

James 2:8, 12 - 8 If, however, you are fulfilling the royal law, according to the Scripture, **"You shall love your neighbor as yourself," you are doing well.....12 So speak and so act**, as those who are to be judged by the law of liberty. NASB

Moreover, God has threatened discipline to those who will not adhere to His moral law and also warned that the constant practice of violating it could be an expression of one's being outside of His Kingdom and absent from His saving covenant.

Hebrews 12:4-8 - 4 You have not yet resisted to the point of shedding blood in your striving against sin; 5 and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, Nor faint when you are reproved by Him; 6 **For those whom the Lord loves He disciplines, And He scourges every son whom He receives."** 7 **It is for discipline that you endure; God deals with you as with sons;** for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. NASB

1 Corinthians 6:9-10 - 9 Or **do you not know that the unrighteous shall not inherit the kingdom of God?** Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. NASB

Galatians 6:7-8 - 7 Do not be deceived, **God is not mocked; for whatever a man sows, this he will also reap.** 8 **For the one who sows to his own flesh shall from the flesh reap corruption,** but the one who sows to the Spirit shall from the Spirit reap eternal life. NASB

God's character expressed in the **Moral Law** instructs us concerning the knowledge of His will, and is therefore forever our **guide**. We see the fullness of the moral character of the Law carried out in the person and work of Jesus, so that He has become for us a **"living Word"** from the Father, demonstrating in human terms the very substance of the Moral Law in His life and death. He is the supreme expression of God's holy Law, the very Word of God made flesh and dwelling among us (John 1:14). Further, this profound incarnation of God in Christ Jesus has brought about the ability for the indwelling presence of God within us by the Holy Spirit. This indwelling presence of the Holy Spirit is what makes the New Covenant **effectual** and **eternal**. The very power of God has transformed our nature in regeneration and brought God's very life and immortality to live inside of us who are His very temple, the place where God is worshipped is now in the very heart and soul of man, in Spirit and in truth. This provides necessary power for the practical and transformational sanctification of God's people causing it to be **effectual**, actually effecting to great degree God's holiness practically in the lives of His saints. And because the New Covenant's place in redemptive history, it has brought about the fullness of God's redemptive work in the person and work of Christ, which shall never be changed or abrogated, but rather it has fulfilled God's eternal purpose in Christ, and has reached its climax in the Gospel, bringing **eternal** life and immortality to all who will trust in Christ for salvation.

Ephesians 3:8-11 - 8 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and **to bring to light what is the administration of the mystery which for ages has been hidden in God,** who created all things; 10 in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. 11 **This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord** NASB

Therefore **there is both continuity and discontinuity** between the Old and the New Covenants. Brenton Ferry writes in "The Law is not of Faith" pg 83.... *"The abrogation of the civil and ceremonial aspects of the old covenant law accounts for the discontinuity between the old and the new covenants, while the continuation of the moral law accounts for their continuity."* The beauty lies not in saying there is a discontinuity, or a continuity, but rather in seeing both the discontinuity and continuity in the distinct and yet harmonious relation of both.