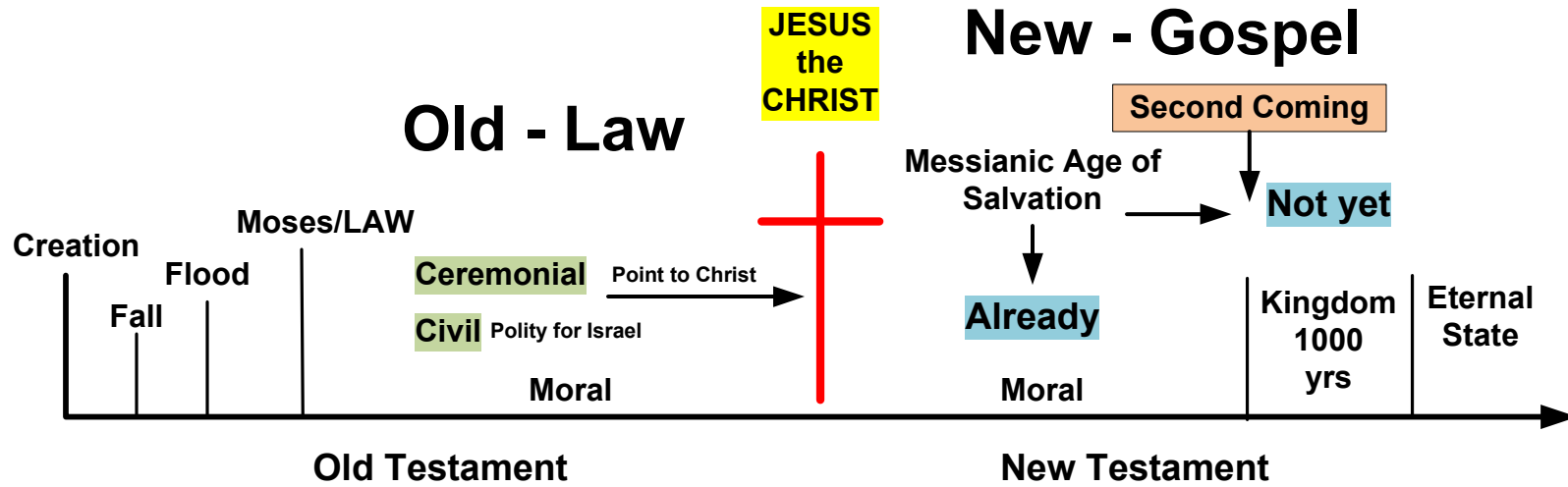


The Old and the New

Comparisons of the Old and New Covenants



Old Covenant	New Covenant
Temporary	Eternal
Ineffectual	Effectual
The Law in the New Testament	
Discontinuity	Continuity
Ceremonial	Moral
Civil	

Review of Law and Grace 2011-2012

First we discussed **what the Law is?** (page 1) -

- The **Law** is most commonly used to speak of God's moral standard by which He judges righteousness among mankind, both in people's relationship to God and people's relationship to neighbor, as outlined in the writings of Moses.
- It may have reference to a certain section of Scripture, or may be in general a reference to God's standards for general or specific things. Many times it is used to refer to the **Decalogue** (10 Commandments), or the **Torah** (The Pentateuch or the first 5 books of the Bible), or even the entire Old Testament.
- Sometimes the Law means the **whole Old Testament Scriptures**, as in John 10:34; 12:34; 15:25. At other times the Law means the Pentateuch, as in Luke 24:44.
- The **Law** is a **major theme in both Old and New testaments**. Because God is the Judge of all mankind (Gen 18:25, Psa 94:2, Heb 9:27, 12:23), He judges according to the righteous standard of His holy Law. In this judgment, God expects perfect righteousness, as He has subjected all mankind in His Law to the standard which the Law puts forth (Rom 3:19-20). Therefore, when one transgresses God's Law, it is called **sin**, and act of lawlessness or a transgression of God's Law. This standard is consistent with God's own moral character (Rom 7:19) and explains how that moral character is implemented and carried out in our human existence and relations with both God and neighbor.
- The **Law** can also be referred to as the **Mosaic Covenant**, which is the covenant that God made with Israel after He delivered them by His grace from the bondage of slavery in Egypt. In this sense we also refer to it as the **Old covenant**.
- In the **New Testament**, we look back at the Old Testament and see that its fulfillment has come in Christ. The New Testament teaching is seen in contrast to the Law, or the old covenant, or even the entire Old Testament. Context is always important in these matters, but generally, the New Testament holds forth a **distinction between the Law and the Gospel**. The **Law** being Gods' righteous standard of the Old Covenant which all people have violated (Rom 3:23,5:12, Gal 3:22, 1 John 1:8), and have thus become sinners worthy of judgment and death (Gen 2:17, Eze 18:4, Rom 6:23, Jam 1:15), and the **Gospel** being what God has done in the person and work of Christ (Rom 3:21-24) to deliver the believer from sin and death (Rom 8:1-4). This distinction between Law and Gospel is the very heart of the Christian Faith and the most important message in the Bible because it is the heartbeat of God's redemptive work the history of Creation and mankind.
- The word "**law**" in the Bible is used in several different ways. It is used as a term to describe;
 - **regulations** for a society (Est 1:19, 3:8, Dan 6:12, 15, 7:25, 1 Cor 6:4, 6)
 - as a **general principle** (Rom 3:27, 8:2)
 - as a specific reference to **the Word of God** (Psa 1:2, 19:7, 119:72, 77, John 10:34,12:34, 15:25)
 - most commonly it is a reference to the Old Testament **Mosaic Law** (Josh 8:31-32, Isa 42:21, Matt 5:17-18, Rom 8:1-4, Gal 2:16,19, Phil 3:5-56, Heb 7:19, 9:19, 10:1).

We said it was helpful to categorize it into 3 categories, **Ceremonial, Civil, Moral** (pages 1-2) - It is helpful to make the distinctions of **moral, civil, and ceremonial**. That is the law was really threefold: the **Moral Law**, as summed up in the Decalogue, the **Ceremonial Law**, prescribing

the ritual and all the typical (shadow) enactments, and what might be called the **Civil Law**, that relating to the people in their national, political life.

Described the Law as the Old Covenant Mosaic Law (pages 57-62)

In both Old and New Testaments, the **Law** most commonly refers to the commands and regulations of the **Mosaic Covenant**. These are contained in the books of Exodus, Leviticus, Numbers, and Deuteronomy. Although the word “**Law**” in the Bible is usually referring to **Torah** as a whole, which also includes the book of Genesis. These first five books of the Bible are also referred to as the **Pentateuch**. Usually when it is used in this common way, it is capitalized, “**Law**,” and this is because it is a formal rendering referring to the Mosaic Covenant Law delivered by God to Moses at Mount Sinai. It is often referred to as “*the Law of Moses.*”

Joshua 8:32 - 32 And he wrote there on the stones a copy of **the law of Moses**, which he had written, in the presence of the sons of Israel. NASB

Nehemiah 8:1 - 8 And all the people gathered as one man at the square which was in front of the Water Gate, and they asked Ezra the scribe to bring **the book of the law of Moses** which the Lord had given to Israel. NASB

Luke 24:44 - 44 Now He said to them, "These are My words which I spoke to you while I was still with you, that **all things which are written about Me in the Law of Moses and the Prophets and the Psalms** must be fulfilled." NASB

Hebrews 10:28-29 - 28 Anyone who has set aside **the Law of Moses** dies without mercy on the testimony of two or three witnesses. NASB

As the “*Law of Moses,*” it was a strict moral code that God gave to govern the society of the Israelites, God’s chosen people. It was instructive, teaching them how to treat one another in a Theocracy (a society governed by God), and this aspect of the **Law** is commonly called the **Moral Law**. It also gave them regulations for how God was to be worshipped, through the means of a Priesthood, an altar for blood and grain sacrifices, performed at a Tabernacle, and these are commonly referred to as the **Ceremonial Law**. It also contained laws, both perceptive requirements as well as penal sanctions, that were meant to bring authoritative *order* to the entire Israelite assembly. This aspect of the **Law** is commonly called the **Civil Law**. This means that God, as Lawgiver and Judge, would command for people to do certain things (perceptive requirements), and NOT to do other certain things for which there were penalties which could be even as severe as death (penal sanctions). Therefore the governance of this Israelite society was seen as a matter of the authority of God their ruler and King, under His holy **Law** as their Lawgiver, by which the people would be judged in His court as their Judge.

The Law is an expression of the character and Nature of God (pages 4-6) -

Because the Law is an expression of God’s will and desire for mankind, it flows out of the very nature of God Himself. *The very nature of God’s Law is entirely consistent with God’s nature* for God, who is goodness and truth, would never command what violates His nature.

Romans 7:12 - 12 So then, **the Law is holy, and the commandment is holy and righteous and good.** NASB

Nehemiah 9:13 - 13 "Then Thou didst come down on Mount Sinai, And didst speak with them from heaven; **Thou didst give to them just ordinances and true laws, Good statutes and commandments.** NASB

Because the Law is an expression of true moral virtue as it reflects God’s character and nature, it therefore gives very specific definition to **what sin is**, or what violates God’s nature. Therefore **the Law gives us clear insight into the nature of sin**, making us conscious of sin.

Romans 3:19-20 - 19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; 20 because by the works of the Law no flesh will be justified in His sight; **for through the Law comes the knowledge of sin.** NASB

Romans 7:7-8 - 7 What shall we say then? Is the Law sin? May it never be! On the contrary, **I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet."** NASB

Because the Law also categorizes different types of sin, sin against God, and various types of sin against people, it also helps us to see **the severity of certain types of sin.** *Much of the Civil Law is very moral in nature* and with the penal sanctions there are penalties attached to certain crimes, even as severe as death. There are also provisions made for restitutions to be made in many cases to the offended party. This helps us to see what kinds of sins are more severe than others, by **the severity of the penalty or restitution** that must be made. In this also we see clearly what **the perfect measure of justice is for criminal activity.**

People have a natural inability to obey God's Law because they are sinners by nature and therefore transgress God's Law and sin.

Romans 3:23 - 23 for **all have sinned and fall short of the glory of God,** NASB

Romans 5:12 - 12 Therefore, **just as through one man sin entered into the world,** and death through sin, and **so death spread to all men, because all sinned** NASB

Now as redemptive history has progressed, **God has placed the Law in history to show people's sinfulness very clearly and their guilt before God** because of their many sins. The Law shows us in **very specific terms exactly where and how we transgress God's nature** and this makes our guilt crystal clear.

Romans 5:19-21 - 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. 20 And **the Law came in that the transgression might increase;** but where sin increased, grace abounded all the more, 21 that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord. NASB

Romans 7:13 - 13 Therefore did that which is good become a cause of death for me? May it never be! **Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly sinful.** NASB

At this point we should also mention the very **negative and accusatory language** of the New Testament in regard to God's Law. The Law is many times in the New Testament seen as that *"which brings about wrath, kills us and condemns us, holds us in bondage, is our enmity between us and God, is the power of sin, a certificate of debt against us and hostile to us, that which is weak, useless and obsolete,"* because of the Law's consequence for sin.

Romans 4:15 - 15 for **the Law brings about wrath,** but where there is no law, neither is there violation. NASB

Romans 7:9-12 - 9 And I was once alive apart from the Law; but **when the commandment came, sin became alive, and I died;** 10 and this commandment, which was to result in life, proved to result in death for me; 11 for **sin, taking opportunity through the commandment, deceived me, and through it killed me.** NASB

1 Corinthians 15:56-57 - 56 The sting of death is sin, and **the power of sin is the law;** 57 but thanks be to God, who gives us the victory through our Lord Jesus Christ. NASB

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