

# Hear O Israel

## Deuteronomy 5:1- 33



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(Designed PPT denotes Accompanying Display)

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**FOCAL** (Deuteronomy 5:1-5 KJV) "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. {2} The LORD our God made a covenant with us in Horeb. {3} The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. {4} The LORD talked with you face to face in the mount out of the midst of the fire, {5} (I stood between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,"

Hear O Israel: Deuteronomy 5

### Separating Israel from the Church

One of the most confusing aspects of Biblical Interpretation is to be careful not to misapply Old Testament truths to New Testament times. **Our God is immutable**<sup>1</sup>,

<sup>PPT</sup>(James 1:17 KJV) "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness<sup>2</sup>, neither shadow of turning<sup>3</sup>."

1 meaning *God is unchangable* in His nature or character. What was true of God in Old Testament times (His holiness, purity, love, justice, etc) has never changed and will never change - though God's method of dealing with His chosen people *may* change

2 parallage {pronounced par-al-lag-ay'}, change

3 or shade cast by turning or change. God does not *confuse* His people by being one way one day, and another way another day. God is God, always will be God, and is not the Author of confusion.

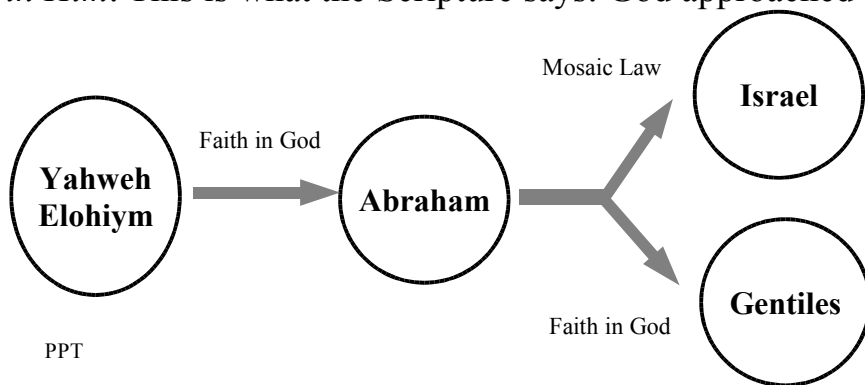
**(1 Corinthians 14:33 KJV) "For God is not the author of confusion, but of peace, as in all churches of the saints."**

And our God is *stability to infinity* -

**(Hebrews 13:8 KJV) "Jesus Christ the same yesterday, and to day, and for ever."**

1. Our God is \_\_\_\_\_ or without change **(James 1:17; 1 Corinthians 14:33; Hebrews 13:8)**, but He often uses different means of addressing mankind.

However, God *has* **approached man through varying means or by different ways**. One of the differences that we see is the way in which God approached Israel, and the way in which God approaches the Gentiles<sup>4</sup>. Now I want to be clear about this. God approached *both* Jews and Gentiles in the same way, offering *salvation by faith in Him*. This is what the Scripture says: God approached



that dear saint and *asked Abraham to believe in Him for*

<sup>4</sup> that's anyone who is *not* born of Israel, or born from some tracable lineage of the Hebrews.

*salvation*. How did Abraham respond? Abraham *believed God*:

**PPT(Romans 4:2-3 KJV) "For if Abraham were justified by works, he hath whereof to glory; but not before God. {3} For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."**

and was *saved by faith*. God told Abraham, "Believe in Me" some 430 years *prior* to the Mosaic Law. He believed, and was saved by faith. In fact, the Scripture says, Abraham was saved by faith in God *prior to his own circumcision*:

2. God told Abraham, "Believe in Me" some 430 years *prior* to \_\_\_\_\_. He believed, and was saved by faith. In fact, the Scripture says, Abraham was saved by faith in God *prior to his own* \_\_\_\_\_. **(Romans 4:2-3, 12-17)**

**(Romans 4:12-17 KJV) "And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. {13} For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. {14} For if they which are of the law be heirs, faith is made void, and the promise made of none effect: {15} Because the law worketh wrath: for where no law is, there is no transgression. {16} Therefore it is of faith, that it might be by grace;**

to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, {17} (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."

The Mosaic Law *did not save*, but faith in God saves. So why did God introduce the Mosaic Law, and to whom was that Law given? The first few verses in Deuteronomy chapter five tells us that the Law was given to Israel *only*, and *after* God saved that nation from Egypt. The Law was given to Israel to show them that they *could not* work their way to Him. The Law was given to Israel after they *repeatedly rejected a relationship by faith in Him*. Look at the words of Deuteronomy 5:

PPT

**FOCAL** (Deuteronomy 5:1-2 KJV) "And Moses called all Israel, and said unto them, Hear<sup>5</sup>, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn<sup>6</sup> them, and keep<sup>7</sup>, and do<sup>8</sup> them. {2} The LORD our God made a covenant with us in Horeb."

3. The Law was given to Israel after they *repeatedly rejected a relationship \_\_\_\_\_ in Him*.

Who did Moses call? **All Israel**. Who did Moses charge to keep the Law? **All Israel**. What was Israel to do with

the Law? To **hear**<sup>5</sup> the Law, which God spoke in **their ears**. To **learn**<sup>6</sup> the Law, to **keep**<sup>7</sup> or guard the Law, and to **do**<sup>8</sup> the Law. Israel, because of her repeated rejection of salvation by faith in God's immutable faithfulness, was now placed under a taskmaster called the Mosaic Law. This was not God's best for Israel, nor for anyone, but it was the best that God could do with a stiff necked and ungrateful people. Did this **covenant**, the Mosaic Law - a *conditional covenant, by the way*, did it extend to *everyone*? Absolutely not! Again we read in verse 2 of our text:

**FOCAL** (Deuteronomy 5:2 KJV) "**The LORD our God made a covenant with us in Horeb.**"

No Gentile was at Horeb<sup>9</sup> or Mount Sinai when the Law was given - this was God's Israel, not the Church that received the commandments written in stone - now a **conditional Covenant between God and Man**. The words of Moses ring out,

**Shama' Yisra'el**

Hear Israel, for YOU are commanded. Moses continues:

- 5 Qal Imperative shama' {pronounced shaw-mah'}, hear and obey (a command)
- 6 Qal Perfect lamad {pronounced law-mad'}, to learn, memorize
- 7 Qal Perfect shamar {pronounced shaw-mar'}, to have charge over, guard
- 8 Qal Infinitive 'asah {pronounced aw-saw'}, to do or work out from, manufacture something out of something
- 9 **Easton's Bible Dictionary**, "Desert or mountain of the dried up ground, a general name for the whole mountain range of which Sinai was one of the summits (Exodus 3:1; 17:6; 33:6; Psalm 106:19, etc.). The modern name of the whole range is Jebel Musa. It is a huge mountain block, about 2 miles long by about 1 in breadth, with a very spacious plain at its north-east end, called the Er Rahah, in which the Israelites encamped for nearly a whole year. (See SINAI.)"

4. No Gentile was at Horeb<sup>10</sup> or Mount Sinai when the Law was given - this was God's \_\_\_\_\_, not the Church that received the commandments written in stone. **(Deuteronomy 5:2-3)**

**FOCAL** PPT **(Deuteronomy 5:3 KJV)** "... The LORD made not this covenant with our fathers<sup>11</sup>, but with us, even us, who are all of us here alive this day.

Who received the Covenant of Law, the Mosaic Covenant? Moses says, **with us, even us, who are all of us here alive this day**. No Gentile stood receiving the Law, and for that matter, the Law *was not reciprocal* - it was not given nor did it govern **the fathers** or founders of Israel. **Abraham, Isaac, and Jacob** were exempt, for they accepted salvation by faith in God. Only this stiff necked and hard of hearing people, God's Israel, received the Law.

When we studied *Dispensationalism and Covenants*<sup>11</sup> we saw that the Mosaic Law given at Mount Horeb/ Sinai *actually became a covenant* between God and Israel. This was a *conditional* covenant, that is, Israel *had to keep* the Law else they would not be blessed. Further, this *conditional covenant* was made *only* with

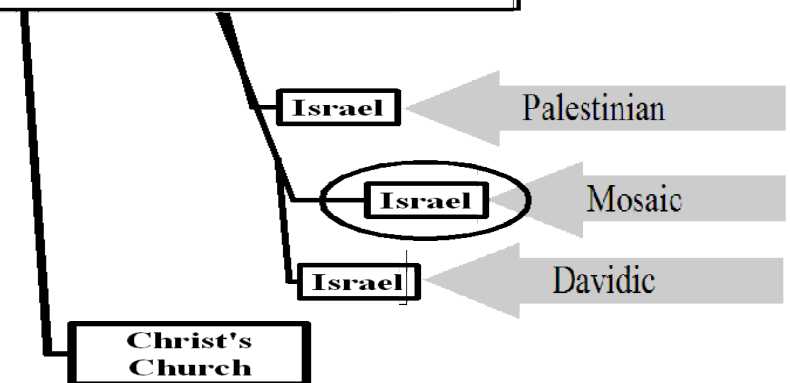
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11 On bibleteacher.org as the file "dispbk7.pdf", which can be found under our Dispensationalism and Covenants series at the Table of Contents for Book 7, <http://www.bibleteacher.org/Desch.htm>

*unbelieving Israel*, the Israel that rejected salvation by faith in God.

5. When we studied *Dispensationalism and Covenants*<sup>12</sup> we saw that the Mosaic Law given at Mount Horeb/ Sinai *actually became a* \_\_\_\_\_ between God and Israel. This was a \_\_\_\_\_ covenant, that is, Israel *had to keep* the Law else they would not be blessed.

## Abrahamic Covenant: Genesis 12:1-3



The Abrahamic Covenant (given **to the fathers**<sup>13</sup>, specifically to Abraham) was *unconditional* and *entirely of Grace*. This Covenant of Grace was the fountainhead from which the Palestinian and Davidic Covenants (also Covenants of Grace) sprang. The Abrahamic Covenant blessed the Gentiles as well by offering salvation by faith in God *to all nations* - if we but believe in the name of

12 On bibleteacher.org as the file "dispbk7.pdf", which can be found under our Dispensationalism and Covenants series at the Table of Contents for Book 7, <http://www.bibleteacher.org/Desch.htm>

13 'ab {pronounced awb}, the founder of a household, group, or clan

Christ. But the Mosaic Covenant was *specifically addressed* to a *specific people* because they remained *specifically unbelieving*.

The **Mosaic Covenant** was not intended to be everlasting, just *corrective and administrative*. The Mosaic Covenant or the Law was divided into three parts: (Codex **1**) The Moral Law, embodied in the Ten Commandments (Exodus 20), (Codex **2**) The Civil and Social Law, and (Codex **3**) The Ceremonial or Religious Law. Though the Law did not erase the promises of the Abrahamic Covenant, it did give a means by which Israel could be governed. **It established national boundaries for Israel, and kept the people under control by giving them social customs.**

The Abrahamic Covenant was purely of promise, whereas the Mosaic Covenant *demanded accountability*. The Mosaic did not erase the earlier promises, but it established *boundaries* that would draw Israel to Christ or salvation by faith in God.

**FOCAL** (Deuteronomy 5:4-6 KJV) "The LORD talked with you face to face in the mount out of the midst of the fire, {5} (I stood between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying, 'I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.'"

Again, the Gentiles *never received* the Mosaic Covenant/Law, but only *unbelieving and unrepentant* Israel was under this yoke. What *corrections* did the Law apply to

Israel?

### **1. The Law Was Designed To *Stop The Mouth*:**

**(Romans 3:19-24 KJV) "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. {20} Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. {21} But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; {22} Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: {23} For all have sinned, and come short of the glory of God; {24} Being justified freely by his grace through the redemption that is in Christ Jesus:"**

<sup>PPT</sup>What was the *purpose* of the Law? **Romans 3:19** says:

**"... what things soever the law saith, it saith to them who are under the law ...."**

The Law addresses those **who are under<sup>14</sup> the Law. Who is under the Law? The unbeliever, specifically unbelieving Israel** - though, I believe, the Law acts as a **mouth stopper for all unbelievers who think they can work their way to God.** The Apostle goes on to say:

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<sup>14</sup> en, under the sphere of, in the locality of

<sup>PPT</sup>(Romans 3:19 KJV) "... that every mouth may be stopped<sup>15</sup>, and all the world<sup>16</sup> may become guilty<sup>17</sup> before God.

6. Who is under the Law? The \_\_\_\_\_, specifically unbelieving Israel - though, I believe, the Law acts as a **mouth stopper** for all \_\_\_\_\_ who think they can work their way to God.

This was the primary function of the Law: to cause arrogant man to *reach an understanding within himself* that he could not be good enough to get the Heaven or in the presence of God. Those who continue to believe that *salvation* is by *anything outside of God's Grace* are deluded. This includes all those in **the Church of Christ**, in **Romanism** or the **Roman Catholic Church**, in the **followers of Arminius** or those who believed in the *saved - lost - saved* doctrine, or any others who believe in a *salvation by works* system of faith. God's Law is just and holy and pure, so much so that *no one* can be saved by following it.

## 2. The Law Was NOT Designed To Save Souls:

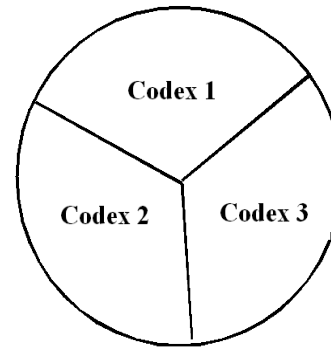
The Apostle continues:

<sup>PPT</sup>(Romans 3:20 KJV) "Therefore by the deeds of the law there shall no flesh be justified<sup>16</sup> in his sight: for by the law is the knowledge of sin."

15 phrasso {pronounced fras'-so}, Present Active Indicative, fenced in, trapped, put to silence

16 kosmos {pronounced kos'-mos}, the world, everyone, universe

17 hupodikos {pronounced hoop-od'-ee-kos}, under judgment, condemned [by God]



<sup>PPT</sup>Does the Law *justify*? Can the Law *justify* or cause one to be *declared righteous* by God? Absolutely not! Read those words again: "**by the deeds of the law there shall no flesh be justified<sup>18</sup> in his [God the Father's] sight**". What do *the deeds of the Law* bring? The **knowledge<sup>19</sup> of sin**. Let me quickly point out that many uninformed Gentiles often equate the Law as one would view a pie. They believe that Codex 1 (the moral code) in the Law must be followed, whereas Codices 2 and 3 were applicable only to Israel. Yet the Bible makes it very clear:

**James 2:10 (KJV) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."**

7. What do *the deeds of the Law* bring? The \_\_\_\_\_. Let me quickly point out that many uninformed Gentiles often equate the Law as one would view a pie. They believe that Codex 1 (the moral code) in the Law must be followed, whereas Codices 2 and 3 were applicable only to Israel. *This is incorrect.*

Even in our Deuteronomy text we see that the Law given to Israel was *not just* the moral Codex 1, but *all of the*

18 dikaiou {pronounced dik-ah-yo'-o}, Future Passive Indicative, to be declared righteous or just, without sin in the eyes of God

19 epignosis {pronounced ep-ig'-no-sis}, precise knowledge

*Law.* The Law was given to the unbeliever *as a complete whole* to cause man to realize that he needs a Savior, and that Savior is Jesus Christ. This is a person's *sole means of justification*, and that is faith in Jesus Christ.

### **3. Salvation Has *Always Been* By Faith In God (Christ):**

Continuing in Romans we read:

<sup>PPT</sup>**(Romans 3:21-24 KJV) "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; {22} Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: {23} For all have sinned, and come short of the glory of God; {24} Being justified freely by his grace through the redemption that is in Christ Jesus:"**

We are *justified freely* by His Grace *through the redemption that is in Christ Jesus*. The Law is corrective, leading to salvation by faith in Christ. How is a person justified or declared righteous? The Apostle says:

**Romans 3:28 (KJV) "Therefore we conclude that a man is justified by faith without the deeds of the law."**

How was Abraham *justified*? Again we read:

**Romans 4:2-3 (KJV) "For if Abraham were justified by works, he hath whereof to glory; but not before**

**God. {3} For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."**

He *believed God* and this faith in God caused the Creator to impute or declare that old sage *righteousness*. Does justification come by the blood of animal sacrifices?

**Romans 5:9 (KJV) "Much more then, being now justified by his blood, we shall be saved from wrath through him."**

No, but it is *His Blood* that justifies us. Do you mean I cannot work my way into Heaven, dear Father?

**Galatians 2:16 (KJV) "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."**

Again, justification comes *by faith in Christ*. How then shall I live my life?

**Galatians 3:11 (KJV) "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."**

**(Romans 1:16-17 KJV) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. {17} For therein is the**

righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

(Romans 5:1-2 KJV) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: {2} By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

By faith, trusting to Christ.

In the early Church when the first Gentiles came into the assembly of the Saints, many Jews rose up to say that these Gentiles had to *follow the Mosaic Covenant* in order to be accepted. The Church had one of its earliest meetings to discuss this matter:

(Acts 15:5-11 KJV) "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. {6} And the apostles and elders came together for to consider of this matter. {7} And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. {8} And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; {9} And put no difference between us and them, purifying their hearts by faith. {10} Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

{11} But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

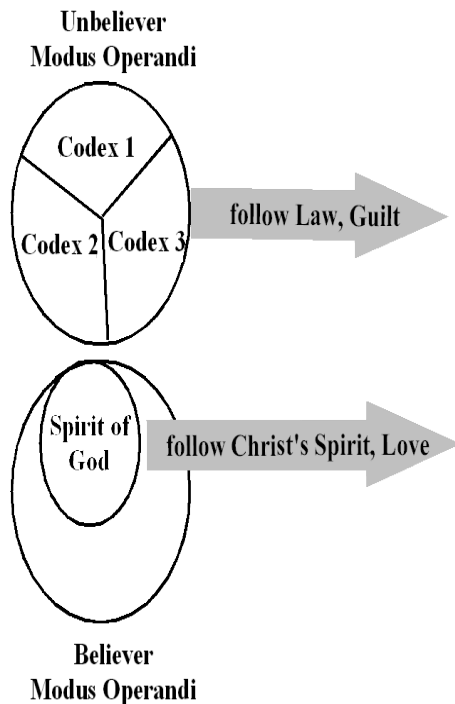
Peter's words were very clear and to the point. He said "why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?". This yoke, the unbearable yoke was the Mosaic Covenant. The Church decided that the yoke of the Law *was not applicable* to the believing Gentiles - and it is not applicable to *any* who believe in Christ and are saved by faith in Him.

#### 4. The Law Is For The *Spiritually Blind*:

<sup>PPT</sup>Romans 7:6-7 (KJV) "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. {7} What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust<sup>20</sup>, except the law had said, Thou shalt not covet."

Does the Law have any purpose for anyone today? Absolutely! The Law is for the *unbeliever*, for the person who has *no relationship with God the Father*. The Law tells the unbeliever that - as we see in our above verse - lust<sup>18</sup> is wrong by *quoting the Tenth Commandment* of Codex 1 of the Law. The Law is still just as useful today to *address unbelievers* or to *address believers who are behaving like unbelievers*. You see, the Christian is a person who is *born again*, and being born again *indwelt with the Spirit of God*. If you are indwelt by God the

<sup>20</sup> epithumia {pronounced ep-ee-thoo-mee'-ah}, a desire or craving for the forbidden, lust, sensual evil



Holy Spirit then love  
**and not Law** is the  
motivator of my soul.

**PPT Romans 8:2-4**  
**(KJV) "For the law**  
**of the Spirit of life in**  
**Christ Jesus hath**  
**made me free from the**  
**law of sin and death.**  
**{3} For what the law**  
**could not do, in that it**  
**was weak through the**  
**flesh, God sending his**  
**own Son in the**  
**likeness of sinful flesh,**  
**and for sin,**

**condemned sin in the flesh: {4} That the**  
**righteousness of the law might be fulfilled in us, who**  
**walk not after the flesh, but after the Spirit."**

8. Does the Law have any purpose for anyone today?  
Absolutely! The Law is for the \_\_\_\_\_, for  
the person who has *no relationship with God the*  
*Father.*

The Christian walks or lives his life following the Spirit  
of Christ Who indwells him. The *unbeliever* or the  
*believer acting like an unbeliever* falls under the Law,  
and under the Law is convicted of sin and death.

**Galatians 3:2-6 (KJV) "This only would I learn of**  
**you, Received ye the Spirit by the works of the law, or**

**by the hearing of faith? {3} Are ye so foolish? having**  
**begun in the Spirit, are ye now made perfect by the**  
**flesh? {4} Have ye suffered so many things in vain? if**  
**it be yet in vain. {5} He therefore that ministereth to**  
**you the Spirit, and worketh miracles among you,**  
**doeth he it by the works of the law, or by the hearing**  
**of faith? {6} Even as Abraham believed God, and it**  
**was accounted to him for righteousness."**

The Christian way of life is *very much* a *supernatural*  
way of life. The Christian, following the Spirit, *quite*  
*naturally* does NOT violate God's moral (Codex 1)  
direction. How can he? If God is in you, and you are in  
God, then your life will be characterized by the Love of  
Christ in you. If you walk in the Spirit you are NOT  
under the Law:

**Galatians 5:18 (KJV) "But if ye be led of the Spirit,**  
**ye are not under the law."**

If you walk in the Spirit you will walk in love, and  
walking in love you will not commit those immoral acts  
that the unbeliever has to be warned against committing.

**FOCAL Deuteronomy 5:7-22 (KJV) "Thou shalt**  
**have none other gods before me<sup>21</sup>. {8} Thou shalt not**  
**make thee any graven image, or any likeness of any**  
**thing that is in heaven above, or that is in the earth**  
**beneath, or that is in the waters beneath the earth:**  
**{9} Thou shalt not bow down thyself unto them, nor**  
**serve them<sup>22</sup>: for I the LORD thy God am a jealous**  
**God, visiting the iniquity of the fathers upon the**

21 First Commandment, also Exodus 20:3

22 Second Commandment, also Exodus 20:4

children unto the third and fourth generation of them that hate me, {10} And showing mercy unto thousands of them that love me and keep my commandments. {11} Thou shalt not take the name of the LORD thy God in vain<sup>23</sup>: for the LORD will not hold him guiltless that taketh his name in vain. {12} Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. {13} Six days thou shalt labor, and do all thy work: {14} But the seventh day is the sabbath of the LORD thy God<sup>24</sup>: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. {15} And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. {16} Honor thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee<sup>25</sup>, in the land which the LORD thy God giveth thee. {17} Thou shalt not kill<sup>26</sup>. {18} Neither shalt thou commit adultery<sup>27</sup>. {19} Neither shalt thou steal<sup>28</sup>. {20} Neither shalt thou bear false witness<sup>29</sup> against thy neighbour. {21} Neither shalt thou desire thy neighbor's wife, neither shalt thou

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23 Third Commandment, also Exodus 20:7

24 Fourth Commandment, also Exodus 20:8

25 Fifth Commandment, also Exodus 20:12

26 Sixth Commandment, also Exodus 20:13

27 Seventh Commandment, also Exodus 20:14

28 Eighth Commandment, also Exodus 20:15

29 Ninth Commandment, also Exodus 20:16

covet<sup>30</sup> thy neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbor's. {22} These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me."

The Law was delivered to the *spiritually blind*, those who would not accept God as their Savior. They would not live by faith, so they lived by Law. Once these words were delivered to Israel the leaders of that nation *accepted the Covenant* from God:

**FOCAL** Deuteronomy 5:23-29 (KJV) "And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; {24} And ye said, Behold, the LORD our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. {25} Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. {26} For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? {27} Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will

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30 Tenth Commandment, also Exodus 20:17

hear it, and do it. {28} And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. "

A conditional Covenant requires that two people make an agreement, and both live up to that bargain. If one person breaks the Covenant, then the other party is not required by Law to fulfill His part of the bargain. God's cry at the end of this covenant is very telling:

**Deuteronomy 5:29 "Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"**

When the **heart** of the people loves God, no Law is required in that relationship. Love mandates proper behavior, and God in us directs us to love God and love one another.

9. When the \_\_\_\_\_ of the people loves God, no Law is required in that relationship. Love mandates proper behavior, and God in us directs us to love God and love one another.

Our Lord Jesus said in **John 14:15**:

**"If ye love me, keep my commandments"**

and again in **John 14:23-24**<sup>PPT</sup>:

**"... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me".**

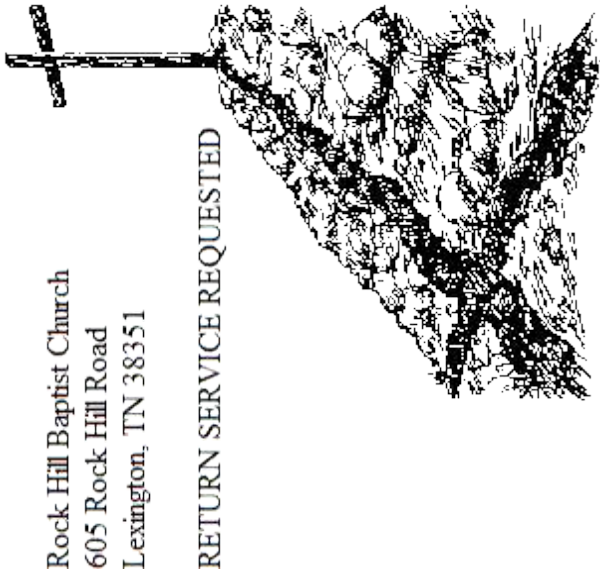
The Christian knows God and, because God indwells him, *seeks to love* as God has directed:

**1 John 3:23-24 "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. [24] And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us"**

**1 Thessalonians 4:9 "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another"**

Consider it this way: If I were to take a cup and fill it with juice and sit it on this table I can establish two separate standards on the contents of that cup. I can *make a Law* and say, "You are forbidden to drink from this cup. If you do this, we will be enemies". Yet a statement like this is ineffective when made to sin cursed creatures. Some will be unconcerned and drink from the cup for they will think, "What is that to me?" Others will ignore me entirely and drink from the cup because they do not care one way or the other about my feelings. This is the reason the Law was given by God, because Israel refused to have a relationship by faith with God.

But if I *rescued* you from certain death, and gave my life a ransom for you and then set this cup before you saying, "Please do not drink" - if you had love in your heart for me you would not drink of that cup. The LOVE and not the LAW would have control over your actions. Israel rejected LOVE and was then, by default, given LAW.



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