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SILVER STAR BIBLE SCHOOL 1996

THE SPIRIT OF CHRIST IN THE LAW

Speaker: Bro. Colin Badger

Class #6

The Redemptive Voice in the Law

Reading - Micah 6:1-8

My dear brethren and sisters in the Lord Jesus Christ

We come now to our last class. Where have we been over the course of this past week? mostly with our Lord in the Law, in particular in the book of Deuteronomy. We said at the outset of this week, that we would concentrate our focus in looking at Christ in the Law from the perspective of Deuteronomy. We provided in our first class and in the second, some rationale for why Deuteronomy was our choice of focus. The New Testament again and again has been referred to in the course of our studies this week, as the apostle's under inspiration link their exposition tightly into quotations and allusions, especially from the book of Deuteronomy; and each time we've tried to go to that book and take a look at the context, and then return to the apostle's context, to understand why and under what basis, this spiritual resource embedded within the Law itself among the five books, would be the Spirit's choice so often, in directing attention to the meaning and the principles, the concepts, the vocabulary of the New Covenant. And each time we've noticed that this context has of course, been embedded with the Abrahamic principles of redemption.

I'd like to begin this morning as we bring our thoughts to a conclusion, by referring to bro. Carter. Bro. Carter and his book on Romans, in a very appropriate context, as it relates to our studies this week, is commenting in this particular page, page 112 of his exposition, commenting on the passage that the apostle quotes in Romans chapter 10 from Leviticus 18 verse 5, which we referred to at the beginning of the week. The context is his exposition of Romans chapter 10; we referred before to the apostle's exposition in Romans chapter 10, where he refers to Leviticus 18 verse 5 and referring to the righteousness which was by works under the Law, as opposed to his quotation from Deuteronomy which was highlighting righteousness by faith. Brother Carter says the following:

'The truth of the matter is, that there were two ways of approach to the Law, one right

and the other wrong. This ritual witnessed to the insufficiency of the Law to give life of itself. Their repetition (that is the repetition of the rituals under the Law, the animal sacrifices, the day of atonement etc) shows that they were ineffectual. They enforced the lesson of what was due to a man as a transgressor, and provided an opportunity for the exercise of faith'. (And that hopefully has been apparent this week as we have looked at the spirit of Christ in the Law). He continues, 'The law could thus give life but not in itself and by itself. It was the divinely arranged medium for the manifestation of faith, but it was not designed to give life in the way that the Jews understood the purpose of it being given to them'.

I believe, brethren and sisters, that's an excellent summary of some of the perspectives we've been trying to look at from various angles, in the course of this week, as we look for Christ's face shining forth from the Law, looking for the spirit of Christ in the Law as opposed to the letter that killeth in the ways the Jews applied the Law. We asked that we read this morning from Micah chapter 6, and I'd like you to turn to Micah chapter 6 for a moment. This time we are going to be looking at the spirit of Christ in the Law in Deuteronomy and use as our springboard, Micah chapter 6. Most of our emphasis this week has come from moving forth from quotations in the New Testament, back into the Law especially Deuteronomy. But, you know, within the prophets and the psalms, elsewhere in the Old Testament, outside of the five books, there were quotations and allusions back into Deuteronomy especially, to expound the spirit of the Law as the prophets progressed and came closer to Christ.

In Micah chapter 6 affords an example of that this morning. We only read the first eight verses; Micah is prophesying at a time that overlaps the days of Isaiah. There is a threat on the horizon, Sennacherib and the Assyrians are not far off; Micah is one of the last voices to be warning along with Isaiah of the impending dangers, which of course, are going to be faced by Hezekiah and a few prophets and a few faithful with him. Yahweh is about to punish His nation; He's about to purge rebels; He's about to deal with apostasy, and of course, as we know, many of the northern ten tribes were to be exported. This is an appeal for reform in Micah chapter 6, verse 2, 'Hear ye, O mountains, Yahweh's controversy, and ye strong foundation of the earth: for Yahweh hath a controversy with his people, and He will plead with Israel'. Verse 4 focuses that plea on the redemptive principles, based on His redemption of Israel initially from Egypt. He reminds them of His compassion, of His redemptive purpose with them as a people. 'For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants (the word means 'slaves', then He refers to some of the individuals that He sent to work with them). 'I sent before thee Moses, Aaron and Miriam'. Verse 5,(more history; He reflects and gives warnings by the reflection on their period in the wilderness) 'O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered'(then He ends with an important phrase) 'that ye may know the righteousness of Yahweh'.

What we've learned this week, is the book of Deuteronomy in particular, has expounded the true meaning of righteousness, as the apostle Paul quotes the section in Deuteronomy. In Romans chapter 10 he points to the fact that within Deuteronomy,

were embedded the true spirit of the Law, to be understood by seeing the Law as the 'pedagogue' or schoolmaster, pointing outside of itself, pointing to the fact that righteousness was not to be based on mere works, that man could not save himself, that flesh would fail in sin before the Law which would condemn him, if he did not do all that was contained. So when Micah says 'that ye might know the righteousness of Yahweh', we will shortly realize he is meaning true righteousness; righteousness of the type that the apostle Paul was expounding in Romans. For in verse 6 he refers to the way the Jews were treating the Law in his own time. External, works, mere ritual, letter, stone, but no life!

'Wherewith shall I come before Yahweh, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?', (external ritual merely?) 'Will Yahweh be pleased with thousands of rams, or with ten thousands of rivers of oil?' (again, references to the offerings under the Law) 'Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?' The answer is, that is only the letter; it is not the true spirit and it's not the true giving of self, nor is it what he's looking for in verse 5, 'the true righteousness of Yahweh which is based on faith and love to generate obedience'. Verse 8, 'He hath showed thee (notice the past tense) 'He hath showed thee, says Micah, 'O man, what is good'. When that word 'good' is used you can't help but hear the echos as we've looked at this past week, to the importance use of that word 'good and goodness', to the revelation of the Father, to Moses initially at the burning bush, before they were ever grouped as a nation, before they were ever called by Moses out of Egypt. Moses has told us in Deuteronomy that when he reflected on the bush, he reflected on the goodwill of Him that abode in the bush; when he asked to see Yahweh's glory, he was shown His goodness in Exodus 33 and 34, as the memorial name passed before him. 'O man, He hath showed thee what is good'; brethren and sisters, what is good is the Father and His character. What Micah is stressing is that his people reflect the 'goodness' of their Father. And what does that entail? It entails realizing that it's already been shown! 'O man He hath showed thee what is good; and what doth Yahweh require of thee, but to do justly, and to love mercy, and to walk humbly with thy God'.

These principles brethren and sisters, are eternal principles and it is said that it has already being shown to them. How has it been shown? Well, we've already referred to the Father's manifestation to Moses; just by way of help (he pulls down an overhead) there's the wording of Micah.

MICAH 6:6-8

Verse 6: 'Wherewith shall I come before Yahweh, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?'

Verse 7: 'Will Yahweh be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?'

Verse 8: 'He hath showed thee, O man, what is good; and what doth Yahweh require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'

A bible margin may direct you to realize, and it may not be of course, just from the Oxford AV, some bible margins will pick up the fact, that this is taking us back to Deuteronomy. How is it that Micah says, Yahweh has already showed them these principles and the meaning of this goodness? The answer is, He has showed them because of Deuteronomy chapter 10. So would we just trace back the threads! Deuteronomy chapter 10 is what Micah is referring to in fact; it's helpful in our bible study as we've said before, to use our bible margins, but not be dependent just on one source. Some of the other bible margins, besides the Oxford AV have the connection that take us back into Deuteronomy 10 and verse 12. This is what Micah is quoting. Verse 12 of Deuteronomy 10, 'And now Israel, what doth Yahweh thy God require of thee?' (that's exactly the question posed by Moses, 'Yahweh hath showed thee O Israel, what Yahweh doth require of thee') Micah under inspiration then, is bringing their attention back to Deuteronomy 10. Let's read what it says!

Verse 12, 'Now Israel, what doth the Yahweh thy God require of thee, but to fear Yahweh thy God, to walk in all His ways, and to love Him, and to serve Yahweh thy God with all thy heart and with all thy soul', which brethren and sisters, takes us back to Deuteronomy 6. Deuteronomy chapter 6 which we've returned to so often this week, verse 4 and 5, here is the amplification even further of Deuteronomy 10. Micah's taken us back to 10; 10 takes us back to 6. Verse 5 is a transformed man or woman motivated by love and faith, verse 5 of Deuteronomy 6 again, 'Thou shalt love Yahweh thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day,(and here's the key point!) shall be in thy heart'. In other words, brethren and sisters, here in the Old Testament, before we arrive to the New, the Old Testament prophets are themselves, under inspiration quoting Deuteronomy; different parts of Deuteronomy, in this case chapter 10 and then of course, implicitly chapter 6, in order to point the people towards reform in the days of Micah. Concentrating only on lip service, ritual, externals, with no power of transformation or change from within, what the Father was looking for by way of reform and change, with a threat of the onslaught of the Assyrians, was for Micah and Isaiah and others, to minister to the people and bring them back to an understanding of the true spirit of the Law. What's particularly interesting is, that in Micah, with that quotation to chapter 10 in Deuteronomy, we are lead in fact, to a number of important links from Deuteronomy 10 also into the New Testament.

MICAH 6-8

Deut 10:12 = greatest command

Deut 10:15 = Rom 11:28 (love is the motive through promise to the fathers whom He loved)

Deut 10:16 = Rom 2:29 (we must circumcise our hearts)

Deut 10:17 = Titles of God (the cooperating of us as represents the qualities of the Father)

Deut 10:17 = Acts 10:34 (no respecter of persons - God loves all)

Deut 10:19 = love of the stranger (therefore)

We've just looked at the first. Deuteronomy 10 with its principles of Deuteronomy 6 verse 5, is of course, quoted a number of times in the New Testament. Individuals dialoguing with Jesus quoted Deuteronomy chapter 6 verse 5; the apostles from time to time refer to the wording of that very important passage. So, in other words, Micah's quotation from Deuteronomy chapter 10, telling them that Yahweh hath showed them what He requires of a godly man or woman, is in fact, followed by similar use of the same context in the book of Romans and elsewhere in the New Testament. Deuteronomy 10, therefore, by the use that's made of it from Micah and then from some of the other apostles, must be a highly important context. There must be in chapter 10 some important perspectives or concepts or principles, that are very much New Covenant based. These are the principles that make the true man of God; this is what Yahweh requires of those who follow Him. So let's just return for a moment to Deuteronomy chapter 10.

We're going to look at the context, and pick out certain verses that have connections with the New Testament, which testifies how Micah, in fact, is using it in the spirit, rather than just the letter! Romans chapter 11 connects with Deuteronomy chapter 10 and verse 15. This one is perhaps not quite so obvious as some we have on the overhead, verse 15. Notice that Deuteronomy 10 brings us to the Abrahamic fathers, to the Abrahamic principles; verse 15 reads, 'Only Yahweh had a delight in thy fathers' (he delighted in Abraham, Isaac and Jacob) to love them, and He chose their seed after them, even you above all people, as it is this day'. We've touched on this point before for another purpose; it connects love as the motive for the Father working with Abraham, Isaac and Jacob. Love was the motive for the Abrahamic promises, and it's exactly that in verse 12, which the Father wishes to see responded to, in the godly man and woman. Why is verse 15 connecting love with the Abrahamic promises? It shows 'what is good, O man' in the words of Micah, for verse 12 and its connections to Deuteronomy 6 verse 5, are stressing that the Father wished to generate love in those that follow Him, to walk in all His ways, verse 12, and to love Him to serve Yahweh thy God, not just with externals, but with all thy heart, and with all thy soul. How does the Father generate that response in Israel? He intended to generate that response in Israel by demonstrating first of all that He loved His people; that He loved the fathers of Israel, that He gave them the eternal Abrahamic promises because, first of all, of His love for them. Not because they were better than any other people; Deuteronomy 9 and Deuteronomy 7 make that very clear; not for the righteousness, not because they were larger in number than any people, but because of the promises that He made with the fathers and He made those out of love towards them and their seed. These, brethren and sisters, are New Covenant principles; this is the true spirit behind the Law.

And how does it connect with Romans? A delight in the fathers! Let's go to Romans chapter 11 for a moment, speaking about the olive tree and the Gentile branches and the role that Israel would play in the divine purpose of being initially broken off, in their condition of blindness, by being finally grafted back in. Romans chapter 11 and verse 27 and 28 for the context, 'For this is my covenant unto them, when I shall take away their sins, As concerning the gospel, they are enemies for your sakes: but as touching the election (or the word means 'their calling') 'as touching their calling, they are beloved (the Father loves them) for the fathers' sakes'. That's exactly the concept of Deuteronomy chapter 10; He had a love for the fathers; He has a love, therefore, for the Hebrew nation. They, says Paul, are beloved. Why? Because of their righteousness or their numbers? NO; the Father has set His love upon the nation for their fathers' sakes whom He loved, Deuteronomy 10 verse 15.

Come down to Deuteronomy 10 verse 16, 'Circumcise therefore, the foreskin of your heart, and be no more stiffnecked', how this must have come to the new generation as a bit of a shock, that Deuteronomy would be speaking of circumcision in this way. What's happening? In the context of Micah's concern, and certainly Deuteronomy's concern, they were trying to lift the people's understanding beyond the externals of the Law. Beyond just the thousands of rams and animals that might be sacrificed, and the streams of blood that might come, Micah, in pointing back to this context in Deuteronomy chapter 10, was directing his people's attention, to the fact that in the days of Micah, Israel was to circumcise their hearts. This was the true meaning of the circumcision that was enjoined to Abraham and the fathers, the principle of the crucifixion of the flesh, with all its affections and lusts, Galatians chapter 5, and of course, this is none other than Romans 2 and verse 29 (we've come here before, we return again) keeping in mind that this is what Micah was directing his people to understand, in his exhortation for national reform, changed hearts and minds and a new nation. Romans chapter 2 and verse 27, 'Shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly (remember those references by Micah to the external ritual) 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, in the spirit and not in the letter; whose praise is not of men, but of God.' And there it was, brethren and sisters, in Deuteronomy. You'll notice that we have gone to Deuteronomy, more than once, to look at the principle of circumcision. We were in Deuteronomy 30 earlier in the week, where the Father says, 'I will circumcise your heart', but here in Deuteronomy 10, YOU must circumcise your heart. Now how were those two to be reconciled? Did you notice the difference? in this morning's reading? You compare Deuteronomy 10 to Deuteronomy 30 you have a balanced picture; think of the apostle's words therefore, in Philippians chapter 2 and the principle matches. Paul says to the Philippians, 'they are to work out their salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure'. Circumcision of the heart will never happen unless there is a co-operative spirit on behalf of the disciple; unless there is a willingness and a faith and a desire, on the part of the disciple and on the part of Israel, to allow that circumcision process to work in the heart. We must co-operate with the

Father for that process to begin and to continue. Our responsibility is to allow that Word the cutting knife, to work in our hearts and minds. For it is quick and powerful and sharper than any two edged sword, he says in Hebrews chapter 4, we are to allow that knife to work, to sink into our hearts, which the Jew was to see as he witnessed the sacrifice of the animals and the scrutinizing by the High Priest, as he opened up those sacrifices daily. Washed them within, examined the inward parts, took the fat and put it on the altar of burnt offering. There was ritual being shown to be connected with true meaning, but in the days of Micah the people had troubles with it.

Deuteronomy chapter 10 furnishes a further reason for this important context that Micah would point to. One could take a study of the names and titles of the Deity right here in Deuteronomy chapter 10. Verse 17 has a concentrated bringing together of names and titles of the Father. There are really seven key phrases in verse 17, or names or titles, of expression of the Father. The first one, Yahweh your Elohim. The second one, Elohei (which is the plural form of Eloah) of Elohim; the second one stresses the multitude, and the first uses the memorial name Yahweh with all of its associations with the divine plan and purpose of God manifestation and redemption for His people, the character and goodness of Him that dwelt in the bush. The third expression, Adonai of Adonim, concentrated stress on the names and titles of the Father. The fourth term stresses by the word terrible, 'feared' and then, fifthly, EI (or as we might write it AIL. Sixthly, Gibbor stressing the mightiness and the Father with His angels and His host as a warrior, and then finally, once again in the Hebrew, the last, the seventh term, is the word feared as a description of the Father. Yahweh your Elohim, Elohei of Elohim, Adonai of Adonim, feared, EI, Gibbor, feared (two separate words both of which basically mean feared). In verse 17 there's a concordance study by itself; but it shouldn't be academic. Why in this context that Micah points to, for affecting reform in his people, why in Deuteronomy 10 would there be such a concentrated use of divine names and titles? Brethren and sisters, it's a spectrum of the Father's character and purpose. Within the spectrum of those names and titles, we have the divine purpose the divine character; we have the divine method of working through a host of mighty ones and we have, brethren and sisters, the call for respect and reverence before Him who is mighty and who is to be feared, and who is holy. But it is in the context of stressing the circumcision of their heart, it's in the context of them co-operating by emphasis with that circumcision process, or in the terms of the apostle Paul, 'to work with the Father in co-operating, in allowing us to be crucified', to have the flesh crucified with all its affections and lusts, not simply as a negative proposition, but for the purpose of generating positively, the character and the qualities of the Father. How interesting that, with all of these connections to the New Testament and Micah, we would have these principles.

Now come down a little further in Deuteronomy chapter 10 to verse 17, there's a final phrase there that we could miss. Look at verse 17 again, apart from the perspective of the names and titles. For it says, speaking of the Father at the end of verse 17, who regardeth not persons, nor taketh reward. Now brethren and sisters, that should ring an echo, it takes us back in fact to Acts chapter 10, where again the Spirit draws from Deuteronomy. Acts chapter 10, what's happening there? it's fear! Using this Deuteronomy phrase, Acts chapter 10 verse 34, 'Then Peter opened his mouth and

said, 'Of a truth I perceive that God is no respecter of persons', that is a very important phrase, in the context of Acts chapter 10 with the conversion of Cornelius and Peter's understanding of the call of the Gentiles to be included into the nation. Peter is using a phrase which the Jews had missed the import of. Here in Deuteronomy chapter 10, in the context interestingly, of the Father's names and titles in concentrated form, there is the reverence to the fact that He regardeth not persons. Even the apostle Peter and many of his colleagues were to be taught slowly and carefully the truth of that principle 'regardeth not persons'. Is He only God of the Jews? Are the Abrahamic promises that are referred to in Deuteronomy chapter 10 and verse 15 speaking only of the inclusion of one nation? The Abrahamic promises should have answered that; in thee shall all nations of the earth be blessed, but Jewry failed to understand it. They were confining the focus of their God too narrowly, for ALL of God's people are of His concern. He would not wish that any should perish; the Jew failed to understand it so in Acts chapter 10 in a New Covenant context, where the inclusion of the Gentiles is being expounded, Peter himself, having been taught the lesson by the unclean animals coming down in a sheet in the vision, previously in Acts chapter 10, he's now expounding to his readers and his listeners, according to Deuteronomy 10 verse 17, Yahweh does not regard persons.

How interestingly that should be there in the context of also verse 19. Deuteronomy 10 verse 19, watch the word 'therefore', 'Love ye therefore the stranger; for ye were strangers in the land of Egypt. Thou shalt fear Yahweh thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His name'. Brethren and sisters, again we return to the exhortation to LOVE; to love in this case, not only the Father but the household. Again, in the context of Deuteronomy chapter 10 there's the exhortation that we were concentrating on yesterday, love for the destitute, love for the stranger, love, (look at verse 18) 'He doth execute the judgment of the fatherless and widow and He loveth the stranger', (watch !), in giving him food and raiment like the parable of the good Samaritan, like the principles we noticed yesterday, at least six of them in James, being drawn from Deuteronomy chapter 15. Here is faith and love in action! and in the context of verse 17, by the use of the divine names and titles, the Father is connected with the spirit of love and faith for the destitute, the stranger, the fatherless, the widow, and He regardeth not persons for the Gentiles.

Deuteronomy 10 is concentrated with the spirit of the Law and the face of Christ shines forth!. Here is a complete, a complete spectrum of the Father's character, divine purpose, redemptive plan, connects it in verse 15 with the Abrahamic fathers, relates it to personal transformation by circumcision of the heart, and reminds them that their faith and love, as in the spirit of James' epistle, the royal law, must be exhibited in practical outworkings. Now do you see, why it was that in Micah chapter 6 and verse 8, in the prophet's call for reformation among a nation that had been caught up only by the letter of the Law, why Micah would say quoting Deuteronomy 10 verse 12, 'that here was the secret for change'. HE HATH SHOWED THEE, Deuteronomy 10 and all of its context, 'He hath showed thee, O man, what is good; and what doth Yahweh require of thee? but to do justly and to love mercy and to walk humbly with thy God'. Now notice, take those three key phrases, 1. walk humbly with thy God; How does Deuteronomy chapter

10 address that? 'Circumcise therefore, the foreskin of your heart, walk humbly with thy God'. 2. To do justly, Deuteronomy chapter 10 verse 17, the spectrum of the names and titles of the Father; His call for reverence, His declaration of holiness, His requirement that He be feared in the right spirit and the associations with His divine purposes and His memorial name. TO DO JUSTLY is to be like our God; to be righteous to have it be imputed to us on the basis of our faith, and finally, 3. to love mercy; The Jew who followed Micah under inspiration, back into Deuteronomy 10, would find plenty in Deuteronomy 10 to inspire him to love mercy. For the Father has reminded them that He loved them when they were strangers in Egypt. He loved them and their fathers, and He expects them to show mercy to the fatherless the widow, the stranger and their fellow neighbour. THERE IS THE SPIRIT OF CHRIST, brethren and sisters, once again!

I'd like you to turn now to the gospel of Matthew chapter 23, where we receive another springboard back into the spirit of the Law, back into the spirit of Christ in Deuteronomy. This is perhaps one of the most unlikely context to find such a link. But just notice, Matthew chapter 23, I'd like you to read with me verse 35 to verse 37. 'That upon you' says Jesus in verse 35, 'may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zechariah son of Barachiah, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate'. The words of the Master, terms of endearment, appealing like Micah for reformation, in the context of this generation; but these tender terms, brethren and sisters, are drawn in part from Deuteronomy. Gathered thy children together, your bible margin should direct you to the fact that He's quoting Deuteronomy 32 and verse 11.

I'd like to turn back there now with you, (we'll return to Matthew 23 momentarily) but back into Deuteronomy, before we look at Deuteronomy 32, we'll look in Deuteronomy 4 first, and then we'll move back to 32. Deuteronomy 4 verse 10 helps to establish some terms and concepts in the 4th chapter that are built upon by the time we get to the 32nd chapter which the Master quotes. Chapter 32 in fact, should lead us back into 4, so we come to Deuteronomy chapter 4 verses 9 and 10, 'Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before Yahweh thy God in Horeb, when Yahweh said unto me (Moses as the shepherd) Gather me the people together, and I will make them hear my words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children.'. GATHER ME THE PEOPLE TOGETHER, like a father gathering his children or his family round about him to be instructed as in the daily readings, or like a mother hen gathering her chicks.

Now come to Deuteronomy 32 which is the direct link to Matthew 23. Deuteronomy 32 verse 11, the imagery of gathering together the little ones, verse 11, 'As an eagle

stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings'. Now the key phrase that Matthew chapter 23 and verse 37 plugs into, is that phrase taketh them; you'd only know that by checking out the meaning of each word and pondering why the Master would quote from this particular context. The imagery is certainly of a mother eagle, and certainly the little fledglings, the eaglets, the tender love and care of the mother, the parent, for the young. That certainly is part of the Master's imagery in reference to gathering Jerusalem under His wings; 'taketh them' are the key words. The Hebrew word means to 'fetch', to 'enfold' to 'take by the hand', they are expressions of endearment, fetching, enfolding, taking by the hand, implication=gathering together. That's why the Master has quoted Deuteronomy chapter 32 and verse 11, the imagery is slightly changed from an eagle to a mother hen; it intensifies even more so, the impression of endearment and tenderness. And of course, the passage we looked at in Deuteronomy chapter 4, which this passage builds on, is that of gathering the people together. For what purpose? INSTRUCTION! and that, undoubtedly, is the divine intention, gathering His people together to teach them and instruct them. 'Fluttereth over her young' the word there in verse 11 is the same word used in Genesis 1 and verse 2 at creation; if you have a bible margin, that word 'fluttereth' should direct you in the A.V. margin at least, to Genesis chapter 1. It's the Hebrew word to 'hover' to 'flutter' as a bird does over its nest, or in the case of Genesis 1, 'as the spirit hovered over the waters of creation'. With intense interest, with the desire to see what would develop and grow, a term also, of endearment.

'And beareth' verse 11 of Deuteronomy 32, this too speaks for Jesus' heart towards Jerusalem. He would bear them on His own wings, 'to bear' conveys the concept of burden-bearing, of sharing a load, of taking the weight and of also, father-parent towards children, bearing them. Now here, brethren and sisters, is an important facet of Deuteronomy!

GOD AS A FATHER IN THE OLD TESTAMENT

Deuteronomy 32:6
2 Samuel 7:14
1 Chronicles 17:13
Psalms 68:5
Psalms 103:13
Proverbs 4:1
Isaiah 63:16
Isaiah 64:18
Jeremiah 3:19
Jeremiah 31:9
Malachi 1
Malachi 2
Deuteronomy 1:31

If one looks for the use of God as Father in the Old Testament, one finds there is no match compared to the number of references in the New Testament. God as Father

specifically in the present, rather than just being a prophecy of being a Father; I have a number of passages here which I'm sure are too small to see the whole list, but it's just intended to be an impression. From 1 to 15 (where I'm pointing here on the overhead), we have a number of key passages in the Old Testament, that speak quite specifically about God being the Father. Many of them in fact, are prophecies of the future, rather than declarations of the present, of course, as true as it was, that God was certainly, Yahweh was their Father then and there. But I want you to notice this, bro. Stephen Palmer mentioned #14 and 15 in the course of the week; Stephen quoted Malachi 1 at the beginning of the week and Malachi 2, 'and if I be a Father, where is my honour?; if I be a Master, where is my fear?' When one goes down this list, the one in Deuteronomy 32 and verse 6, is one of the most striking declarations in all of the Old Testament, of God's fatherhood, to be fully realized and appreciated at the coming of His son. Deuteronomy 32 here and verse 6, 'Is not He thy Father which hath bought thee (in a sense of redemption), is not He thy Father', and if you come down to my last quotation here, in Deuteronomy 1, at the beginning of the book and verse 31, 'Yahweh thy God bear thee as a man doth bear his son'.

In the context that we are now looking at, in Deuteronomy 32, the source quotation for the Master's use of this context in Matthew 23, there is within this chapter the declaration of the Father's fatherhood, and when He says 'He bears them on her wings', it connects to an earlier statement in Deuteronomy itself, chapter 1 verse 31, 'Yahweh thy God bear thee as a man doth bear his son'. Here, Jesus is pointing to a rich source of understanding; He is helping Israel, those who would be honest and contrite, to appreciate the Son's love for the rest of the children, calling them into the Father's house, as the Father has called the Son into His house. And, if we were to go back into Deuteronomy, and understand the meaning of the Lord's words, brethren and sisters, they would more keenly appreciate, that the Son was calling them to the love of the Father, as He desired to 'gather His children' as He gathered His Son into His purpose.

Now, I'd like us to look for just a moment, at this theme of gathering the people, for the purpose of bringing the children together to teach them, as Deuteronomy 31 and verse 19 says, from a comparison.

GATHERING THE PEOPLE TOGETHER

Sinai (stood) Deut. 4:10

Deut. 4:10

Deut. 31:12

Deut. 33:3 reaching forward

New Covenant (sit) Deut.33:3

Luke 10:39

Matt.15:29

I'd like you to compare two passages and see what develops. We're going to go to Deuteronomy 4 and verse 10 and compare with Deut.33 and verse 3; it's the kind of detail that we can so easily miss, and it has a message. Deuteronomy chapter 4 then, look carefully at the wording of verse 10, which is where we went at the beginning, to trace the meaning of the Lord's quotation in Matthew chapter 23. Watch the wording in verse 10 once again, 'Specially the day that thou stoodest before Yahweh thy God in

Horeb, when Yahweh said unto me, Gather me the people together', (you stood before Yahweh). Now go to chapter 33; what do you notice that's different here? and 33 and verse 3, Sinai has been mentioned in verse 2, the fiery Law verse 2, now verse 3, 'Yea, He loved the people' (the meaning of Christ's quotation in Matthew 23, of course, to the mother with her children) 'Yea, He loved the people; all His saints are in thy hand: and they sat down at thy feet'. Deuteronomy chapter 4 said, 'specially the day thou stoodest before Yahweh in mount Horeb', stoodest. 'Yea He loved the people; all His saints are in thy hand: and they sat down at thy feet'. Something has changed; Deuteronomy 33 is reaching forward; they sat down, what has happened in between Deuteronomy 4 and 33? Go back to verse 2, 'From his right hand went a fiery law; what echoes do you hear with that expression 'right hand'? Psalm 110, 'Sit thou at my right hand until I make thine enemies thy footstool', with the coming of the Master and the fulfillment of the Law, IT IS DONE, as bro. Jim Cowie has been stressing this week. IT IS DONE, sit thou He says to the Son, at my right hand, under the terms of the New Covenant. In the spirit of the New Testament, in the meaning of Hebrews chapter 12, which contrasts the 'fiery law' at Sinai where even Moses did quake, as opposed to the New Jerusalem, Mt. Zion, to the assembly of the firstborn, it is interesting to notice, you stood and you quaked before the mount, as I instructed you and gathered you as my people, but look at the scenes of the gospels! This being only one to capture the picture, where the people sat down and listened to the Master; where He went out in a boat and they sat on the shore and listened to the Master, for this was the One to bring in the New Covenant. He was the New Covenant, He is the New Covenant, and on the terms of Psalms 110, He is to sit at the right hand and there is the cryptic link in Deuteronomy 33. They stood at Sinai, they sit before the Master.

Two passages here that connect just before we close, just notice these two lovely scenes, one is in Matthew and one is in Luke, and just notice the connections with Deuteronomy, and the passage we were just looking at, Matthew chapter 15 and verse 29. Before the teacher of the New Covenant, before the new Jerusalem, something has changed, Yahweh's people have a redemptive relationship with Him, which makes all the difference. Matthew chapter 15 and verse 29, 'And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them'. Remember Deuteronomy 33 and verse 3? 'Yea, He loved the people, all His saints are in thy hand, and they sat down at thy feet'. For what purpose? Deuteronomy continued, 'Everyone shall receive of thy words.' Here, brethren and sisters, in Matthew 15 is the fulfillment of that scene in Deuteronomy 33; it's not a picture of Horeb, it's a picture of the new Jerusalem. They have come to the New Covenant, the sick, the blind, the dumb, which the Law could not cure; they've come to the One who has life, and they sit down at His feet as Deuteronomy says, 'and He heals them'. But how does He heal them? In the ultimate sense it's His words!

Now go to Luke 10, a well known little scene in the gospels, but listen to the echoes with Deuteronomy! Luke 10, our two friends Mary and Martha, verse 38, how carefully worded this is, brethren and sisters, as Stephen has likewise been stressing, and Jim

this week, every word and phrase is worth exploring and pondering, so it is here. Verse 38, 'Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet and heard his word'. Deuteronomy said, 'Yea, He loved the people; all His saints are in thy hand, and they sat down at thy feet; everyone shall receive of thy words'. You see it? Here is this godly woman, who is fulfilling the New Covenant principles of Deuteronomy, brethren and sisters. She sits at His feet; 'I will gather my people', as Jesus even pleaded with Jerusalem in such motherly and endearing terms, 'to gather His people together'. Do you see what's happening here? It takes us to the beginning of the week! Jesus' face is shining before Mary; she is there as we must be, as we leave this bible school in the coming week, to continue at the feet of the Master, as Deuteronomy prophesied. For in His face, we find transformation! He is the One who can make, even ground holy, and like Mary, we are to sit at His feet, and we are to hear His words as His children. These are the blessings of the New Covenant. And this brethren and sisters, is the true spirit of the Lord Jesus Christ, who was foreshadowed in the Law, both by type and by principle!