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SILVER STAR BIBLE SCHOOL 1996

THE SPIRIT OF CHRIST IN THE LAW

Speaker: Bro. Colin Badger

Class #4

The New Motive in the Law

Reading:

Good morning my dear brethren and sisters

I'd like to begin this morning by throwing a link into a little piece of exposition that bro. Jim Cowie offered us last evening as he was talking about Alexander the Great, provided for us in fact, a very useful introduction to what we'd like to consider as Christ in the Law this morning. In passing last evening, if you remember, bro. Jim gave us a definition of the word 'pedagogue'. His comments are particularly pertinent to Galatians chapter 3; I'd just like to turn there for a moment; that well known statement by the apostle Paul, for some of us who are approaching the subject of Christ in relation to the Law, this is a very important passage and may not perhaps be, such a well worn passage for us. Galatians chapter 3 has a very important statement in it, verses 23 leading into 24, that has a bearing on bro. Jim's comments last evening. Says the apostle to the Galatians, chapter 3 verse 23, 'but before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster'. Do you remember last night, bro. Jim stressed the fact that the Greek word for 'schoolmaster' is the word 'paidagogos' or pedagogue, from which we get the English word 'pedology' which is very familiar to myself and our own background as a teacher; we often hear about tips, and suggestions and strategies for pedology as teachers. The pedagogue as Jim explained last night, was not the schoolmaster; the King James' choice of wording here is misleading to us, at least in terms of how we understand the word today. The pedagogue rather was the slave, who took the one that was the son of the household, on behalf of the master, to the schoolmaster. The pedagogue would take that son and accompany him to the classroom, and as Jim illustrated by his overheads last night, be a prod and be an encouragement, if necessary, behind the son. The pedagogue, of course, therefore, was not the true schoolmaster, but rather the one who brought the individual to the true teacher. Christ, brethren and sisters, is the Master; He is the true teacher. The Law was intended, like the pedagogue of old, to bring the people of Israel, who were to be sons, to in fact, to bring them to the ultimate 'school teacher', that is to say, the Master Himself, the Lord Jesus Christ. The Law was intended to be a help, it was intended to point the way, to prod the Israelites' hearts and minds in the right

direction, so that they would look beyond the Law itself, (beyond the pedagogue) and look and focus at the true Master. So that illustration last evening, is rather important as we choose that for introduction this morning.

Let's turn now, brethren and sisters, to Romans chapter 7 in this regard. As we consider Christ in the Law, and the role of the schoolmaster, there's really not more of a helpful passage, in understanding how the role of pedagogue, the role of the Law of Moses, was to work this way on the impressionable heart of the Jew, who was really seeking for the right answers, the right answers to life. Romans chapter 7, we're just going to sample some of the words of the apostle Paul, as he describes like an autobiography, the process whereby the Law, worked on his mind, and finally, led him to Christ. Verse 5 of Romans chapter 7, 'For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death.' The Law prompted the apostle Paul to become more acutely aware of the passions of his flesh. Verse 6, 'But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter'. The problem here in verse 6 which the apostle is pointing to, no doubt from his own experience, was that the Law by the Jews had been viewed only through its letter, which therefore, was but a dead stone with engraving. The Law had been treated by letter forgetting the author behind it, whose living voice gave it spirit. The words given to Moses that were engraved in stone, remained on stone within their own hearts, making them 'stoney'. They only focused on the letter and therefore, saw salvation to be a matter of works. The apostle Paul realized that the Law, especially through the weakness of the flesh, could not bring life; he knew that from his own experience; 'we are delivered from the Law, that being dead wherein we were held, that we might serve in newness of spirit'.

Now, continue with the apostle's thought here in verse 7, 'What shall we say then? Is the law sin?' Now, why would the apostle ask that question, is the law sin? because of what he has said in verse 5, 'when we were in the flesh, the motions of sins, which were by the Law, did work', it's not that the Law was sin, it's rather that the Law was holy, just and good, and in the conscience prompted the individual to become acutely aware of his sinfulness. 'God forbid, then he continues, 'Nay, says Paul, 'I had not known sin, but by the Law; for I had not known lust, except the Law had said, Thou shalt not covet' (one of the 10 commandments-#10). But sin, taking occasion by the commandment, (or sin as the apostle intends it to be understood) 'sin, using the commandment as a basis of operation; that's the meaning of the word 'occasion') sin using the commandment as a basis of operation, wrought in me all manner of concupiscence. For without the Law sin was dead'. For, says Paul in verse 9, 'I was alive without the Law once: but when the commandment came, sin revived, and I died'. Verse 10, 'And the commandment which was ordained to life, I found to be unto death', now that statement in verse 10 has echoes to Deuteronomy especially, for it was in Deuteronomy more than once, where it was repeated that they were to obey these commandments and statutes, and these are the way to understanding your way of life. Deuteronomy said more than once, 'for this is your life if you do these things'; 'the man that doeth them', Leviticus 18, 'shall live in them', so from both Deuteronomy and a few passages in Leviticus, there's an echo. But the apostle Paul found instead, it was the realization of death.

What was the answer? The Law had brought Paul and many others in their conscience thus far! For some Jews they went no further; for the discerning Jew that was humbled by the process that the apostle Paul has just outlined. To the discerning Jew like Paul, who was willing to search beyond as David was, after his great sin, the Law had in fact, as a schoolmaster (better as a pedagogue) brought the apostle and many other consciences to a condition of being contrite and humble, with the realization that they needed an answer beyond the Law. Like the apostle Paul, the pedagogue of the Law, had brought them acutely to an awareness of sin, had humbled their proud and fleshly heart but, to the discerning Jew they realized the answer had to be beyond the Law and beyond the works of the flesh, for the Law simply brought them to a realization of sin. The answer then? Well, the answer as the apostle Paul beautifully expresses it in an emotional way, verse 24, 'is Christ'. The pedagogue pointed the finger beyond the tutelage of the Law, 'O wretched man that I am! who, who shall deliver me from the body of this death?' And the answer, 'I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but the flesh the law of sin'.

Now that process, brethren and sisters, is the process that was intended, as the schoolmaster was to be viewed as the pedagogue. But alas, many never reached that point! Many in fact, were quite content to go no further than simply looking at the Law as a letter which they could split into a thousand pieces, splinter it and apply it in ways that flattered the flesh, and created a system whereby salvation was viewed as a question of works. The apostle Paul and the Law itself, was trying to guard against that carnal, fleshly common trap; it applies to ourselves as well likewise.

It's helpful I think, brethren and sisters, in view of our class yesterday, to return to Deuteronomy 30, which we used yesterday as a focal point, in the last part of our class, and which we carved up in part, looking at the main words on the handout. Let's review! Deuteronomy 30 verse 6 said this to the Jew, 'And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and will all thy soul, that thou mayest live'. Let's think carefully about what that is saying to us, in view of the process referred to in Romans chapter 7. How would the LORD circumcise the heart? the heart not the flesh? Well, in the early part of the process of Romans chapter 7, speaking of Paul's own experience, Paul finally came to a condition, where he realized he had no strength to save himself, and the Law assisted in that process. In that sense the apostle Paul came to a condition of being humbled and David came to the same state, as he shows us in Psalm 51 after his great sin, realizing that the Law provided no covering for the sin of murder and adultery. He should have been stoned; by the letter of the Law he should have been stoned! Both David and Paul come then, to a condition of humility and contrition, before the piercing glance of the Law, which condemned them both. That was the beginning of a circumcision process; if it continued no further, it would not lead to life. If it was to continue, it would lead to life and the role of the pedagogue would be complete and satisfied. 'The LORD thy God will circumcise thine heart and the heart of thy seed', to love the LORD thy God', and finally, the object was life.

So if we break that up into three parts, (I'll try and keep this overhead down below the chandeliers, if it's a little too high, please, if someone at the back could just signal to me; I'm in a habit of pushing this up fairly high, because in our own hall it's the best way to view it). Let's look at these three main parts; God circumcises the heart in order to help the disciple to love, in order to find life. And the apostle says here in Galatians 2 verse 19, 'For I through the Law am DEAD to the Law, that I might LIVE unto God. That's the role of the pedagogue; in the experience of Romans 7, God circumcised the apostle's heart in steps. First, through the Law bringing him to a condition of humility and the declarational 'O wretched man that I am; who will deliver me?' which then, of course finds its answer in the Lord Jesus Christ. And in the Lord Jesus Christ's work on the apostle Paul's life and on his heart, the circumcision process continues, where the flesh is cut off, by the work of the Lord Jesus Christ through the power of His word, by the mind of Christ working in Paul. For what purpose? To generate 'love', which is the springboard to life before God. 'I through the Law am DEAD to the Law that I might LIVE unto God' is in fact, the spirit of Deuteronomy chapter 30. In other words, Galatians 2 and 19 is capturing that important secret process, we might say, that was 'hidden' to the proud eyes of many Jews. That is the intention of disclosing the process in Deuteronomy 30. The Jew who read Deuteronomy 30 therefore, with discernment, combined it with his own process of experience, like Romans chapter 7 shows, would be led to understand that the answer had to be in a saviour beyond the Law, on the basis of grace not works, and on the basis of what Paul leads to in Romans chapter 8, when he declares in verse 10, 'and if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness'. THE MIND OF CHRIST IN PAUL, there the process of circumcision would continue.

Yesterday, if you are in Romans with me, slip back to Romans chapter 2, where the apostle there brings forth the following important statement, which we alluded to yesterday. Romans 2 verse 28, 'For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart', (where in the Old Testament did the Spirit ever laid down that principle, that circumcision is of the heart? The Jew might protest here and say, 'that's not the Abrahamic process'. Where Paul did you get that notion? I read in Genesis that the flesh was to be circumcised; I read in the Law in Exodus that the flesh was to be circumcised; where could the Jew have been expected to reach that conclusion? There's only one place in the Law and that's Deuteronomy chapter 30). Within the Law was the Spirit of Christ in that sense, but God always intended circumcision to go beyond the flesh and affect the heart. So again, Romans 2 verse 29 connects to Deuteronomy 30!

Let's just go a little further though, brethren and sisters. Within the prophets there were other connections to this theme related to Deuteronomy 30. One of the best is in Ezekiel; if you will just turn to Ezekiel chapter 36, notice how what we've been looking at in the Law of Deuteronomy, links with what the prophet Ezekiel says in chapter 36. Ezekiel chapter 36, speaking of the future but the principle applies by New Covenant now, to those who are the true Israelites; verse 25 says, 'Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I

cleanse you. A new heart, a new heart also will I give you (you notice the stress there; this is not by the works of the Law; this is not a self-help policy) 'a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you'. Do you know, brethren and sisters, that it's Romans chapter 8 in fact, where the apostle as we just read, stresses that the spirit of Christ must be in the heart, in order to continue the process of circumcision. The Law begins the process; followed properly it points the way; the flesh and the pride of man is humbled; man realizes through the Law that he has a conscience of sin and the answer therefore, is to be found out of the Law, and in that sense, the discerning Jew finds the Law to be truly a pedagogue. But here in Ezekiel, the language of Deuteronomy in part, and then later, other parts of the prophets such as in Jeremiah are blended together, with the understanding that circumcision of the heart was to be understood always as the way to life.

What about that stony heart? What do you think Ezekiel means by that expression, 'I will take away the stony heart'? Is it just a stubborn, fleshly heart? Well, in the ultimate sense, that of course, is what it is, but why stony heart? Keep in mind the set of terms; 1. a new heart, 2. a new spirit, 3. a heart of flesh, 4. a stony heart. And now go over to 2 Corinthians, because in 2 Corinthians chapter 3 the apostle Paul draws under inspiration from these very words in Ezekiel, which have their spirit in Deuteronomy. 2 Corinthians chapter 3, and it helps us to understand what this 'stony heart' really is. Verse 2, 'Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God' (you remember how Deuteronomy has stressed 'the living voice of the living God'? That's a Deuteronomy expression), 'but with the spirit of the living God, not in tables of stone, but in fleshy tables of the heart'(that's the language of Ezekiel 36; 'a new heart will I give you, a new spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh'. The stony heart was more than just stubbornness; the apostle's use of this kind of phrase in verse 3, and then down in verse 6, confirms it was the way the Jews treated the Law as represented by the two tables of stone. Verse 6, 'Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth but the spirit giveth life. That stony heart meant more than just a stubborn heart in Ezekiel 36, it was representative of the way the Jews were to take the tables of stone, i.e. the ten commandments, that represented the Law and focused only on the letter of the Law without understanding or looking beyond to the spirit of the Law, the author behind the words that were engraved on stone. They had the stone but they didn't have the author; they had the engraving and the letter but they didn't understand the spirit behind it. So there's more to Ezekiel's expression there, than what first might meet the eye. With the help of the apostle Paul, we understand that more clearly.

Now, brethren and sisters, your handout from the other day, which gave a breakdown of Deuteronomy; I don't have it here this morning on overhead, but I'd like you to turn to that grey page that has Deuteronomy on the top, and I'd like you to return to Deuteronomy for a moment, and just notice this rather interesting linkage in Deuteronomy, as it revolves around these 'stony tablets'. If you'll go back first to

Deuteronomy chapter 5 and also have your handout before you. One of the great beauties of Deuteronomy, as you now look at the sheet and the breakdown of Deuteronomy, is to notice the following, that we have more in Deuteronomy than just a mere repetition of the Law. The purpose of Deuteronomy, brethren and sisters, is to expound the meaning and the spirit of the Law. Now, we noticed as we looked at this sheet by way of suggestion for breakdown the other day, that the first part of Deuteronomy is retrospective. We come on your sheet, if you'll notice, to letter 'B' underneath the section for verse 44 to 28 and verse 69, the repetition of the Law. Letter 'B' says that from chapter 5 to chapter 6 verse 21 we have a repetition of the ten commandments. Is it just merely a repetition? for the new generation before they go into the Land? Letter 'C' is sub-titled 'Exposition of the Ten Commandments' chapters 6 to 11. What we're now going to see, brethren and sisters, is that the Jews were without excuse, to treat those ten commandments as mere letters on stone, which created by their treatment of them, a stone in their own heart. And here is the beauty of Deuteronomy!

Let's go to Deuteronomy 5, and just notice how this happens. Deuteronomy chapter 5 beginning at verse 7, commences the repetition of the ten commandments that we find in Exodus. For example, in verse 7 we have the first commandment, 'Thou shalt have none other gods before me'. Verse 8 is the second commandment, 'Thou shalt not make thee any graven image etc.' The third commandment is in verse 11; the fourth in verse 12; the fifth verse 16; commandment #6 is verse 17. The seventh verse 18; the eighth verse 19, the ninth commandment verse 20, and verse 21 the tenth commandment. These are expositions and reiterations but the real exposition begins in chapter 6. What we now have in chapter 6, if you notice carefully, is an exposition in fact, of the first and second commandment. And in the exposition is the spirit of the Law; in the exposition provided to this new generation in Deuteronomy chapter 6, is the key to understanding the true spirit of Christ, and the way to life beyond the stone.

Now how was that so? Well, verse 7 and verse 8 of Deuteronomy 5, 'Thou shalt have none other gods before me. Thou shalt not make thee any graven image', now come to chapter 6. Chapter 6 is in fact, expounding the meaning and the spirit of those two commandments. Notice, verse 4, of Deut.6 now, 'Hear, O Israel: Yahweh our God is one Yahweh: And thou shalt love Yahweh thy God with all thine heart, and with all thy soul, and with all thy might. And these words (watch this!) these words which I command thee this day, shall be in thine heart'. 'Hear, O Israel, the LORD our God in one LORD; Yahweh is one!' That is expounding the spirit of verse 7 and 8 in Deuteronomy 5; it's the first and second commandment. How was the Israelite to ensure that he had none other gods before Him? What was the way to deal effectively with the problem of idolatry, the making and worshipping of graven images? The only effective way to rid themselves of idolatry, not only externally, but the idols that could be set up in their heart, such as covetousness, which says Paul in Colossians, is idolatry, or the idols in their hearts, which Ezekiel speaks about, the only antidote, the only way to apply the true meaning of the first and second commandment is love. LOVE, verse 5, 'Thou shalt love Yahweh thy God with all thine heart, and with all thy soul, and with all thy might; the words which I command thee this day shall be in thine heart'. The way to

deal with the problem of idolatry external or internal, is to love Yahweh with all the heart, with all the mind, with all the soul, with all the strength, to have these words not on stone, but to have these words internalized in your hearts and minds. That's how to keep commandment one and two! That's the spirit behind the letter; you see, Deuteronomy is expounding the ten commandments and pointing to the Jews how to understand what was given to them, so they would not end up with the ten commandments as dead letters, as a stony heart was in them. Brethren and sisters, this is the great insight provided in the Law itself. When an individual loves Yahweh with all their heart, mind, soul and strength, there are no rooms left for idolatry. The man who loves the Father, and gives his all to the Father, will never bow down to an idol; will look at the world and its materialism and all of its idolatry from the right perspective. And the motivation to avoid idolatry will come from a positive principle. It will spring not from legalism, it will spring from love. It will spring from the words being in his heart, not simply on a scroll or on dead stone.

You see, brethren and sisters, as you go over to Deuteronomy chapter 6, this continues by way of exposition. Verse 13 of Deuteronomy 6, what commandment is this now going to expound? Let you answer it, which commandment is this drawing on? Verse 13, 'Thou shalt fear Yahweh thy God, and serve Him, and shalt swear by His name'. Well, if you go back to the Ten Commandments, it's in Deuteronomy 5 verse 11, the third commandment is now being expounded, 'Thou shalt not take the name of the LORD thy God in vain'. And thus begins after verse 13 of Deuteronomy 6, a further exposition which goes down to verse 25, in other words, it's not surprising as you look across Deuteronomy to discover the following.

### GOD CENTRED LOVE

GENESIS	EXODUS	LEVITICUS	NUMBERS	DEUTERONOMY
0	5	0	0	22

As you look at the word 'love', that is, not love of a man for a woman, or love for father and children, but 'love' as it is spoken of, 'God having love for His children', or 'the children having love for God', and you go through the uses of the word 'love' from Genesis to Deuteronomy, that kind of love, not family love and not husband-wife love, you find that as you go across Genesis, Exodus, Leviticus, and Numbers, they have a few references to 'love' of that sort, but hardly any. The most would be found in Exodus at the time of Sinai, and the giving of the Law. But Deuteronomy jumps up with 22 references to a God centred love, that is a love for the Father, the heavenly Father, or His love for us. It's amazing when you come to Deuteronomy, to discover that it is the book of the Law that was to teach Jewry and to teach ourselves, the real meaning behind the Law and the new motive for keeping the Law. That's why in the New Testament John could say that this is not a new commandment, but is also an old commandment, because within the Law, as Deuteronomy 6 expounds it, through the great words of the Shema, that the Jews often quote in verse 4, 5 and 6, you have the key to the spirit of the Law. Deuteronomy, brethren and sisters, therefore, is pointing to what we might call, the new motive, as it is expounded in the New Testament under

New Testament terms, but of course, they are embedded here in the Old.

### NEW TESTAMENT TERMS

Deuteronomy 7:8 RSV                    'but it is because that Yahweh loves you and is keeping the oath which He swore to your fathers'

Deuteronomy 7:9 RSV                    'that Yahweh has brought you out with a mighty hand, and redeemed you from the house of bondage'

Turn now to Deuteronomy chapter 7, if you wouldn't mind, just for a moment. Deuteronomy 7, this chapter is really important, because it discloses something about the teaching of 'love'. Deuteronomy chapter 7 verse 6, 'For thou art a holy people unto Yahweh thy God: Yahweh thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. Yahweh did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: BUT because Yahweh loved you, and because He would keep the oath which He had sworn unto your fathers, hath Yahweh brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt'. The apostle in the New Testament says, 'we love because He first loved us', while we were yet sinners, Christ died for the ungodly'. Brethren and sisters, the Jew who was to read this carefully and combine it with Deuteronomy 6, which we just read, as it expounded the first and second commandment, would have to stop and say to himself, 'What's the motive for me keeping this Law? In other words, what's the motive for obedience? Is it simply works of flesh? Is it simply self accomplishment? Is it simply a system of accumulating credit points? NO! The reason why God chose His people, this people in particular, was His love for His people. The Abrahamic fathers here in verse 8, which are referred to, are in conjunction with 'love'. Just notice; slip over to chapter 10.

LOVE, brethren and sisters, is the motive of the Abrahamic covenant; (I'll have to confess how many times I had read this and not thought truly, about what it is really saying). Verse 15 of Deuteronomy 10, 'Only Yahweh had a delight in thy fathers to love them and He chose their seed after them, even you above all people, as it is this day'. Let me repeat that! Love was the motive of the Abrahamic covenant because of the Father's love for Abraham, His love for Isaac and His love for Jacob. The fathers, therefore, He gave them those promises, the promises that were to lead to life. The gospel was preached to Abraham and why did God preach to Abraham the gospel? Because He loved Abraham; there is the master key, the springboard for obedience, the reason upon which the whole life of the disciple is to actually centre on. How easy it is to read about the Abrahamic promises, as though God had some obligation to Abraham. HE HAD NONE! and the motive for addressing himself to Abraham and the fathers and giving them those promises, was certainly of the faith which Abraham demonstrated, but when we say that, we haven't seen the whole picture. Abraham's exhibition of faith was



the basis of his righteousness, but the process was begun by God calling Abraham out and addressing Abraham in the land of the Chaldees. The initiative came first from God and His love to Abraham generated faith. HIS LOVE TO ABRAHAM, look at Deuteronomy 7 again as we have it on the overhead. Verse 8 and 9 from the RSV, 'but it is because Yahweh loves you and is keeping the oath which He swore to your fathers, that Yahweh has brought you out with a mighty hand, and redeemed you from the house of bondage', there's the Redeemer and there's the redemptive work, and what's the motive for God redeeming His people? IT'S LOVE! Verse 9, again from the RSV, 'Know therefore, that Yahweh your God is God, the faithful God, who keeps covenant and steadfast love' it's the Hebrew word 'chashaq' covenant love. He keeps covenant and steadfast love with those that love Him, and keep His commandments to a thousand generations'. Do you see the point behind sharing, verse 9, with the Israelites? God loves His people; God keeps His covenant; His love is steadfast love, and He hopes it will engender the same response in His people. Why do we love? says the apostle, 'because He first loved us'.

In this regard look at Galatians, the apostle grasped this through the help of the pedagogue, and then the work of Christ in his life. When Paul says the following in Galatians chapter 2, it's in conjunction with the Law which directed him this way, Galatians 2 verse 19 and 20, 'For I through the Law am dead to the Law, that I might live unto God. I am crucified (remember the circumcision process continues, it begins with the Law and continues with Christ in the experience of the Jew) 'for I am crucified with Christ nevertheless I live: yet not I , but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me'. Paul, chief of sinners, 'He gave himself for me' says Paul, and 'He gave himself for me out of love'; it's not that Paul loved his Lord first in the right way, rather the love came from the Father through the Son, and that engendered in Paul a loving response. And now Paul's life is driven by the Father's love, proven through the Son's work in answer to his dilemma, 'O wretched man that I am, who shall deliver me from the body of this death?' And the answer is Christ! And Paul's response was loving appreciation and he found therefore, that that which had been death to him, had helped to point the way, (although it had no true answer in itself).

GALATIANS 5:6

FAITH which WORKETH by LOVE

Look now at Galatians 5, for in answer to Jewish problems, the apostle Paul is not suggesting that under Christ obedience is not important, but rather the real question is what drives 'obedience', that is to say, what is the driving force? Is it legalism, keeping rules and standards like the old dead letter? NO; Paul shares the following in verse 6 of Galatians 5. 'For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith (but notice the complete expression) it's not faith pure and simple that generates obedience; that's an incomplete statement to say so. FAITH WHICH WORKETH BY LOVE. Now, think of the order! Faith which worketh; what is it that is behind faith that brings faith to a living, working example? What is the energy that drives behind faith? The springboard is LOVE! Faith which worketh by love, under Christ do works no longer become important? Of course not; is obedience no longer important? Of course not; but rather, it's a matter of finding the secret. For the driving

force, the true inner motive, what we might call the new motive under Christ, but it's not so new. Brethren and sisters, when we look at that, we have to scrutinize ourselves and ask ourselves, whether we really are as balanced as we should be, as those three key concepts are blended together. To push obedience, to stress standards, without their motive being love, is to accomplish no more than what the Jew did. Driven by letter, driven by standards and ritual, driven by law, driven by people poking sticks and saying, 'Here's what you ought to do', will bring about behaviour that externally looks fine, but if the heart's not with it, it means nothing and soon it will wither.

Works need to be generated by 'life energy', and the life energy is love which worketh by faith. You see, brethren and sisters, in the exposition of the Law, Deuteronomy chapter 6 among other chapters went through those Ten Commandments, and helped the Jew to see that the Law had to be in his heart. That began the circumcision process and that led towards life, life in the ultimate sense, not just in the temporary sense.

So then, in New Testament exposition, look at Romans chapter 13 in this regard. Paul, in Romans 13, goes through most of the Ten Commandments, but watch how he treats the Ten Commandments under Christ, the new motive. Romans 13 verses 9 and 10, and perhaps I should just pull this down!

#### ROMANS 13:9 and 10

Verse 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' (we've had negatives so far; and now we have the positive. But the positive is so all encompassing it's incredible to think of how it should work in our lives). From a positive springboard, it is briefly comprehended in this saying, 'Thou shalt love thy neighbour as thyself', and Paul says,

Verse 10: 'LOVE IS THE FULFILLING (and the Greek word means 'fullness') OF THE LAW'.

Romans chapter 3 verse 31 in the same regard says, ' Do we make void the Law through faith? God forbid: yea, we establish the Law.' Why? How does the apostle make those statements? How can 'love' be the fulfilling of the Law, brethren and sisters? Here's how! We just saw it! What's the objective of the Law? OBEDIENCE AND RIGHTEOUSNESS AND HOLINESS BEFORE YAHWEH; if obedience is the objective of Law, and 'love' becomes the ultimate springboard, and love works through faith, to bring about works which are the right sort, then, you see, the objectives of the Law are truly met. If righteousness is the objective of the Law, then faith which worketh by love, fulfills the demands of the Law. If holiness is the objective of the Law, then faith which worketh by love leads the disciple to a 'holy way of life'. It's the motive, the springboard that we need to be concerned about. The motive is not Law; the motive is LOVE. Love will lead us in the right direction; love will definitely satisfy, if we want to call them, 'standards'. Love will bring about obedience; love will bring about proper

discipleship; love in working with faith, the faith, the truth, but also faith in the sense of trust, apart from just a set of beliefs, but they are absolutely foundational and necessary, when combined with the faith (the subject of what we believe) and faith, the Abrahamic faith and trust, when love combines with that, obedience will definitely come.

Will it be perfect? NO! it will fall short! Then what will save us? OUR FAITH will save us because, on the basis of our faith, despite our imperfections, the Father as with Abraham will account us to be righteous. Our faith will be the basis of imputing righteousness to us. But faith has love working behind it and with it! You see, brethren and sisters, the apostle's statements therefore, in the New Testament, in difficult passages like these in Romans chapter 3, make sense. Do we make void the law of faith though? Are there two systems? Two ways to life? No, there is not two ways to life. We don't make void the Law through faith, God forbids, says Paul, we establish the Law. Now that might seem to be a contradiction, but it is not!

Ask yourself, what were the objects of the Law? OBEDIENCE, HOLINESS, RIGHTEOUSNESS, three at least of the keys, all of which are generated by what the apostle expounds to be the real meaning behind the Law, the spirit, the voice that was living, active and loving! If we view the Abrahamic promises as simply being dry promises, to a group of people that God chose as a select group, arbitrarily, we're missing the point! The motive behind the Abrahamic promises according to Deuteronomy 10, was HIS LOVE for the fathers. HE LOVED THEM, and that, of course, is the whole point behind Deuteronomy chapter 6. How does one follow the spirit of Deuteronomy chapter 6, so that all the heart and all the soul, all the mind, all the strength is focused and combined and moving in the right direction, like a whole burnt offering? The secret is responding to the Father's love by loving service!

Now, brethren and sisters, in the New Testament, these important connections are far reaching, but I'd like though, just for a moment before we close in our first class, we can explore some of the other connections tomorrow. I'd like you to go back to Deuteronomy 15 with me; we couldn't conclude on a better note, and as a summary of what we call now the new motive, and yet not so new, than to look for just a moment in Deuteronomy 15, which we'll explore in a little more detail tomorrow. But let's notice this!

In Deuteronomy chapter 15, in the year of release, which was every seven years, in the sabbath year, verse 12, Deuteronomy explains the following to the Jew. 'If thy brother a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free. And when thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock'. Now verse 15, 'Thou shalt remember that thou wast a bondmen in the land of Egypt, and Yahweh thy God redeemed thee: therefore I command thee this thing today. And it shall be, if he (that's the slave or the servant) if he say unto thee (that's the master) I will not go away from thee, because he loveth thee and thine house, and because he is well with thee, then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant shalt

thou do likewise'. Now this, brethren and sisters, helps to crystallize, as a matter of fact, some of the key principles that we've been trying to look at.

Think of the case of the slave; at the end of six years, in the year of release, the auction was to be exercised that he could either a) go free and leave his master's house or b) he could stay with his master. If he was to stay with his master, what would be the reason for him wanting to stay with his master? Why might he want to stay? The reason for wanting to stay would have to be that his master had treated him properly, that his master has, in fact, showed him the kind of kindness that would make a servant want to stay. The reason for any servant wanting to remain with the house and his master would have to be, that he had received a treatment of kindness and love. In fact, the parallel passage in Exodus has the man saying, 'I love my master', the parallel passage to Deuteronomy 15 with regards to the slave. In other words, brethren and sisters, here was a parable, here was an experience from every day life, and think of how it applied to the Father and His people.

The master; let's take it from his prospective. He would like this servant, if he was a good servant especially, to stay in his household. He would like this slave to stay with him forever; during the interim of six years, how would he encourage the slave to stay with him forever? What could he do? what could he say? How could he treat this individual to encourage him to stay with him forever? There was only one way, that would be to treat the servant with kindness, with fairness, with understanding, to be righteous to him, to be just. In other words, it would encourage the master on the one hand, to treat his servant with lovingkindness and fairness and justice. The servant on the other hand, as the Exodus passage shows, would be encouraged of his own freewill, not under compulsion, to have his ear put to the post and have the awl driven through his ear, and remain with his master forever, only on the basis of the fact that he wanted to stay of his own free will, only on the basis that he'd been treated with love and kindness, justice and fairness. In other words, what was the motive for a servant to stay in the master's house forever? Well, the master said, 'I've treated you thus and thus', and the servant would say, 'you have; I love my master and I will stay with him forever. Take my ear of my own voluntary will and allow it to be nailed symbolically to that post, and I'll be your servant voluntarily forever'. Why? BECAUSE I LOVE MY MASTER! as the parallel record shows him saying. Do you see, the motive for service? The motive to continue in the service of the house? The motive for obedience was in fact love !

In the Israelite home, there was always the opportunity of learning that lesson, and of course, it's a parable of the Father and His people. The Father knows that to generate a voluntary freewill response from His servants, to induce and encourage them, to inspire them to obedience from the right motive, was to show His people love. We love God because He first loved us! and as servants in that household, we willingly give our lives for good, because we know we can trust this Master, because He has shown us in practical ways that He loves us and cares for us, and so we open our ear to His voice and attach it to His door. We are attaching our ear to the living voice. You know it required faith as well, because once that servant allowed his ear to be nailed to the door

of his master's house, he no longer could exercise the option in the next six years, or the six years after to be liberated. He was going to be there permanently, in other words, here was an action that was springing from 'love', (I love my master) but it also was an act of faith. The servant had to trust that the goodness and the kindness that had been exhibited to him thus far, would continue, AND all he could base that on, would be the earnest or the sampling of what he'd experienced in the previous six years.

Here in the Law of Moses, therefore brethren and sisters, was a secret to all Jews, that their service to the Father was not to be on the basis of stony law keeping of the letter of the Law, but capturing its spirit, and responding to the fact, that even as the chosen people, they were only chosen, because the Father loved the fathers of Israel! Brethren and sisters, let us more keenly appreciate therefore, what the apostle John means when he says that, 'If God has loved us, we ought to love our brethren'.