

Ephesians 2:14-17 - 14 For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, 15 by abolishing in His flesh **the enmity, which is the Law of commandments contained in ordinances**, that in Himself He might make the two into one new man, thus establishing peace, 16 and might reconcile them both in one body to God through the cross, **by it having put to death the enmity**. NASB

Colossians 2:13-14 - 13 And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, 14 having canceled out **the certificate of debt consisting of decrees against us and which was hostile to us**; and He has taken it out of the way, having nailed it to the cross. NASB

Hebrews 7:18-19 - 18 For, on the one hand, there is a setting aside of a **former commandment because of its weakness and uselessness 19 (for the Law made nothing perfect)**, and on the other hand there is a bringing in of a better hope, through which we draw near to God. NASB

Hebrews 8:13 - 13 When He said, "A new covenant," He has made **the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear**. NASB

In this sense we are made to see the very severe nature of our guilt and sin because of the very pure nature of God and His Law. There is therefore a severe tension upon us because of sin and guilt which is relieved by the grace of God in Christ through the Gospel. In this sense the NT looks at the Law in negative terms but with the purpose of driving us to Christ. See then, that God has added the Law for this very specific purpose. The Law was added to make our guilt to be clearly seen and our inability to be righteous in and of ourselves so that we will be driven to seek God for mercy. And this mercy God has provided in Christ. *The Law was given as a schoolmaster or tutor to lead us to Christ.*

Galatians 3:19-26 - 19 **Why the Law then? It was added because of transgressions**, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made. 20 Now a mediator is not for one party only; whereas God is only one. 21 Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. 22 But **the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe**. 23 But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. 24 Therefore **the Law has become our tutor to lead us to Christ, that we may be justified by faith**. 25 But now that faith has come, we are no longer under a tutor. NASB

Now consider that even though the Law is very severe in its condemnation of our sins which perfectly reflects God's attitude toward our sins in His holiness and wrath, it does so in order to lead us to the grace of God in Christ, which is also a reflection of God nature of grace and mercy. See in this thought then both the severity and the kindness of God.

Romans 11:22-23 - 22 Behold then **the kindness and severity of God**; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off. NASB

Continuity and Discontinuity

If we maintain that there is a **New covenant** that makes the **Old covenant** temporal, obsolete and ineffectual, as we do, then we ask; was the old covenant truly redemptive for those who worshipped in its era? And if so, in what way was it redemptive? This brings up the question of **continuity and discontinuity** between the Old and New covenants. If the substance of the New covenant is of grace, and the Old of Law, how then can the Old be redemptive since no one has ever been able to keep the Law perfectly and thereby be justified in that obedience? Are the Old and New very different, or very much the same if they are both redemptive? The answer to this question is that even though the outward nature of the Old Covenant was obedience to the **ceremonial** aspects of the Law, its true redemptive **substance** was **grace**. And its **moral** aspects simply give broad and clear definition to the will of God for His holy people to live and act in accordance with his holy nature. The **civil** aspects of the Law were necessary because God had called the whole nation out as a separated community in which they were to be governed by God