

7425

SILVER STAR BIBLE SCHOOL 1996

THE SPIRIT OF CHRIST IN THE LAW

Speaker: Bro. Colin Badger

Class #3

The Law of Faith in the Law

Reading: None

My dear brethren and sisters,

I thought we'd begin this morning, by just a little recap from yesterday; we'd like to concentrate as a beginner this morning, on one of the main focuses that we used yesterday, that of the burning bush. Because we are so familiar with the scene of the burning bush, it's easy perhaps to miss, over the years, some of the most fundamental, and perhaps, the more profound points, that are intended to be understood from that very important experience which Moses had as recorded in Exodus.

We noticed yesterday that in Deuteronomy, Moses in the context of pronouncing blessings, final blessings, upon his people and his tribes, refers to the goodness, the good-will of Him that was in the bush. One of those little phrases that we said yesterday, that we can skim over, and not think about what Moses is really meaning, for as he encountered that burning bush, on that occasion, so we did again, at least the same in principle when he was in Exodus 33 and 34, in the cleft of the rock before, before Yahweh as He proclaimed His goodness. And yesterday we noticed that in the context of the burning bush, a voice spoke out of that fire, and when he finally went up, in Exodus 33 and 34 on behalf of his people, again he heard the voice speaking out of the fire, and yet as we noticed also yesterday, even the people recognized, as Moses reiterated their words, they heard that voice speaking out of that living fire, and yet they lived! Although Yahweh, indeed, is a consuming fire, His intention is not to destroy His people, but to purge them and prepare them for a life beyond just this life. The corruptible wood normally to be consumed in a fire, was not consumed; Moses as flesh, bowed before the burning bush, the people stood before Sinai, and heard the words of the fiery Law, and yet they did not perish nor did Moses.

Stop for a moment and think, brethren and sisters, of the sandals that were removed from Moses' feet before that burning bush. And the phrase that came from the bush, that the ground upon which Moses was then standing, was holy ground. That's the kind of phrase that we can skim over and not stop and think about. What was it that made

that earth holy at that time? That ground, that patch of earth, surrounding the bush, upon which Moses stood and then kneeled, was made holy by the presence of Yahweh in the burning bush, by the accompaniment of the voice that spoke out of that bush. Do you see the more profound point? Holiness conferred on soil, conferred on the ground by the presence of Yahweh, the simple and profound lesson to Moses and all Israel was tied in with that bush. The wood was not consumed although it was corruptible; the earth though earth, was made holy by the presence of Yahweh, wherever Yahweh is, there is holiness. If He abides in the bush, there is holiness there, if He abides on the mount there is holiness there. And brethren and sisters, if He abides in earthen vessels, as Paul says in 2 Corinthians chapter 4, we have this power in earthen vessels; the power therefore, is not of ourselves but of Him that works in us and through us. You see, there's a link between the profound lesson that that crown, that patch of earth was made holy by the presence of Yahweh dwelling in that bush, and what Paul says in 2 Corinthians chapter 4, describing us as corruptible like the bush, corruptible clay vessels. We too, can be made holy by the presence of the Father working in us and through us; we're going to see this morning hopefully, that that has a profound connection to Deuteronomy chapter 30. The lessons of the burning bush are far reaching all through Deuteronomy and elsewhere into the New Testament, and they really hinge on New Covenant principles. Earthen vessels, with a treasure and power within them, can be sanctified and fit for the Master's use. Ground around a bush, earth can be made holy by the presence of the Father, and therefore, what the Father was clearly trying to teach Israel was, when the burning bush with the accompanying voice is there, then life can be given and it does not perish.

Just review quickly from yesterday, some of those key expressions; they are ever so important as they carry us, through not only through Deuteronomy but through the rest of the Old Testament and into the New. Deuteronomy is full of such phrases that stress, not the written word as important as it is, this list stresses a voice; a voice that is speaking audibly, a voice that can be heard and that can sink down into the hearts of men and women, and change them. The power of these expressions should be noticed; the voice of the words, His voice that He might instruct us, or especially this one in Deuteronomy 5, 'the voice of the living God speaking out', as He did at the bush. Can you hear the echoes as they travel through the Old Testament elsewhere? Elijah as we mentioned yesterday, on the mount, the same mount as Moses; the earthquake, the wind, the fire, but He was not in those; Yahweh, rather, was in the still, small voice. Can you think of the ministry of the Lord Jesus Christ, when a voice spoke from heaven, 'this is my beloved Son', it was a living voice? Can you think of the transfiguration, again, a voice spoke? Can you think of Paul's conversion on the way to Damascus, where a voice spoke, a living voice, in the midst of a brilliant light that blinded Paul. That living voice should be noticed carefully, because it's that voice that changes us, brethren and sisters, and it's that voice working in and through us, that can change our corruptible nature, into something finally, that lives forever. The list continues as we saw yesterday; bear in mind, that when the Lord Jesus Christ quotes from this kind of context, He has good intention for doing so, as we mentioned yesterday in passing. Deuteronomy chapter 8 which the Lord quotes in His temptation, 'man lives by every word (now notice how this phrasing in Deuteronomy 8 is similar to Deuteronomy 5 about the living voice

speaking out; Jesus quoted this word) 'by every word that proceedeth out of the mouth of Yahweh, and then, those peculiar and rather interesting incidents elsewhere in Deuteronomy, which are unique to Deuteronomy, where in the case of the firstfruits, the Israelites were called upon to vocalize God's words written down in Deuteronomy. That's rather interesting that they were enjoined to participate in vocalizing, that is, saying aloud the written word, so that in a sense it simulated the spoken voice that originated those words. It simulates the author's voice behind them. That was the case with the firstfruits in Deuteronomy 26, where the Jew was to repeat specific words, like a speech as he offered the firstfruits. It's true with Gerizim and Ebal, with the two sets of tribes. It's true as we said yesterday, of course, that Deuteronomy the book of the Law, every seventh year was read aloud in the audience of all Israel. The living voice simulating the voice behind it. Of course, we looked at Deuteronomy 32 yesterday, and then two passages in Deuteronomy that are worth noting; 33 verse 2 and Deuteronomy 5 verse 26, which describe the Law as a fiery Law.

But, was there any need to feel that they could not be saved? or that they had to hide from a 'fiery Law'? These were the words spoke from the bush that was burning and fiery, and yet Moses was not consumed. These were the words that were spoken from the mount, and yet they were not consumed. Jeremiah would pick up these words under inspiration later on in his prophecy, and talk about the Word as burning within him, so that he could not shut up, he had to speak. He was compelled by the fiery words that were given to him. Then, the goodwill of Him that dwelt at the bush is highly significant.

Would you turn to Isaiah 33, just for a moment, brethren and sisters, and consider this passage in the context of what we're talking about here now. Think of Isaiah 33, and remember what we just said about Moses, and certainly Elijah's experience would be applicable as well. Isaiah 33 verse 14, 'The sinners in Zion are afraid: fearfulness hath surrounded the hypocrites', (and then the prophet asks under inspiration) 'who among us shall dwell (now notice that; dwell means to abide, to live with to stay with, to make your abode with; not just to witness but to dwell with, resident with) 'who among us shall dwell (make our home with) 'everlasting burnings'. Who ? Well, look at verse 15! 'He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high, his place of defense shall be (now think of this) the munitions of rocks: bread shall be given him; his waters shall be sure'. Doesn't that have some echoes to it? Who was the first in all the bible, to actually stand before the burning and the fire, and to be almost encompassed by it? Moses at the burning bush, then who next? Moses at Sinai, who went up to Sinai amidst all of the fire, who received as we just read in Deuteronomy from the overhead list, who received a 'fiery law' in his two hands. He held the fiery Law and brought it down to Israel, and mediated it as we stressed yesterday. And then, who next? Well, it would have to be someone like Elijah; think of Elijah for a moment here. 'He shall dwell on high, his place of defence shall be the munitions of rocks'; Elijah went back to Horeb, as Kings records, back to the same mount as Moses, and there in the rock, he dwelt on high in the place of defence, and there, like Moses, Elijah witnessed

the fire and the wind and the earthquake. But then again, he heard that still small voice. 'Bread shall be given him, waters shall be sure'. Bread provided in the wilderness for Moses; Moses struck the stone and water came out. What of Elijah? Elijah, when all the earth in Israel was smitten by the drought, God took Elijah to a place where he provided him bread and water, when there was none for the majority of the land. Now, what of verse 17? Who shall abide, brethren and sisters? Who shall dwell with the devouring fire? Who shall dwell with everlasting burnings? One who has the integrity and the goodness, the godliness of verse 15. A man like Moses; a man like Elijah; 'he will dwell on high in a place of defence' and then comes the blessing of verse 17, and what does this echo to you? 'Thine eyes shall see the king in his beauty; they shall behold the land that's very far off'. Now, isn't that interesting! Of Moses we read yesterday, it was said he would not go into the Land, but Yahweh said to him, 'this is the Land which I swear unto Abraham, unto Isaac and to Jacob saying I will give it unto thy seed and I have caused thee to see it with thine eyes; but thou shalt not go over thither'. Now concerning Moses' eyes, at the end of the same chapter, Moses was a 120 years old when he died, his eye was not dim nor his natural force abated', brethren and sisters, there's something wonderful happening there, because the one who dwells in everlasting burnings, the one who was able to walk through the fire (later on like Daniel and his friends) would be those who would be Yahweh's people. They would be the ones who have the changed quality of character after the purging of the fire's work.

Verse 15 of Isaiah 33, 'They would be blessed to have vision, understanding; they would have a place of protection in the munition of the rocks', (but high up on the craggy rock there is not only protection, there is sight. There is vision and there is provision of bread and water); and 'thine eyes shall see the king in His beauty. They shall behold the land that is very far off. And the Lord showed him all the land of Gilead unto Dan, and all of Naphtali and the land of Ephraim and Manasseh'. The apostle Paul, brethren and sisters, in a very important passage that you know well, speaking of Moses' faith, his eye of faith says, in Hebrews chapter 11 concerning Moses in particular, the following, 'By faith he foresook Egypt not fearing the wrath of the king, for he endured as seeing Him who is invisible'. You see, brethren and sisters, it seems to suggest, that when Moses went up to that mount, as despondent as he might have felt, there was something shown to him by way of vision, for he was one that dwelt among the burnings. He had the qualities that Isaiah describes and no doubt, when the passage says 'He showed him' (Yahweh showed him), knowing as we know that his eye was not 'dim' but Yahweh still had to show him, he beheld the King in his beauty in a sense, and he beheld the Land that was very far off, which he could not go into. And you know, brethren and sisters, later on when the Master comes, and He takes his faithful three to the mount of transfiguration, as He is transfigured before his disciples, up on a craggy rock or some kind of a high place, a place of protection, with his faithful three, who appears? Moses and Elijah, 'thine eyes shall see the king in his beauty; they shall behold the Land that is very far off'. What did Jesus say to his apostles as they went up and were about to approach the mount of transfiguration, He said to them, 'There be some standing here that shall not see death until they see the Son of Man coming in his kingdom', and there Moses and Elijah were to behold the King in his beauty, and the Land of that King very far off'. Incredible, brethren and sisters, that in Deuteronomy

there is embedded, these important principles of faith. Things are hidden but things are revealed in Deuteronomy and Moses is helped with the eye of faith, to behold what was not then apparent as the rest of the nation went across into the Land.

And that phrase come back again; the goodwill of Him that dwelt in the bush. Now that's a kind of phrase that deserves a little more attention. Deuteronomy 33 and verse 16 is the first place in the Old Testament with that phrase the goodwill appears. It appears again as good pleasure in Psalm 51, the psalm that David wrote speaking of his great sin with Bathsheba. It occurs again in Malachi chapter 2 where it refers to the goodwill at your hand. Now just stop for a moment, if the goodwill in the burning bush is a statement of God's redemptive intention, if the goodwill speaks of the compassion, the mercy, the glory, the character of the Father to work to redeem His people, then that's full of meaning. Where would we go in the New Testament to first meet that expression, if it does occur, goodwill? Do you know? It's in Luke chapter 2 at the birth of Jesus!- 'Glory to God in the highest; on earth peace, goodwill toward man, towards men'. That, brethren and sisters, is a clincher surely, that the goodwill of Him that dwelt in the bush, is now related directly to the redemptive work of Yahweh, in the bringing of His Son into the world. And at the Son's birth, the echo goes back to the words of Deuteronomy, 'Christ in the Law', in the Old Testament. For the angels used the words of Moses, at his birth they said, 'goodwill on earth to man'; that's the goodwill of Him that dwelt in the bush, gracious, long suffering, merciful, forgiving, dealing properly with iniquity, and the holiness of the Son and His power to save. In such wonderful ways, the Spirit of Jesus embedded in the Law.

#### HIDDEN TO BE REVEALED

Deut. 29:4	<u>perceive</u>	need deeper understanding given to us by God.
29:29	<u>secret</u>	
30:11,14	<u>revealed</u>	
4:29	<u>caused them to see</u>	

But there are some observations to make as this junction. Have you noticed, brethren and sisters, in Deuteronomy how this concept of the hidden and the revealed is developed through the book. Is it any coincidence with this background, we come to Deuteronomy 29, that section that we've had up by a chart previously on the overhead, where there's a change or a transition marked out in Deuteronomy, that starts with the New Covenant section. Is it any surprise that in Deuteronomy chapter 29 verse 4, (and we might just go there, it would help to see the bigger context) we have this rather important expression. Deuteronomy 29:4 how this relates to Moses and to the words of Isaiah, reading from verse 2 to 4 and look at the stress on eyes. 'Moses called unto all Israel and said unto them, Ye have seen all that Yahweh did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; The great temptations which thine eyes have seen, the signs, and those great miracles:(But look at verse 4) 'Yahweh hath not given you a heart to perceive (deeper meaning and understanding) 'and eyes to see and ears to hear, unto this day!' What day? That day. What day is that? It's the day that Deuteronomy 29 was read to them, and a covenant

was given to them on the plains of Moab, beside the covenant that He made with them in Horeb. In other words, if Deuteronomy 29 and down to the end of the book, marks a transition, and concentrates on New Covenant, Abrahamic principles, and embeds the Spirit of Christ in the Law, in the way that we're beginning to see hopefully, it's highly significant that eyesight, perception, understanding, deeper meaning, is now pronounced at verse 4. Yes, they had seen in a way certain things; yes, they had heard certain things, but how could they have deeper perception? How could they understand what they had gone through, how were they to interpret and get beyond just the basics of the Law and reach up with eagles wings? How were they to get up to the rock like Moses, although they hadn't actually been there? How were they to receive their own vision and understanding and dwell with the most High on high? With Yahweh's help; it was Yahweh's help that was needed to have the deeper meaning. Yahweh was to work on their fleshly hearts; 'Yahweh hath not given you', it's 'given you a heart to perceive'.

In other words, brethren and sisters, here's a New Covenant understanding. To reach beyond the Law itself, there needs to be deeper understanding; it's not a policy of pulling ourselves up by the bootstraps. We need Yahweh's help, the Jew in the Law needed Yahweh's help to see beyond the Law as a schoolmaster, and understand its purpose. It was more than just reading the decalogue; it was beseeching the Father for His tender help. It was the kind of help that Moses got, I WILL SHOW YOU, MOSES, things that he couldn't just see with his own naked eye although he had good sight and his eye wasn't dim. You see, brethren and sisters, God has to work on the heart! How can He work on the heart? How can He work on the heart when Jeremiah says, 'it's desperately sick and wicked'. When Jesus says in Mark chapter 7, 'out of the heart of man proceed wicked thoughts, adulteries, fornications, faithlessness, doubts and fears'. How? The answer's the burning bush ; how was that earth made holy? BY THE PRESENCE OF YAHWEH. How does the carnal heart of man change? Well, Romans 8 tells us, 'by the mind of Christ being put in us, through His word'. The spirit of Christ through the power of the Word is the transforming instrument. God has to work on the fleshly tables of the heart, through His word working in us. And that's how Israel only, would raise themselves in understanding and perception above the Law, to understand its percepts and its true meaning.

Look at this! As you go through here, Deuteronomy 29 verse 29, 'the secret things belong unto Yahweh our God, but those things which are revealed belong unto us', and that's in the same chapter as verse 4 that says, 'Yahweh understands your need for help. He will work on your heart and He will give you perception; without it you won't see!

Deuteronomy 30, the passage Paul quotes in Romans 10, 'it is not hidden, neither is it far off; it is very nigh thee, in thy heart, that thou mayest do it in thy heart'. How does it get in your heart? With the power of God's revelation. Deuteronomy 29 verse 4 answers that! and of course, the words we mentioned with Moses. Now come back with me to Deuteronomy 29 and verse 4 (which we have here on the overhead) Verse 29, 'If thou shalt seek Yahweh thy God with all thy heart, with all thy soul; if you will seek, then the

hidden things will be revealed'.

And you know, brethren and sisters, as you go further into Deuteronomy, in a section in chapter 27, if you'll just turn there (I should say further back) in chapter 27 that enjoins Israel when they come into the Land, to divide into two parties half the tribes on Gerizim and half the tribes on Ebal, and enjoins them to write these laws in plaster and then vocalize them as two teams, one team uttering the curses and the other team uttering the blessings. In Deuteronomy chapter 27 you have something that's rather remarkable when you think about it.

GERIZIM

Blessing  
Deut.29

Shechem  
Gen.12:6-8

EBAL

Cursing  
Deut.28 & Deut.27:26

Let's just illustrate it in the following way (overhead). On Gerizim, the blessings were to be pronounced by six of the tribes. On Ebal, the curses were to be pronounced by six of the tribes. Back and forth they went with the curses and the blessings echoing across that valley. A rather interesting participation as we've said, in echoing and participating in the 'living voice'. What was all of that about? Well, there's no doubt that as you move into chapter 28 of Deuteronomy, the blessings and the curses are very much rivetted to the Law that Paul says condemned him. When the Law came says Paul in Romans 7, 'then I realized I was a dead man', to paraphrase his meaning. The Law came, revealed his conscience, the weakness of his flesh, his infirmity was realized, and said finally, 'O, wretched man that I am, who shall deliver me from this body of death'. So, there was the cursing, but there was the blessing.

The blessings offered by the Law, as we said earlier in the week, were temporal blessings. The more eternal blessings were only to be enjoyed beyond the Law. Now, notice this! How significant, that right after this passage in Deuteronomy 27 and 28 which enjoins the curses, and tells them with greater emphasis, it will be the curses that they will suffer mostly, right after those two passages we come to Deuteronomy 29, the transition chapter, which mentions another covenant beside what He made at Sinai. Do you see, that embedded in the Law here, at the end of Deuteronomy, the blessings and the curses, Deuteronomy 27, Deuteronomy 28, are put together back to back with Deuteronomy 29. Have you seen this! that as you finish Deuteronomy 28, they're back in Egypt! Have you noticed that? Look, Deuteronomy 28, and the end of that well known chapter that lists all the blessings and the curses, mostly the curses, have you noticed that verse 68 of Deuteronomy 28, finds the people back in Egypt, back in bondage to sin. And Yahweh, verse 68, 'shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond men and bond women, and no man shall buy you.' NO REDEMPTION, nobody will buy you; you're back again in Egypt and then, and then, Deuteronomy 29, which contains not just temporal blessings, brethren and sisters, but spiritual blessings and immediately chapter 29 comes down to verse 4 and focuses on Yahweh 'hath not given you a heart yet to perceive, and eyes to see, and ears to hear', Yahweh will work on your heart; you must have deeper understanding. You must not

see it, in other words, as the works of the flesh or you'll stay in Egypt as slaves. The Law will bring you into bondage if you think that the Law can save you. Trying to save yourself by the works of the Law, you'll be condemned by the Law.

Back to Deuteronomy 27 and verse 26 which Paul quotes in Galatians chapter 3 as a summary of the curse of the Law upon those who thought they could be saved by works. Notice it! Deut.27:26, the margin will show you it's quoted in Galatians 3 verse 10, 'Cursed be he that confirmeth not all the words of this Law to do them: and all the people shall say, Amen.' Paul says, that shows you the Law could not give life. You see then, chapter 29 is poised, significantly as a blessing. (Come back to our over head here) that's why we're suggesting, that the structure of this reference to Gerizim and Ebal, with the blessings and the curses, is indeed, intended to be poised next to chapter 29. These were temporal blessings, 29 gives eternal blessings based on righteousness by faith, and you know, brethren and sisters, talking about things that were hidden, what was hidden between those two mountains?

What was hidden between those two mounts, that the eye of faith should have been able to discern upon reflection? Genesis chapter 12 tells us that Shechem was between those mounts and Shechem is associated with the Abrahamic promises and principles, and it was between those two mounts. For Genesis 12 verse 6, 'Abram passed through the land unto the place of Shechem, unto the plain of Moreh. And the Canaanite was then in the Land'. And Yahweh, for the first time appeared unto Abram and said unto, 'Unto thy seed will I give this land: and there builded he an altar, unto Yahweh who appeared unto him'. There is Shechem between the two mounts; there was an association with the Abrahamic principles, but of course, as you well know, brethren and sisters, there was more to it than just that, for in Acts chapter 7 we are told, that on this patch of ground at Shechem, between these two mounts, hidden to the naked eye, and associated with Abrahamic principles and promises, were individuals who were buried. Acts 7, Stephen tells us in verse 15, 'Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Shechem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Emmor the father of Shechem'. Between the two mounts was the principle of the Abrahamic promise. No wonder chapter 29 then, as we've noticed before, zeros in on the Abrahamic principles in this chapter of transition in 29 of Deuteronomy and verse 13. It's in contrast to the Law which would curse them, through the weakness of the flesh. And no wonder therefore, in Deuteronomy there are such wonderful emphasis on what's hidden and what can be revealed by the Father Himself.

New Testament principles embedded in the Law! Now, the focus at this point, brethren and sisters, is on the fathers. Deuteronomy 29 comes right to the fathers, and between those two mounts, there were the fathers. There was the place where Yahweh, (now stop and think of this, think hard!) Genesis 12 says, 'it was at Shechem here that Yahweh first, what was the word?, appeared; 'appeared to see and understand and to perceive'. You do see the point? it is the first place He appeared! and we've just been looking at that list from Deuteronomy, where the stress has been that the Father promises through the eye of faith, to be revealed. 'Yahweh hath not given you up to this



day, a heart to perceive'; the secret things belong unto Yahweh, but those things which are revealed belong unto us. I have caused thee to see it with thine eyes; if thou shalt seek with all thine heart and soul you will see it'. You see, Genesis 12 was where Yahweh appeared to Abraham, between those two mounts, with the pronouncement of all the curses and the blessings of the Law, there was the place where Yahweh appeared to the fathers, where He revealed Himself, so He could be seen and understood and attached to principles that were eternal. Is it any surprise that you see the following statistics! Look at this (overhead)

### ABRAHAM TO THE FATHERS

<u>EXODUS</u>	<u>LEVITICUS</u>	<u>NUMBERS</u>	<u>DEUTERONOMY</u>
12	1	3	42

Is Deuteronomy embedded with the Spirit of Christ? and with the eternal principles of life? Reference to the fathers or to Abraham, a quick search across a bible computer program quickly reveals the following pattern. Exodus uses those terms 12 times, Leviticus but once, Numbers 3 times, Deuteronomy 42 times. That can't be a coincidence; Deuteronomy has the Spirit of Christ; Deuteronomy revolves around and has embedded within it, pointers. It's a review of the Law, for sure. The ten commandments are amplified and explained for sure; there's a retrospect part to Deuteronomy that goes back and reviews what's happened up to the fortieth year, but woven into Deuteronomy in the Law, is the pointer of the schoolmaster. Again and again, the Law as the schoolmaster is pointing to a principle, to something beyond itself, that is the principles of the Abrahamic promises. The covenant, as Ephesians 2 said, 'the covenants of promise'; remember those 4 passages we quickly reviewed in our first class, and we said there were terms, concepts and vocabulary to notice. Here is the case in point, is it any coincidence, if you build on this, that if you were to go through Deuteronomy and the rest of the Law, and searched for the key word 'faith or belief, look what you find!

### FAITH AND BELIEF

<u>GENESIS</u>	<u>EXODUS</u>	<u>LEVITICUS</u>	<u>NUMBERS</u>	<u>DEUTERONOMY</u>
2	8	0	2	3

Now, when you come to Deuteronomy as we'll see, Deuteronomy stresses faith and belief in the context of, (and here's what makes the difference, watch this) faith and belief in the context of righteousness,

### REFERENCES TO RIGHTEOUSNESS

<u>GENESIS</u>	<u>EXODUS</u>	<u>LEVITICUS</u>	<u>NUMBERS</u>	<u>DEUTERONOMY</u>
2	0	1	0	7

which it is not twinned with in the same way in Exodus. Genesis twice, Exodus 0,

Leviticus once, Numbers 0, Deuteronomy 7 times and with faith and belief it is closely aligned, almost every time. In other words, it's not just talking about faith or belief in general, it's faith or belief in Deuteronomy as the basis for righteousness. How do we know that that linking is valid?

Would you now go to Romans 10 which we've gone to a number of times previously, but now we're going to concentrate our attention, on the meaning of the apostle's words in Romans 10, we've got to come to grips with what Paul is saying and his quotation from Deuteronomy. Romans 10 (they're not easy words, and perhaps it may seem a little garbled to us as we read them), let's start in Romans chapter 10 and verse 4. 'For Christ is the end of the Law for righteousness to every one that believeth. For, Moses describeth the righteousness which is of the Law' (and you'll notice in your bible margin he now quotes Leviticus 18 verse 5, this is what the Law says) 'That the man which doeth those things shall live by them'. But, verse 6, 'the righteousness which is of faith speaketh on this wise (now he quotes Deuteronomy chapter 30) 'say not in thy heart, Who shall ascend into heaven? (that is to bring Christ down from above) or, verse 7, 'who shall ascend into the deep? (that is to bring up Christ again from the dead). But what saith it? The Word (and he's still quoting Deuteronomy) the Word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith and now the apostle under inspiration is interpreting, (this part is not in Deuteronomy); it's parenthetical, it's the Spirit's explanation through Paul. We might put it in quotations or in brackets) 'That is, says the apostle, the Word of faith which we preach'. Now that's a rather cryptic passage. What does this passage have to do with 'the righteousness which is of faith'? Why when under inspiration would Paul quote such a particular passage with such difficult words and phrases? 'Say not in thine heart who shall ascend into heaven?' and he explains that is 'to bring Christ down' or 'who shall descend into the deep' and then brackets, (that is to bring Christ up again from the dead'). What's that got to do with being an ideal passage for Paul to quote in the Old Testament in order to demonstrate, the righteousness that is of faith? He could have quoted Habakkuk, 'the just shall live by faith', why go here?

He puts Leviticus next to Deuteronomy; he puts a quotation in Leviticus 18 that says, 'the man that doeth them shall live in them' which is the Law of works, against Deuteronomy chapter 30 which he says is 'proclaiming the principles of the Law of faith or righteousness by faith'. The point is, brethren and sisters, although it's a little cryptic, is on those two words 'who'. You see, the Jewish mentality, as they misunderstood the intent of the Law, and missed the teaching of the schoolmaster, were to interpret the Law as being salvation by works and ritual and external acts without the heart necessarily being touched. The Jews of Paul's day misinterpreted the Law and believed it was a policy of self help. So the stress is on who; WHO will ascend unto heaven? Nobody is the answer! because it will not be done by flesh, salvation will not be on the basis of any human being going to heaven or ascending up. Contact with heaven was to be done through the Son; He was to be the manna Who would come down from heaven as He's proclaimed in John chapter 6. It wasn't a matter of 'who' as a human being under carnal and fleshly strength, 'who shall ascend into the deep?' NO, that's not the question; that's wrong, don't ask that! IT'S NOT WHO, it's rather WHAT. Verse 8,

Deuteronomy continues by Paul's quotation, to point the finger to the means of redemption, not WHO will do it for us, but rather WHAT! The answer is THE WORD.

'The Word is nigh thee'; there's the answer and there's the means, but not just the Word on stone as a dead letter, but rather received in the heart by faith. 'The Word is nigh thee even in thy mouth'. Remember the stress in Deuteronomy on the 'living voice' that would proceed out of the mouth, Deuteronomy chapter 8, 'man doesn't live by bread alone, but by every word that proceeds out of the mouth'. Remember how Deuteronomy has participation by the people in pronouncing the words orally; Gerizim, Ebal, the firstfruits. The father in Deuteronomy 6 and the mother who are asked by the children, 'what is the meaning of all these things', and you're to teach them when you sit down, when you rise up, when you walk in the way, they must be in your mouth. So Israel in Deuteronomy is enjoined to participate in the living voice, and to vocalize that Word in their mouths, and in thy heart, that is, the Word of faith.

But, brethren and sisters, go back to Deuteronomy 29, how does that Word get into our heart? Deuteronomy contains the answer; this is the Word of faith which the Father must work on, on the fleshly tables of the human heart, through the power of His Word. It takes us back again to verse 4 of Deuteronomy 29, this is why Deuteronomy 30 is speaking about the Law of faith and righteousness, because it must be in your mouth and your heart. And how does that happen? Verse 4, 'Yahweh hath not given you, given you a heart to perceive, and eyes to see, and ears to hear, unto this day'. The point, you see then, brethren and sisters, is on the heart, and Paul says here if we just point to the overhead, this is where righteousness speaketh, but Leviticus 18 verse 5, is what Moses describeth. See the point?

#### ROMAN 10:1-10

#### A RIGHTEOUSNESS THAT SAVES

##### MOSAIC

Leviticus 18:5

Righteousness of the Law

##### ABRAHAMIC GOSPEL

Deuteronomy 30:12-14

The apostle is again stressing the 'living voice' as opposed to just a written description. When you go across the book of Deuteronomy then, and search for this word 'heart' compared to the rest of the other books of the Law, notice!

#### HEART

<u>EXODUS</u>	<u>LEVITICUS</u>	<u>NUMBERS</u>	<u>DEUTERONOMY</u>
13	1	3	46

Exodus uses the word 'heart' 13 times. Leviticus but once; Numbers 3 times, Deuteronomy 46 times. The Spirit is making its own emphasis by repetition. This is the book of the New Covenant! in the ultimate sense, Deuteronomy, and it is the book that

stresses how salvation comes on the basis of faith for righteousness sake. It is the book that stresses to the Jew, the master keys to understand that it is by faith in the Father's promises, that it is faith that brings righteousness and that it's the heart that needs to be changed.

Deuteronomy chapter 30, look at this! This is the chapter that focuses especially on the principles of a changed heart, the principles of a changed heart. And now what I'm going to put on the overhead we have as a handout which Mike will give you momentarily, as we come to the end of this class, but notice this now, how meaningful this is in the context of what we're now talking about.

Verse 5, 'Yahweh thy God will bring thee into the land which thy fathers possessed (echoes of the Abrahamic promise), and thou shalt possess it: (now, watch this phrase) He will do thee good'. How would they know that? If Moses will tell them, only a chapter over in 33 before he dies, he will say 'the blessing of the goodwill of Him that dwelt in the bush be upon thee, for the precious things of the earth, the fullness thereof and for the goodwill of Him that dwelt in the bush: let the blessing come upon the head of Joseph'. How important it is to watch these words, 'He will do thee good' because at the burning bush, He testified to His goodness that although He was a consuming fire, despite their weaknesses, by faith He will work with them. 'And He will multiply thee' verse 5, 'above thy fathers' (now watch) 'and Yahweh thy God will circumcise thine heart and the heart of thy seed to love Yahweh thy God (now the words of Deut.6 are enfolded) 'with all thine heart and with all thy soul, that thou mayest live'. You see, the living voice can do it! The living voice that spoke out of the bush and spoke to Moses in Exodus, as it proclaimed His name, that voice can do it! It must work on the heart, there must be response of faith however, and the Father in chapter 30, has shown them as He comes to verse 12, 13 and 14, which the apostle quotes in Romans 10 and says, 'the Word is very nigh thee, in thy mouth and in thine heart, that thou mayest do it', and it won't be a question of asking 'who' in the terms of human help, it will be leaning on Yahweh as the instrument. And when that Word is in your heart and in your mouth, and becomes the transforming power, then it will be the subject of your faith and the means of your righteousness. This, says Romans 10, is the law of righteousness by faith not by works.

And as you look in conclusion at the rest of Deuteronomy 30, look at the stress of these words!

### DEUTERONOMY 30 - KEY WORDS

Verse 2 obey the heart  
(but again, echoing Deut.6:5, the heart and the soul, the total person)

Verse 6 circumcision  
(but it's New Covenant circumcision; it's the circumcision of Colossians chapter 2, it's the circumcision of Christ. For said Paul in Romans, 'he is not a Jew which is one inwardly'. Said Paul, 'circumcision is a matter of the heart.' Deuteronomy, chapter

30, in other words, is aligned with the meaning of Romans 2:29, 'he is a Jew which is one inwardly and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God, whose praise is not of men (a play on the word 'Judah'). But you see, Deuteronomy 30 carries that. Don't say 'who' will go up or 'who' will go down among the tribes of Israel; there will be no praise given to men; it will be Yahweh who does it. So, Romans chapter 2 in spirit is captured here in the Law of Deuteronomy.)

Verse 6      love

(And of course, verse 6 stresses 'love', the new motive, for 'He first loved us', and that intends to evoke in us a response of love. For God is love. You see, it's filled with New Covenant terms and concepts.)

Verse 15     life

Verse 16     love   live

(Again, verse 16 over here, the stress is on love in conjunction with life and living.)

Verse 17     heart

(Over here, back to the word 'heart'.)

Verse 19     live    life

Verse 20     love   obey   life

(Galatians brings these 3 key terms together, where Paul says in Galatians, 'faith which worketh the works, obedience, 'faith which worketh by love'. Love is at the beginning, in fact, faith which worketh by love, that's Deut.30. Then, lo and behold, in verse 20 is it any coincidence, as we close on this note, that in Deut.30 and verse 20, once again, we come back to the Abrahamic echoes, the principles that can save us.)

Look at how Deut.30, with all it's concentrated emphasis with faith as the basis of righteousness, the need for the inward man to be developed by Yahweh's help and strength, the circumcision of the heart, the principle of crucifixion of self, all of this, focuses finally in verse 20.(Let's read it together) 'That thou mayest love Yahweh thy God, and that thou mayest obey his voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which Yahweh sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them'. Christ, brethren and sisters, in the Law!