

Sabbath School Lesson #12 – Deuteronomy *in the New Testament* – 11-17 Dec 2021

Christ would have us live by the word of God, as He Himself lived, for we read: “But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matthew 4:4). God’s word is food. Jesus said that we should eat His flesh, “for My flesh is meat indeed” (John 6:55). Afterwards He showed that we take His flesh through the word that He speaks (verse 63). Therefore since His flesh is meat indeed, His words are likewise real food. Jeremiah said, “Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart” (Jeremiah 15:16). Moses told the children of Israel that God suffered them to hunger, and then fed them with manna, “that He might make them know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live” (Deut. 8:3). By the word of the Lord everything came into existence (Ps. 33:6), and by the same word are they still upheld (Heb. 11:3). There is no question but that we live by the food we eat. But all the life there is in the food we eat, is the life that is in the growing plants, and that life comes from the word which said, “Let the earth bring forth grass, the herb yielding seed after his kind” (Gen. 1:11). Although God has ordained that ordinarily we shall obtain life from His word through the grains which that word causes the earth to bring forth, it is certainly as possible to live *directly* from the word as from the grain, which gets its life-giving power only from the Lord. When Daniel was absolutely destitute of physical strength, he received full strength at once from the words spoken by the angel of God (Dan. 10:17-18).

Sunday: “It Is Written” – In the sixteenth verse of the third chapter of Colossians occurs this exhortation: “Let the word of Christ dwell in you richly in all wisdom.” This text, rightly understood, solves the problem of Christian living. That there is a power in the word of God, far above that of any other book, cannot be doubted. The Lord through the prophet Jeremiah rebukes the false prophets, who speak their own words instead of the words of God, and says: “What is the chaff to the wheat?” “Is not my word like as a fire? Saith the Lord; and like a hammer that breaketh the rock in pieces?” (Jeremiah 23:28-29). And the same prophet thus relates his experience when he was reproached because of the word of the Lord: “Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay” (Jeremiah 20:9). The word hidden in the heart protects against sin. “Thy word have I hid in mine heart, that I might not sin against Thee” (Psalms 119:11). And of the righteous we read that the reason why none of his steps slide, is that “the law of his God is in his heart” (Psalm 37:31). Jesus, when tempted on every point by the devil, His sole reply was, “It is written,” followed by a text of Scripture that met the case exactly. A Christian who would stand fast must do the same. There is no other way. This is an illustration of David’s words, “By the word of Thy lips I have kept me from the paths of the destroyer” (Ps 17:4).

Monday: Lifting Up Faces – Ancient Israel were loved by God’ on the account of the promise made to Abraham. To appreciate that the love of God was not merely lifting faces, or showing partiality to Israel, we need to understand the nature of the promises made to Abraham. The Bible gives us principles that help us understand the promises made to Abraham. We read these principles in two portions of Scripture. The first portion is in the words of Christ: “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.” “For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” (John 5:39, 46-47). The only Scriptures in the days of Christ were the books now known as the Old Testament; these testify of Christ. They were given for no other purpose. The Apostle Paul wrote that the Scriptures are able to make men “wise unto salvation through faith which is in Christ Jesus” (2 Timothy 3:15); and among those writings, Christ especially points out the books of Moses as revealing Him. He who reads the writings of Moses, and the entire Old Testament, with any other expectation than to find Christ, and the way of life through Him, will utterly fail of understanding them. His reading will be in vain. The second portion is in the words of the Apostle Paul: “For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea and nay, but in Him was

yea. For all the promises of God in Him are yea, and in Him are Amen, unto the glory of God by us" (2 Corinthians 1:19-20). No promise of God has ever been given to man except through Christ. Personal faith in Christ is the one thing necessary in order to receive whatever God has promised, God is no respecter of persons (Acts 10:34; Romans 2:11): He offers His promises freely to everybody; but no one can have any part in them except as he receives Christ. Christ is given to all if they will but have Him. Israel was loved in Christ, so are we. The promises to Abraham were for Israel, as for us, and the whole world, in Christ.

Tuesday: Cursed on a Tree – What would be the condition of the man who looks at his own good works with complacency, and who thinks to atone for his shortcomings by his own good deeds? He is simply trying to cover one filthy, ragged garment by putting on some more filthy rags. Instead of making himself better, he is in a worse plight. Paul says: "For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith" (Galatians 3:10- 11). That is, a curse is pronounced upon all who do not keep the whole law. But "all have sinned, and come short of the glory of God" (Romans 3:23), and moreover, no man is able of himself to keep the law, no matter how hard he may try (Galatians 5:17). Therefore, all who trust in their own works are necessarily under the curse of the law.

Wednesday: A Prophet Like Unto Thee – The Old Testament reveals that Jesus came to declare His Father's name. He came to this earth and became a mediator through whom the Father speaks. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy 18:18). Christ states His teaching objective in Psalms: "I will declare thy name unto my brethren" (Psalm 22:22). The New Testament is explicit that Jesus taught of His Father. "My doctrine is not mine, but His that sent me" (John 7:16). His objective in Psalm is quoted: "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" (Hebrews 2:12). "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18). This is the same thing that is told in Psalm, "I will declare Thy name." By declaring the name of God, Christ declares God Himself. And He does because He is "the brightness of His glory, and the express image of His person" (Hebrews 1:3). Therefore it is that God said of Him, "My Name is in Him" (Exodus 23:21). Before He was born into this world, Jesus received the name "Emmanuel," which means "God with us" (Matthew 1:23). Christ's presence is God with us. So that when Philip said to Him, "Lord show us the Father, and it suffices us," Jesus could say, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believe Me, that I am in the Father, and the Father in Me" (John 14:5-11). Note the word "Godhead" (Acts 17:29; Romans 1:20; Colossians 2:9) simply means "Divine Nature" (see Amplified Bible), it does not mean 'three-in-one' – it is how Ellen White understood it: "And that doctrine that denies the absolute Godhead of Jesus Christ, denies also the Godhead of the Father; for no man knoweth the Son but the Father" {ST June 27, 1895, par. 3} – thus Paul says "For in Him dwelleth all the fullness of the Godhead bodily" (Colossians 1:19; 2:9); it only establishes the full divinity of Christ, that the Father's divine attributes dwells in Christ.

Thursday: A Fearful Thing – The whole purpose of Scriptures is to reveal Christ as the Son of God so that by His life souls be saved. Stating this purpose, John says: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:30-31). The whole purpose of Scripture is that (a) "ye might believe that Jesus is the Christ, the Son of God", and (b) "believing ye might have life through His name." What John says there is not only applicable to the book of John, but to the whole Bible. This is how Jesus put it: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me, that ye might have life" (John 5:39-40). Yet many teach that Christ is not a real Son, but a metaphorical Son. "But it is a solemn, a fearful thing to teach false theories, and lead minds away from the truth which sanctifies the soul" {RH August 25, 1885, par. 14}.