that the apostle intends it here, so what about these terms and phrases we're looking for to equip our search? Well, that's an important one! COVENANTS OF PROMISE with stress on the word promise, and of course, we have the concept of being an 'alien', we have the concept of being part of the 'commonwealth of Israel', and of course, those two are very much related to the work of our Lord Jesus Christ. But of all of those terms, the 'covenant of promise' is the one especially related to the Lord and to the New Covenant, as we'll see momentarily.

Now turn to another familiar passage, Galatians chapter 3. Here too, we have well worn ground; we have verses that we so often quote, and perhaps there are some phrases here, in Galatians chapter 3 that deserve a closer look, in terms of what they're teaching. Galatians chapter 3, let's begin with the well known verse 8, 'And the scripture foreseeing that God would justify the heathen (or the nations, or the Gentiles) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed'. (Watch that word blessing). Last night we noticed in Acts chapter 3, that the blessing of the Abrahamic promises focused in Acts chapter 3, on Jesus Christ in particular, who came to bless us. And Acts chapter 3 tells us that blessing was the forgiveness of sins and fellowship restored with the Father. So 'blessing' is an important word; the good news of the gospel is very much, of course, a New Covenant term or concept; it comes from the Old Testament but is certainly focused on Christ. The word 'justified' in the New Testament, the word 'righteous or righteousness' does not have a verb form; so that word 'justify' is equivalent to being made righteous or being declared righteous. Watch that term or concept, it's very much related to Abraham; the concept of justification or righteousness, but it's component is faith. Watch that word! 'faith' and its synonym 'belief or trust' related to righteousness; when righteousness is related to faith, or faith is related to righteousness or justification, we have a foundational New Covenant concept, which is of course, very Abrahamic.

Let's go a little further, Galatians chapter 3 and verse 29. Well known verse again, let's take a look at it in terms of some of the key terms. Verse 29, 'and if ye be Christ's, then

are ye Abraham's seed, and heirs according to the promise'. The concept of inheritance, very much related to Abraham and to the Abrahamic promises and ultimately to the work of the Lord Jesus Christ, the greater Joshua, who brings us into our inheritance. So we watch that word, inheritance, but take a second look at verse 29. How should this be read and where is the emphasis, 'and heirs according to the promise', do you know the word 'the' as the definite article is not there in the original. Now you might say, 'Well, isn't that rather trite? That doesn't make too much of a point, does it? In fact it does! The absence of the definite article inflects or puts an emphasis, puts a spin on the ball as we might say, in a way that perhaps, we hadn't formerly noticed.' If ye be Christ's, then are you Abraham's seed and heirs according to promise', the emphasis there is 'heirs according to the concept, to the principle of promise', rather than it being a direct reference to the promise, that is to say, in particular, the contents of the Abrahamic promise. The focus is therefore, in the original, is not so much on the contents of the promise but on the concept of promise. Remember what we said in Ephesians, that they were described as covenants of promise, that is to say, covenants based on promise, covenants based on the principle or the concept of promise. That's why we noticed and underlined that in Ephesians chapter 2. Now you might think, well, perhaps we're making too much of that absence of the definite article; we are not, just take a look at the context around Galatians 3, and see how this is reinforced.

Slip over to chapter 4 of Galatians. Galatians chapter 4 and notice the apostle's emphasis of promise in verse 23 as he reflects on the case of Isaac and his mother, as opposed to Ishmael and his mother. Verse 23 of Galatians 4, 'But he who was of the bondwoman was born after the flesh (referring to Ishmael) but he (Isaac) of the freewoman was by promise'. Do you see that? Isaac was by promise; we're not talking so much about the content of the promise, as important as that is, we're talking about the concept of promise. Now, go a little further, verse 28, 'Now we brethren as Isaac was, are (the definite article is missing, it's not there intentionally), are not 'the children' but are 'children of promise'. Think of that, we are children of promise; promise is defining the kind of children we are. We are children related to promise, we are children whose hope is based on promise. We are children related to promise as opposed to what? As opposed to the works of the Law; as opposed to the works of the flesh. So the concept of promise is what's being stressed here, as opposed to just the contents of the promise.

Now, go back to chapter 3 again, if you would. Chapter 3 and let's just continue this thread a little further, Galatians 3 verses 22 and 23, listen to what the apostle tells us, 'But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe'. (Do you see the emphasis there? a repetition three times, 1). faith, 2). belief and 3). the concept of promise) What is by promise is by faith; faith is based on promise; promise assumes faith or its equivalent belief. The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Verse 23, 'But before faith came, we were (shut up) under the Law (we were rather 'kept under the Law') shut up unto the faith which should afterwards be revealed'. You see, in the context of Galatians 3 and verse 29, before and after it, there is stress on the concept of promise because it is attached and predicated on faith.

And we said in one of our previous passages, that faith is very much a New Testament concept or principle; it is an Abrahamic principle.

Chapter 3 of Galatians verse 11 and 12, notice now how verse 11 and 12 have an important framework, in terms of what we've just been emphasizing, noticing the inflection on 'promise' as the concept. Verse 11 and 12, says Paul, 'But that no man is justified by the Law in the sight of God is evident, for the just shall live by faith' (everyone of those key words are New Covenant terms; faith, life, justification or its equivalent righteousness). But how does faith, life and justification come about? Well, we know, by the gospel, verse 8. What is its opposite? The Law is its opposite, for it, brethren and sisters, was not a covenant based on promise. At Sinai, when they contracted the covenant between themselves and God, which was ratified by the sprinkling of blood, they all stood before their God, and they were enjoined to repeat all Thou hast said we will do. It was a Law and it was based on works not promise. That no man is justified by the Law in the sight of God, it is evident: for the just shall live by faith'. Verse 12, 'And the Law is not of faith; but, the man that doeth them shall live in them', do you see the emphasis there? That phrase 'the Law is not of faith' is the compliment to the other verses we just looked at in Galatians, that why we say, it's important to notice that in verse 29 of Galatians 3, the stress is and heirs according to promise, being the key point. We are heirs not based on Law and works, we are heirs based on the concept and principle of promise because, promise and faith go hand-in-hand and it's the way to righteousness, imputed righteousness, and therefore it is the basis for the saints to have life. Life in the New Covenant is not based on works, although works obviously must follow. Life in the New Covenant is based first of all, on faith which then generates the right kind of works. Those are New Testament concepts, those are New Covenant terms and principles. Let's notice them!

Then, our third passage in Romans chapter 4; we're still gathering concepts, principles and vocabulary, that is New Covenant based. So we go to Roman chapter 4, to just expand what we have available; verses 13 and 16, speaking about Abraham and the basis for his justification. Was Abraham justified by works or by some other means? notice immediately in verse 13, speaking about Abraham, we have a concept of promise, 'For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the Law (No!) but through the righteousness of faith'. Now look at those terms together; promise, heirship, righteousness, faith, Abraham, in contrast to what? In contrast to the Law; again, Romans 4 is using a set of concepts or principles, that are focused on Christ. They are Abrahamic concepts in contrast to the works and the means and the principles of Law that were given at Sinai, The Law of Moses. Look at verse 16 in this regard then, 'Therefore (one of these connectors) therefore, it is of faith' (Why?) that it might be by grace' (that's why) to the end the promise might be sure to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the father of us all'. Now, collect a few more terms here, brethren and sisters, in our storage of New Testament and New Covenant terms: father (notice that, we'll come back to that later in the week) father related to Abraham connected to faith, predicated by the grace of our Heavenly Father, tied in with faith. Faith, grace, promise, Abraham, father; all New Testament terms, all connected to the work of the

Lord Jesus Christ that was embedded in the Old Testament, in the Law but especially, especially in the book of Deuteronomy, and especially in the second half of that book.

Now, our fourth passage; it's the one that's the exception to our rule that it doesn't come from the New Testament, it comes from the Old. Would you go to Jeremiah, please, a foundational passage for New Covenant terms and principles embedded in the Old Testament. I'm going to use an overhead at this point just to emphasize some of these two or three key words that come out of Jeremiah chapter 31; we're only going to look at verse 31 to 33, and we'll return for a few comments in a moment as we read those verses. Let's read these verses together, Jeremiah 31 verses 31 to 33, 'Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband to them, saith Yahweh. But this shall be the covenant that I will make with the house of Israel; After those days, saith Yahweh, I will put my Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people.' Now this is a very important passage to consider, given the fact that it's quoted in the New Testament more than once, in the context of the apostle expounding New Covenant principles in the New Testament. Let's just notice, 'Behold the days come, saith Yahweh, that I will make a New Covenant'. Now notice in verse 32, the basis or the concept of the New Covenant is set, in contrast to the Old, 'not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt. For that was a covenant they brake', but under the terms and the method of the New Covenant, verse 33, there's a difference in the approach and principle! For the emphasis in verse 33 undoubtedly is stressing the word 'I' speaking of Yahweh Himself. 'This shall be the covenant that I will make with the house of Israel', notice that! The motivator and the worker is God, 'I will make with the house of Israel after those days, saith Yahweh, I (emphasis) I will put my Law in their inward parts, and write it in their hearts', and thus, 'I will be their God, and they shall be my people'. Now, notice there's something different here, and it's not us that is making the difference. God through Jeremiah is stressing a difference; what's the difference under the New Covenant? First of all, the New Covenant is made in the heart not on stones; secondly, the New Covenant is etched into the human heart so that it is God that does the writing. It is God who brings about the change, it is, therefore, not based on works of Law, on pulling ourselves up by the boot straps; rather, it's allowing God to work in us and through us, and notice the focus on the heart, as opposed to let's say, tables of stone. The change that is brought about in the hearts of the restored and the redeemed of Israel, and thus for ourselves, is something that begins in the heart and works outward, and it's based upon God's law, His Word releasing its power and working in the heart of the believer. But it's not external observance pure and simple, it's not simply ritual, it is a change from within. These are New Testament principles set in contrast to the Old, and thus it's in harmony with what we've been noticing and emphasizing in our three New Testament passages.

Something else just to notice, 'I will be their God', just notice that phrase; where does that come from? 'I will be their God', that's a very important phrase, an Abrahamic

phrase; that comes from Genesis 17 and verse 8, which we will not go to right now, since it is a fairly well-known context, but notice at your leisure, that is an Abrahamic phrase from Genesis 17 verse 8. God is telling us, and He's telling Israel, the only way men and women can be part of the divine family, and the only way they can truly say that Yahweh is their God, is on the basis of this way of redemption. Redemption, brethren and sisters, not by works, but redemption by God working on the heart. And that's another word, the word 'heart' or the 'inward parts', please keep that in mind as we build up a set of terms and concepts and seek them out in the Law, especially in Deuteronomy, as keys for New Covenant explanation. Keep those concepts and words in mind! God, the prime mover, working on the heart as opposed to the external, and God being the prime mover and the promise that ultimately we will be His people, on the basis of Genesis 17 verse 8.

Now, having established those rather important foundations, I'd like to share a quotation with you from bro. John Carter. In Galatians, the Letter to the Galatians, pages 83 to 84, bro. Carter sums up what we're saying so far, in a very distinct and powerful way; I'd like to just quote his words from one page of that book. (Quote) 'The promise, says bro. Carter, was made to Abraham, and it therefore preceded the Law by some 400 years. In time, the promise has priority; secondly, God's intentions were expressed in the form of promises, and promises are not legal agreements(two-sided). They come spontaneously from a giver to a recipient. Next, the promise came first and it was confirmed; the Law then cannot annul it or make it ineffective. The Law cannot be a supplement or modification, for Law stands in direct antithesis to promise. Law involves works, promise calls for faith; Law involves terms of mutual agreement, a promise is spontaneous and free. Law ends in condemnation, but God's promise leads to justification; and further, as a matter of fact, the inheritance is by promise, God gave it by promise, so He said, 'To thee and thy seed will I give this land.' (End of quote) You see then, all that we've been observing starting with Ephesians chapter 2 and putting the inflection on covenants of promise and heirs according to promise as a concept, based on faith, is the kind of approach that bro. Carter is suggesting here, to be the one that's ever so important to notice, as we analyze the apostle's meaning, and taking a look at the Law versus New Covenant principles.

Now, Deuteronomy! Let's bring all this to bear on Deuteronomy. We have suggested that Deuteronomy has a rather unique position among the five books. How do we know that? We said also, and our first comments by way of introduction this morning, that rather than studying Deuteronomy as a book, we're going to go into Deuteronomy and ask questions first, that take us into Deuteronomy. So we're going to generate some questions right now! questions that perhaps we won't answer until our 2nd, 3rd or 4th or 5th class, or at least attempt to answer. So now what is your answer to some of these passages in these links? What we're going to do now on the overhead, is provide for you a list, and we're going to ask questions about these allusions or connections.

NEW COVENANT ALLUSIONS IN DEUTERONOMY

1. Deuteronomy 29:18

Hebrews 12:15

2. Deuteronomy 30:12
3. Deuteronomy 32:21
4. Deuteronomy 32:35
5. Deuteronomy 32:36
6. Deuteronomy 32:43

- Romans 10:6-8
- Romans 10:19
- Romans 12:19
- Hebrews 10:30
- Romans 15:10

Deuteronomy chapter 29 verse 18, and if you have a bible margin, it will be absolutely helpful, almost necessary in fact, for the approach that we're taking today and the rest of this week. So we go to Deuteronomy chapter 29 and we want to notice in verse 18 the following, (watch carefully your bible margin) 'Lest there should be among you man, or woman, or family, or tribe, whose heart' (now remember the accumulation of our New Testament terms and concepts, let's watch the use of those words as they pop up in Deuteronomy) 'whose heart turneth away this day from Yahweh our God, to go and serve the gods of these nations: lest there should be among you a root that beareth gall and wormwood'. If you have a bible margin, you will notice that beside 'lest there should be among you a root that beareth gall and wormwood' there's a New Testament connection: you might have Acts 8 but the more important one is Hebrews 12 verse 15 which quotes this section of the verse. Now at this point, brethren and sisters, we might say, 'Well, that's interesting, the New Testament in Hebrews 12 quotes verse 18, what's the significance of that if any? You go back to Hebrews 12, for a minute; (we are going to be doing a bit of flipping back and forth, so I hope you'll bear with us) Hebrews chapter 12, here's where it's important in our bible study to check contexts. It's not good enough to simply notice that he's quoting Hebrews 12, and that's interesting because it's the New Testament. But what's the context of Hebrews 12? Well, lo and behold, here's what we find, Hebrews 12 verse 18 just to lead into the section, 'For ye are not come unto the mount that might be touched, and that burned with fire (now it begins with the word 'for'; it's a connector) 'For ye are not come unto the mount that might be touched', that word 'for' is telling us, that what he's about to say is related or connected to the verses preceding, which we'll look at momentarily, especially verse 15 that's the quotation source. 'For' he says building on his argument, 'ye are not come unto the mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest. And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more'. Verse 21, 'And so terrible was the sight, that Moses said, I exceedingly fear and quake: But, verse 22, ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and ecclesia of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel'. This context of Hebrews chapter 12, the context from which Deuteronomy 29:18 is connected, is in the context of the apostle's exposition of the New Covenant in contrast to the terms, concepts and the way of the Old. Now verse 15, Hebrews 12 verse 15 was what was in our margin; let's go there. 'Looking diligently lest any man fail of the grace of God; (now here's our quote) lest any root of bitterness springing up trouble you, and thereby many be defiled'. The apostle is quoting Deuteronomy 29 verse 18; now that's interesting, notice where we're quoting from in Deuteronomy, and

notice Hebrews 12 was talking about New Covenant exposition. We're not going to explore that fully right now; we'll come back to it later on.

We're going to move on; back to Deuteronomy 30 (what we're trying to do is raise questions about this book of Deuteronomy especially where it comes from in Deuteronomy, all these quotes where they come from in Deuteronomy). Deuteronomy 30 (we won't labour the context of every passage, but let's make sure that we understand how this is working out) Deut.30 and verse 12, have you noticed this before? Speaking about the commandment which is not hidden or far off, Deuteronomy says verse 12, 'It is not in heaven that thou should say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But, says Deuteronomy, the word is very nigh unto thee, in thy mouth, and (watch?) in thy heart, that thou mayest do it'. Now if you have a bible margin at verse 12, you should see it says, 'cited in Romans chapter 10 verses 6 to 8, in fact, it's the passage bro. Jeff read for us in Romans 10.

Romans chapter 10, what's it all about? Why would the apostle in Romans 10 quote this from Deuteronomy 30? Well, let's go there for a moment back to Romans 10; what is Romans 10 all about that we read this morning? It's not hard to see what Romans 10 is all about and why it might be quoting Deuteronomy 30 in particular. Verse 3, (remember these important terms that we built up; for now they're going to start to appear frequently) Romans 10:3, 'For they being ignorant of God's righteousness (notice that, God's righteousness not man's righteousness) they (the Jews) being ignorant of God's righteousness, and going about to establish their own righteousness, 'have not submitted themselves unto the righteousness of God. For Christ is the end of the Law for righteousness to every one that believeth' (believeth, righteousness,). Verse 5, 'For Moses describeth the righteousness which is of the Law, (notice your bible margin; it quotes Lev.18) that the man that doeth those things shall live by them'. Verse 6, in contrast now, 'But, says Paul, 'the righteousness which is of faith speaketh on this wise' (and you watch your bible margin, here's the quote from Deut.30) 'Say not in thy heart who shall ascend into heaven? (that is to bring Christ down from above) Or, who shall descend into the deep (that is to bring Christ up again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach'. In other words, the word of faith and the bases of faith being for righteousness, is being drawn from Deuteronomy 30 and verse 12. In other words, there's something going on in Deuteronomy, in that section of Deuteronomy, that is very New Covenant based, but we build up the impression even more.

Back to Deuteronomy again; Deuteronomy 32, we should be raising some questions here, why is this all coming from Deuteronomy? and why from this section of Deuteronomy? Deut.32 verse 21 where is this quoted in the New Testament? Well, it should be obvious as we read verse 21 from our marginal connection, 'They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation', and beside the phrase 'I will move them to

jealousy etc' your margin should tell you this is cited in Romans 10 verse 19. And again, we're talking about the concept of being a people. Remember we noticed that in our four passages; the concept of being a people, and why is it that the New Testament quotes this kind of context again in Deuteronomy applied to New Testament exposition?

Well, we're not finished yet; #4 on the overhead; since we're now in Deuteronomy 32, look at verse 35. How important it is to pay attention to our bible margins and ask ourselves questions. Verse 35 of Deut.32, 'To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the times that shall come upon them make haste'. Now notice, verse 35, 'to me belongeth vengeance'- margin - cited from Romans 12 verse 19. What's Romans 12 and verse 19? what's Romans 12 all about? Well, you know it well; Romans 12 and that section of Romans that works on the practical building of the first part of the epistle. Romans 12 begins with that well known New Testament phrase, 'Present your bodies a living sacrifice holy, acceptable unto God, which is our reasonable service.' The whole context of Romans 12 is New Testament principles, being worked out practically in the lives of the saints, from the first part of the doctrinal exposition in Romans chapter 1 to Romans chapter 11. So, again, the New Testament quotes this part of Deuteronomy.

Look at this one, as we come down to #5, Deuteronomy 32 and moving down, verse 36. 'For Yahweh shall judge His people, and repent Himself for His servants when He seeth that their power is gone and there is none shut up, or left'. (Look at your bible margin, where does that come from, or where is it quoted? Well, verse 36 is quoted in Hebrews 10 and verse 30, and if you were to go to Hebrews 10 and verse 30, you'd discover again as the epistle to the Hebrews is intended to, it's expounding to Jews, the principles they need to embrace and to hold onto the Hebrew believers, in order to make sure that they don't once again, fall back into the Old Covenant, and to the works of the Law which will not save them. So, Deuteronomy 32 being quoted in Hebrews, of all books, is highly significant.

Deuteronomy 32, next and verse 43, our #6 passage that links into the New Testament. Verse 43, 'Rejoice, O ye nations, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land and His people'. Where's that quoted in the New Testament? Well, your bible margin says, 'cited from Romans 15 and verse 10'. Again, it's Romans in the second part of the epistle that deals with the practical exposition of righteousness by faith and works, and of course, the context, if you were to go there, is highly significant.

Now that's just a sampling; have we exhausted all the links? We have not; but we should have raised a few questions by now. Brethren and sisters, what's going on here? We're not in the beginning of Deuteronomy, we've all found these quotations, in 29 to 32. Now you have to admit that there's a fairly concentrated usage here, in only a few chapters between 29 and 32, and when you exam each of these New Testament contexts, you discover it's in the context of developing New Covenant principles and concepts in contrast to the Old. Why would that be? and what does this tell us about the significance of Christ and His principles being embedded in the Law? because that's

exactly what we're now seeing.

Well, just go to Deuteronomy 29 for a moment. This is a passage that we're going to be looking at again and again this week, this is only by way of introduction to give us some background. Deuteronomy 29 is highly significant, and from there to the end of Deuteronomy, we will find Christ and His face shining forth, in a way that perhaps, we've never seen before. Deuteronomy 29, 'These are the words of the covenant, verse 1, which Yahweh commanded Moses to make with the children of Israel in the land of Moab' (now notice), 'beside the covenant which He made with them in Horeb or Sinai'. That word 'beside' in Strong's is #905, if you're interested. #905 in Strong's and the word 'beside' means in addition to, apart from, separated from. Jewish translations of Deuteronomy 29 such as those by the Seseno press, a well known Jewish press, confirmed that's how it's to be interpreted. The theological word book of the Old Testament and similar lexicons, will tell you it means, 'apart from or addition to or separate from or distinct from'. 'These are the words of the covenant, which Yahweh commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which He made with them in Horeb or Sinai' (now that is worth noticing). Since all our quotations on the overhead were drawn from chapter 29 and beyond. Now notice also, in Deuteronomy chapter 29 look at this wording in verse 12, and pay attention again to those terms and concepts that we built up in our first four passages. It says in verse 12, 'That thou shalt enter into covenant with Yahweh thy God, and into His oath, which Yahweh thy God maketh with thee this day (something distinct) That He may establish thee today for a people unto Himself', (the concept of being a people for God) 'that He may be unto thee a God' (Genesis 17 again; it's an Abrahamic phrase) 'as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob'. Now look at verse 14, 'Neither with you only do I make this covenant and this oath', in other words, here in Deuteronomy 29 we once again, meet that phrase that was in Jeremiah 31, this phrase, 'that He may be unto thee a God'. Genesis 17:7, 'And I will establish my covenant between thee and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee and to thy seed after thee'. Something is going on, brethren and sisters, in this part of Deuteronomy, from chapter 29 on, that is connected to this emphasis, 'this is the covenant which I make to you on the plains of Moab; this day, beside (or apart from) the covenant that I made with you at Sinai'. That is a master hint!

Now, just by way of conclusion as we finish this class, let's just stand back and I want you to notice something from the help of the overhead, by way of structure.

THE OLD AND NEW COVENANTS IN DEUTERONOMY 27, 28, 29, 30, 33

Works of the Law

Galatians 3:10 (Deut.27:26)
Galatians 3:12 (Lev. 18:5)

Romans 10:5 (Lev.18:5)

Righteousness of Faith

*Habakkuk:4
Galatians 3:11

'BUT'

'BUT'

*Deuteronomy 30:14

Romans 10:6-8

Deuteronomy chapter 27, 28, 29, 30 going on to 33, something happens in the New Testament use of this part of Deuteronomy, which is our summary for this morning, which has raised hopefully a few questions, and hopefully we'll find some answers. Galatians 3 verse 10, if you'll turn there in your bibles, as quickly as we can, as we finish, Gal.3:10 quotes from a passage in Deuteronomy that precedes this section and associates it with the works of the Law. Galatians 3 verse 10 (just notice the source of your quotation; we'll return to this again later in the week), 'For as many as are of the works of the Law are under the curse: for it is written' (and he quotes Deuteronomy; notice your bible margin) 'Cursed is every one that continueth not in all things, which are written in the book of the Law to do them'. Works of the Law connected with Deuteronomy 27, and on the overhead, this is in contrast to the quotation in verse 11 of Galatians 3, which quotes Habakkuk 2 verse 4, which we read earlier this morning. What does that say? 'The just shall live by faith', in other words, he goes back to Deuteronomy 27, uses this passage here in 27 to illustrate salvation by the works of the Law which was impossible, which was foiling the Jews' attempt to be redeemed. He contrasts that in Galatians 3 verse 11, in the next verse, by a quotation from Habakkuk 2 verse 4, which says 'the just shall live by faith'; (New Covenant, but we're outside of that section of Deuteronomy 29, we know this). Then Galatians 3, where I'm pointing on the overhead, verse 12 'And the Law is not of faith' (how do we know, Paul?) 'but the man that doeth them shall live in them' and he quotes Leviticus 18 verse 5, which is parallel to Deuteronomy 27 verse 26 which is the works of the Law. In other words, Deuteronomy 27, and what it's saying, is equivalent to Leviticus 18 verse 5, it's the works of the Law.

Now, Romans 10 is our concluder; back to Romans 10, and notice what Paul does under inspiration here. Romans chapter 10, (pay attention to your bible margin and notice how it links up with these other patterns) Romans 10 verse 5, 'For Moses describeth the righteousness which is of the Law' (where does he quote from?) 'The man that doeth those things shall live by them', your margin tells you that's Leviticus 18 verse 5. Now if you just look at the overhead for a moment, see what's happening! Romans 10 verse 5 quotes Leviticus 18 verse 5; Galatians 3 verse 12 quoted the same passage; Leviticus 3 verse 10 quoted Deuteronomy 27 verse 26 and it's in concert with the meaning of Leviticus 18; it's parallel. All of which are coming from Deuteronomy 27, a section before 29, BUT, (watch this!)

You come down now in Romans chapter 10, as we read earlier, and we read now from Romans 10 and verse 6, 'But the righteousness which is of faith speaketh on this wise' (and he quotes at the beginning, your bible margin will show you, Deuteronomy chapter 30 and verse 14) and the continuation goes right into Romans 10 verses 6 to 8, which significantly, if I now point, on the side of Deuteronomy 29. It's on that section of Deuteronomy which comes after the key wording, 'These be the words of the covenant which He spake beside the words (or the covenant) at Mount Horeb, this day in the fortieth year and the last month'. In other words, brethren and sisters, Deuteronomy has embedded within it, New Covenant principles based on faith and righteousness,

which can give life, but in particular, when you look at the book of Deuteronomy, on the one side of 29 there are source quotations related to the works of the Law. But, from 29 on there's a watershed, from which the apostle constantly, under inspiration draws from, in order to establish as we see in perspective, New Covenant principles. Look at them!

Hebrews 12, Romans 10, Romans 10, Romans 12, Hebrews 10, Romans 15,

all from the section of Deuteronomy that's over that threshold, from the section after the reference to the Old Covenant, into the works of Law. Christ, brethren and sisters, is embedded in it's principles in the Law, but it is over and above Law, as we'll see as we move forward this week.