

forty years suffered he their manners in the wilderness.

As with other listings, these are representative and by no means exhaustive. It is fascinating to see the role of the Pentateuch in the Apostolic preaching and we quickly see that they saw themselves as continuers of the Old Testament faith.

(6) The Pentateuch: Use in the Epistles

In the letters of the New Testament, the Pentateuch, in addition to the usage sketched in the Gospels and Acts, is used as an authoritative and instructive part of the Word and is constantly regarded as part of God's revelation. There is no suggestion of unworthiness about it or any lack of confidence in its historicity and value. The following references are merely typical of many that could be cited:

Romans 10:5...For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

I Corinthians 9:9...For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn...

Galatians 3:24...Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith...

Hebrews 9:19...Now when Moses had spoken every precept to all the people according to the law...

One needs to observe that there is, especially in Romans and Galatians, an antithesis between "law" as a means of life and the application of justification by faith. The job of hermeneutics in this capacity is to help us see when "law" is spoken of as a principle and when it is identified as the writing of the Old Testament. Most of the anti-thetical positions are resolved in an understanding of address, content, and context. "Law" as a saving principle is neither a New Testament nor an Old Testament concept. "Law" as a guide to the character of God and the reality of His love, is a concept of both testaments.